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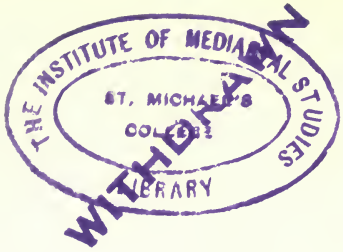

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THE FURTHER DISAPPEARANCE OF REALITY IN MODERN PHILOSOPHY.

While the great gnostic movement, which Hegel had started coursing on its way, was passing through the stages of inner reform previously described,[1] opposition of a varied kind was not lacking from without. French thought did not take kindly to the doctrine, so warmly welcomed on the other side of the Rhine, that human reason would eventually penetrate the secrets of nature and turn the night of mystery into the splendor of noonday. There was nothing in the recent history of thought, either on the continent, or beyond the 'silver streak' of the English channel, to warrant this unlimited confidence. Failure, rather than success, seemed to be the direction in which philosophy was drifting; and men arose, as they always do in periods of over-confidence, who took their own misgivings and the signs of the times, and made a philosophy out of them, or at least attempted to make one. Nor was there dearth of material for the construction of just such a philosophy of protest. It was easy to remind the Cartesians that they could not at will repudiate their indebtedness to the ancients, and forswear all allegiance to the history of the past—a reminder, by the way, which the latter-day philosophers of the practical might also take to themselves with profit; and it was easier still to taunt the fol-

[1] *Catholic University Bulletin*, December, 1909. "The Disappearance of Reality in Modern Philosophy."

lowers of the Frenchman with their inability to repair the bridge, connecting the worlds of mind and matter, which had been blown up by destructive criticism.

Monism Versus Dualism.

The same French Socrates, when he reformed and refined the art of philosophizing, had raised hopes which those who came after had but dashed in turn. Men of a radical bent of mind, who looked to philosophy for social rather than individual betterment, naturally expected some golden grain from the promised harvest of reform, and were disappointed at the "broken chaff well meant for grain" that seemed to them to come instead. The sense of reality appeared to be on the wane. Prejudice was increasing against any philosophy that professed the duality of soul and body, subject and object. This latter pair of opposites, which anyone who took the pains might find dwelling amicably together in his concrete experience, had been pried apart by the artifice of method until they became in the abstract the most deadly of enemies conceivable. Dualism seemed to have had its day and ceased to be. Monism in some form or other—and there was no occasion for bemoaning lack of variety in the specimens, either before Descartes or after—replaced it. Henceforth the lamb was to lie down with the lion, not indeed beside him, but "benevolently assimilated" in a way not contemplated by the prophet Isaiah, or the poet Virgil.

There was Berkeley with his theory of substantial mind and unsubstantial matter; and there was Leibnitz with his conception of Nature as a prose-poem of myriad monads, individual all, yet so foreordained to harmony as to register and reflect sympathetically the changes occurring in all other monads, which thus conspired to "make one music as before but vaster"; there was Spinoza with his universe of almost mathematical precision, in which one single divine substance appeared under the two limiting phases of 'thought' and 'extension'; La Mettrie and his world of "joyous matter"; Condillac and his world of "pleasurable sense"; Helvetius and his world of

" virtuous self-interest." On the other hand, Hume proposed a world of pure phenomena in which substantial reality had left not even a wrack behind; Kant stood for the moral reconstruction of reality out of Hume's debris; Fichte would build the world up again on the only sure foundation of reality, namely, " personal self-activity," from which all blessings were supposed to flow; Schelling would sink the tormenting difference of subject and object in an absolute reality which is by nature " blank of all distinction," and consequently so indeterminate as to identify all contradictions in the bosom of a pacific sea of being; Hegel preferred an atlantic ocean of unrest for his starting point, and so proposed to substitute for Schelling's static absolute an " absolute of activity," in which all differences are immanently contained, and in which subject and object become one and the same reality in a course of progressive self-disclosure; Schopenhauer saw nothing but a chaos in which irrational will was the sole reality; and Voltaire built up a philosophy of fine scorn and scoffing pessimism on the fact that one half of the world neither knew nor cared how the other half lived. Paris danced while Lisbon crumbled in an earthquake. " *Lisbonne est abimée et l'on danse à Paris.*"

The Real is the Believed.

Thought began to sicken at the sight of all this surfeiting metaphysics. Something appeared to be wrong with the instrument of logic which turned out such an array of mutually subversive views. From this babel of tongues, De Bonald fled for refuge to the theory that language contains, fossilized in words, the primitive revelation made by God to man; Bonetty found no sure resting place save in the Scriptures and the Church; de Lammenais appealed from the utter incompetence of the individual reason to the common consent of mankind, hoping to find in the social reason an effective means of deliverance from the vagaries of isolated minds. Tertullian had indeed come back to taunt gnosticism with its second failure and to repeat his counsel of immediate flight from all its learned

pretense. In our own day, do we not hear the pragmatist proclaiming the bankruptcy of science and metaphysics as a prelude to his gospel of salvation by "works" alone? Unfortunately these champions of fideism and traditionalism condemned the use of reason along with its abuse. Not all "was rotten in the state of Denmark," and a remedy should never have been proposed which was, if anything, worse than the disease. Intellectualism could not be declared moribund because a handful of metaphysicians had treated the world to an overdose. There was still a chance that intellectualism would shrink back again to its natural size and recover from over-inflation. There is a minimum as well as a maximum in systems, and a doctrine is never refuted until it is refuted at its best.

The Real is the Unknowable.

The great gnostic movement of idealism, with its fair promise of clearing up the mystery of the world according as the depths of human self-consciousness were increasingly explored, brought about also by a natural reaction the counter doctrine of "intrinsically unknowable reality." It is not surprising to find the idealist's attempt to put a gnostic construction on the principle of evolution or development paralleled by the opposite efforts of the sceptic to interpret the principle in favor of agnosticism—a term invented by Huxley in the late fifties to suggest the contrast between his own unpretentious ignorance and the extensive knowledge of things human and divine which the gnostics of the second and third centuries claimed to possess. The rival doctrine of the "unknowable" thus entered into competition with empirical and rational idealism. The agnosticism of Herbert Spencer admits the existence of absolute reality but denies the possibility of knowing it. Reality is in itself inscrutable; our so-called knowledge of it being nothing more than a convenient set of mental symbols by means of which we represent reality to ourselves after having previously, in the very process of knowing, transfigured, or should we not say, disfigured, it. In our ultimate scientific, philosophic, or religious

ideas, we have no real knowledge of the actual, but merely a number of signs or symbols substituted for the actual itself. Spencer thus extended to belief the adverse criticism which Hamilton, Mansel, and the fideists just mentioned, had limited to knowledge.

We may pause long enough here to remark that the attempt to construct a consistent philosophy of the "unknowable" has proved a signal failure; it has not been able to hold its ground against attack, and owes what apparent success it may have had to the false principle that we know only what we can define, represent, or explain. This attempt to make knowledge synonymous with definition and scientific explanation, or to mark the boundaries of thought by those of the imagination, is sufficient to condemn the whole agnostic movement. If there be pretense in the gnostic's claim that the mind of man will eventually know everything, there is impudence added to pretense in the claim of the agnostic that the mind of man will never know anything of reality at all. The wonderful progress of science has favored the idealist in his duel with the agnostic. Both are extremists, it is true, from the standpoint of the moderate realist. The endeavor to frame a complete rational synthesis of the knowable is as manifestly impossible as the attempt to construct a philosophy of the unknowable which will stand the test of theoretical and practical consistency. But still it is more natural to believe with the idealist that the world will become relatively more and more known, even though never completely so, than to hold with the agnostic of a familiar type that all human efforts to know reality must finally empty into the dark chamber of nescience, which Spencer obligingly provides as the common meeting-room where science, philosophy and religion gather, not to report progress, but to confess the complete failure of their combined efforts to penetrate the eternal night. The children of 'darkness' were apparently not wiser in this instance than the children of 'light.'

Humanism Versus Naturalism.

Enough has been said thus far in the course of this historical review to enable the reader to see the almost exclusive direction in which philosophical thought is travelling. The constantly growing tendency is to regard man as a student of himself, not of Nature; and in all this one may see the index finger of René Descartes who was the first in modern times to think, if not to say, that "the proper study of mankind is man." It would be wrong, however, to suppose that this intense humanism of philosophical thought was allowed to make headway unchallenged and unimpeded. Joseph has had his dreams of the seven fat and seven lean kine over again, and also of the reeds that bowed down in worship before him, nor has he been slow to interpret his dreams to the elder brethren. The modern man of science has always been fonder of knowing Nature than of studying himself. He would rather look outward any day than inward, and is hard of hearing when philosophers are around. According to his view, the scientific theory, he calls it, the universe is an enclosed mechanical system, which brooks no interference with the uniform sequence of events, and has no room for such disturbances as human emotions in its reign of law. Quite naturally he leaves himself out of the scenes he reproduces, just as the photographer does, and with the same unconcern. But he believes that man is first, last, and always a student of the world of things, and this is the reason for mentioning him here so prominently. He represents the spectator's, as opposed to the producer's, attitude towards nature and reality.

The man of science and his brother the philosopher thus divide an indivisible world between them, and wrangle concerning the merits of the respective halves. As a result we have the humanistic view, on the one hand, which makes man the supreme and central instance of Nature, and the naturalistic view, on the other, which considers him a late arrival, and at best but a recent incident in the cosmic process of events. It was from this latter standpoint that Professor Fiske wrote his "Outlines of Cosmic Philosophy," and Huxley delivered his "Oxford Ad-

dress," in which he held out but small hope of man's ever issuing victorious from his conflict with a world supremely indifferent to his interests. These two rival doctrines of man—an excessive humanism and an equally excessive naturalism—thus enter into competition. The aim of science is to de-personalize man, to dethrone him from his kingship over creation, and to exhibit him in consequence as an effect or product of natural forces in the regular course of events; that of philosophy, on the contrary, is to personalize Nature itself into a self-conscious Whole.

Each view thus carries the war into the other's territory, until even the methods of education register and reflect these two conflicting estimates of man's place in the universe. Classical studies retain or lose their central importance according as the object of education is considered to be the development of all man's powers, or merely the training of a number of scientific observers. We have but to recall in this connection the " gentleman of the old school " to whom culture was a second nature, and knowledge, like virtue, its own reward, to realize the vast difference between the widely educated man of the past generation and the specially trained man of the present, who acquires knowledge, not for its own sake, but to convert it into practical use and profit. Verily, wisdom is justified of her children.

In the actual conflict of these two opposite conceptions of man, modern idealism, much as we may disagree with its fundamental point of view, has helped to accomplish one great good which stands to its credit in these intensely practical and commercial times. It has successfully resisted the attempt of science to banish the idea of purpose, and has shown that mechanical and physical explanations cannot take the place of the doctrine of final causes. In thus withstanding the efforts of science to secure a monopoly over the philosophy of the spiritual itself, idealism has shown convincingly that we cannot think the universe through in the terms and formulas of modern physics. It is all very well for science to look backward to the original antecedents out of which the world has gradually or instantly sprung, and to forget all about foresight in its unweaning love

of hindsight. But philosophy looks forward to the end which is being realized as well as backward to the beginning of events. It has been said that man thinks backwards, but lives forwards. This saying may be more smart than true, yet it serves to show that thought has a future, no less than a past reference, and that there are consequents for philosophy as there are antecedents for science. The mind cannot be made to face exclusively either the past or the future for its explanations. It is a revolving light, not a fixed beacon.

Accordingly the idealist constantly reminds his scientific brother of the utter inadequacy of physical formulas to explain the world. As fast as the physicist, the biologist, and the sociologist, in their respective fields, advance explanations based upon the preconception that the universe is a huge interacting machine, the idealist promptly proceeds to show that the world, so far from being a machine, is a purposive agency. Purpose, he points out, is not a substitute for mechanism, but a deeper explanation of reality. Physical conceptions are all provisional, hypothetical, incomplete, unsatisfactory. It is not necessary to be sympathetic with the position of the idealist here; one may view the battle from afar as an interested spectator merely, and yet appreciate the fact that the philosopher deals far harder blows than he receives. The ambition of the man of science to dictate his method to the philosopher and to make machinery rather than purpose the order of the day in human thought has thus been frustrated. The philosophy of mind has not had its arm shortened even in these latter days when matter has found its cleverest defenders and boldest spokesmen.

This dignified defence of rational and spiritual, as opposed to physical and mechanical theories of explanation, characterizes the attitude of the speculative idealists of our day. Idealists of the pragmatic kind are not content to point out the inability of physical conceptions to account for the ordered world in which we live; they go further, and adopt a contemptuous attitude toward the foundations and conclusions of modern science itself. Do we human beings with all our feelings, needs, and ideal strivings, count for nothing in the universe, or " make

no difference" to it? Must we frame a cold, dispassionate theory of the world as a set of mechanical contrivances indifferent to human aspirations, as science bids us, or enlarge the theory so as to make room for the inclusion of the warmth of human feeling? The physicist forgets that the world exists, or may be made to exist, for human advantage, use, and satisfaction. Content with this pointed query, the pragmatist pronounces science bankrupt, because of the thin, impoverished, non-human theory it proposes of reality. And lest science should be encouraged to renew the combat, the pragmatist straightway declares everything below protoplasm unreal. Space and time, atoms and molecules are not more ultimately real than the reality of our perceptions each moment. It is considered a mistake to regard conceptions of any kind as bringing us closer to ultimate reality than our perceptions succeed in doing.[2] The world is human, or it is nothing, says the humanist, nor does the pragmatist always fail to join him in the statement.

The Real is the Conscious.

Philosophy thus ignores the protest of science, refuses the invitation to shift its central point of view from man to things, and goes on steadily with its work of constructing the universe from within on the strictly human basis of thought, will, or feeling. This is a point of view hard for the natural realist to sympathize with, but it is necessary to a philosophy which makes the initial mistake of considering the real as wholly, or for the most part, an intra-mental affair. The aim is somehow or other to get inside reality, to study it, so to speak, in the laboratory of the human consciousness itself. Here if anywhere, it is said, reality may be studied in the making; not that ready-made, finished product which presents itself as an external world when we assume toward it the passive attitude of the scientific observer, but that intimate inner reality, with which we come into direct

[2] *Journal of Philosophy*, Vol. IV, No. 4, February 14, 1907. "A Reply to Mr. Pitkin:" William James. Pp. 105–106.

contact in the actual workings of our own consciousness. In other words, the point of immediacy is the subject, and not the object at all.

The Real is the Unconscious.

This "inside" as contrasted with the "outside" point of view has also tended to make a philosophy of the unconscious more significant to some thinkers than a philosophy of the conscious. There have not been wanting those, since Hartmann's time, who confidently expect, by penetrating into the depths of the unconscious region of the mind, by uncovering layer after layer of "buried" experience, to strike at last upon the rock-bottom of original reality itself. This spiritual geology, with its theory of the stratified soul, its set task of removing the successive crusts of hardened racial habit, and its patient study of man's fossilized mental remains, shows the extent to which these excavators of the mind hope to carry their explorations. They would unearth out of the past experience of the race the earliest form under which man viewed the world, the soul, and God. This earliest conception they would regard as surviving ever since throughout all the changes it has undergone. One readily recalls in this connection the attempt of Comte, Spencer, and the positivists generally, to trace the origin of the belief in a personal God to the crude, unscientific notions which early man formed of the powers at work in the stormy upheavals of Nature. These unseemly notions constantly reappear, it is said, in the consciousness of man, and as constantly vitiate his belief in a personal supreme Being.

A little reflection on the fact that experience is not an entity to be detached from the experiencing subjects would soon show that the occurrence of similar experiences in many individuals is quite another thing from the recurrence of one and the same experience in all; it would also show that the worship of ghosts and ancestors is no inherited early type of thought at all, but merely the like reaction of like minds under like circumstances. It is to be hoped that we are through with this attempted re-

duction of the reality of religion to such stuff as dreams were made of in those olden days, when men first saw their little lives rounded by a sleep, and the limit set to time drove their thoughts out towards eternity. There is no longer any terror experienced from the wands of these modern conjurers, who used to make the primitive savage, submerged within us, rise to the surface of consciousness again, to shame us out of countenance at the sight of our supposed former self, and to make us feel, no doubt, that distance does not always lend enchantment to the view. We know now how unfair it was to the facts of history to make the poor savage sit for a composite photograph of early humanity, as if the freshness of youth and the accumulation of decay were one and the same. We have recovered from the sophism which decides the validity of an idea merely by rehearsing its pedigree; which offers as proof that thought-forms are inherited the innocent fact of their resemblance. The theory of the independent, spontaneous origin of similars is far more to the point than the theory that a single, simple thought-form was transmitted by heredity.

The Three Constructions put upon "Experience."

It is well to pause at this stage of our journey through history to take a last look at scenes that are disappearing from view and to refresh ourselves for those that are to come, for "the old order changeth, yielding place to new." The efforts of idealists have surely been varied enough all along to suit the most fastidious choice. But this lack of unity is in the details, not in the animating purpose, which is clear and constant. This purpose is to make the content of human experience the content of the real itself. Not reality, but the actual or possible experiencing of it, constitutes the idealist's world. It is as a 'brain-event,' as a resultant in consciousness rather than as a determinant outside it, that the physical universe has come to be familiarly regarded by philosophers of this type. The problem of the existence of God, or that of an external world, thus

becomes a minor phase of another problem, What is the nature of " experience " ? Can reason build any superstructure on it at all? Does it point beyond itself to the infinite and the absolute? or only just enough beyond itself to make progress always possible as a sort of luring, beneficent mirage? Or is experience, when all is said, a sure indication of God's existence, but no clue whatever to His nature and character?

All these views of the case have been entertained, all three of them still find supporters, the rational idealist championing the first, the pragmatist the second, and the rather lone Spencerian the third. It is a question with all of these advocates simply and solely of what interpretation experience will bear. Realism in its traditional sense scarcely receives any more consideration than that which is implied in a passing rebuff. During the course of the history which we have just traced, two leading constructions have been put upon experience, the positive or the gnostic, and the negative or the agnostic; the former claiming that we have an everyday, direct, familiar acquaintance with the " absolute mind " of the universe; the latter flatly denying that we can know anything but the shadows which reality throws upon our mental screen. It seems to have been reserved in the philosophic fates for the pragmatist to appear at just this juncture with a new and third interpretation, from which he expects the complete and lasting discomfiture of all professional doubters. The cure of doubt which he proposes is simple. Cease regarding reality as something other than yourself, and then all your doubts will vanish. Reality is the human act of experiencing, not anything experienced at all. Experience is reality.

Pragmatism [3] and Agnosticism.

The pragmatist proceeds at once to apply his new method of " psychic treatment." The first patient treated is the agnostic, who is continually asserting that reality exists, though it baffles

[3] Pragmatism is here considered as a theory of reality solely. Its other aspects lie outside the scope of the present article.

all our human attempts to become acquainted with it. The pragmatist shows that no such embarrassment exists from his point of view. There is no necessity, he says, for supposing a physical world of objects existing independently of consciousness and defying all our efforts to penetrate the secret of its foreign constitution. The "traditional" realism may have raised such a problem, but the "new realism" sets it aside, we are told, outflanks it, as it were, in passing. According to the new realism, objects are independent of us in the sole sense that they are "free to enter or leave our conscious experience." Knowing is therefore a kind of being or reality, and one with which we may all become directly acquainted, whatever we may be tempted to think or say of all other kinds. The agnostic is therefore given to understand by the immediate empiricist that reality is not so hopelessly outside and beyond him as he is inclined to think. He is counselled to drop all his "other-worldness," and assured that, on his doing so, all his perplexities will cease. The trouble all comes, he is told, from not recognizing the 'reality' of his own experience, from not admitting that the substance of the universe and the substance of his own mental states are identical. Reality is on the march, not at rest.[4] Our experience is likewise moving; it is a stream that rises nowhere, for all we know, and flows nowhere, so far as we can discover, but then we are at least certain that the stream itself is real, even though there be nothing above, beyond, or beneath it, to which we may attain with perfect surety. Why then trouble ourselves about unexperienced worlds, and especially about that universe of external reality which is supposed to exist independently in the order of space and time? We have a very reliable sort of domestic information when we do not venture abroad in search of such "foreign news." He who dwells within a world of "pure experience" is assured of philosophic salvation.

Alas! this modern adaptation of Berkeley has already had the verdict of history registered against it. Berkeley thought

[4] "The essence of life is its continuously changing character." "A Pluralistic Universe." William James. p. 253.

he had effectually disposed of the atheists when he razed the world of matter to its foundations, and thus to all intents and purposes, apparently, made "homeless" waifs of all such scoffers. But agnosticism was even then in the loins of David Hume of Edinburg, and Kant was paying tithes by anticipation to the Scotchman who succeeded only too well in quickening the drowsy wits of idealist philosophers. We are not ridding ourselves of the doubter when we change the meaning of the word "real" from its natural sense of *something* experienced to that of the *act* of experiencing; or when we draw atttenion from the physical to the psychical world, and say that knowing is one kind of reality, with which at least we may claim direct acquaintance. The agnostic does not mind the destruction of the "outbuildings" of philosophy. He follows us into the supposedly safe department of the mind's interior; for, what have we done but re-christen him with the name of pragmatist, panpsychist, or immediate empiricist, and what have we given him but a "new realism" to sharpen his wits upon? It is all very well to admit, as most pragmatists do, that knowing is not creating, and that idea and object are not single, but dual. This admission may save them from subjectivism, but it leaves the so-called "new" realists still far away from a genuine admission of reality as something distinct from anybody's and everybody's ideas of it. The world cannot be fairly represented as merely a matter of experiencing, and not anything experienced at all.

Pragmatism and Idealism.

The second patient to receive treatment from the pragmatist is the rational idealist—that impractical elder brother whom the youngest member of the idealist family is now instructing unto philosophic salvation by showing him that "works" count more than "ideas." The pragmatist renounces the methods of rational idealism, its "absolutes," and "inner selves," its "transcending egos," and "fleshless abstractions." He will have none of the doctrine that "nothing is, but thinking makes it so."

Will and feeling, and the actual experiencing of needs, are for him surer and better means of knoweldge than the pale white light of reason. The winding way to the "absolute" which the rational idealist maps out is too long and slippery for practically-minded men to follow. To go from concrete experience into our inner consciousness, and there make the acquaintance of the "self"; and then to go back a stage further until we discover the supreme Self, in which ours is to be explained, seems like being asked to follow a course which is one point off reality at the start and two points off at the close. It is just as hard to get back to actuality again after such a trip to the mind's hinterlands as it was to make the original journey itself.

For the pragmatist, "philosophic discourse should be limited to what is experienced or experienceable." There is nothing to be taken as more ultimately real than the reality of the perceptive moment. Reality and experience are a single, flowing stream. Reason should not be permitted to turn this stream into a stagnant pool of water, which the pragmatist accuses it of doing, perhaps because he imagines that "reason" is the same as "reasoning." We are evidently in the Heraclitic flux once more, though we should hardly expect to see Heraclitus and Parmenides at odds again in the nineteenth century on the question whether the world is a pluralism or a unity. Zeno, the father of dialectics, who generously chose the part of a go-between in favor of Parmenides and unity, is meeting the fate of most intermediaries, that of drawing the fire of both combatants upon himself. But then history repeats itself and philosophy is history.

Kant fares no better than Hegel or his school at the hands of the new practicalists. The pragmatist finds it just as difficult to pick his way through the forest of Kant's abstractions as he does to tunnel under experience with the idealist. Was it not Huxley who said that Kant's baggage train was bigger than his army? Professor James is of the opinion that Kant's philosophy deserves a prominent place on the shelves of some museum where intricate and complicated specimens of the work-

ings of the human mind are preserved for the future inspection of the curious; it is ingenious artifice we inherit from the sage of Königsberg, and not a real philosophy of experience. In fact, Kant's system is a by-path. The true development of philosophy does not lie finally in the rational direction at all, the pragmatist contends.

It is for this reason that Professor James planned and executed his famous 'flanking movement' around the entire main line of German rationalism and back to the position in the rear originally occupied by Berkeley. The object of this manoeuver is to dislodge idealism of the rational sort from its fancied security, and to compel it to abandon the position which it has so long defended. Psychologically speaking, the inspiring motive of this new move is a supreme distrust of abstract reason. The ability of the mind to guide us through the mazes of our own experience to the recognition of the human and the divine self at different depths or levels within it, is flatly called in question. The theory that reality consists primarily in being conceived is definitely set aside, and Berkeley's theory of reality as a matter of pure perception is promoted to the first place in philosophic attention.

It is unfortunate that intellectualism of the prudent and tempered sort should ever have become involved in the attack on gnostic idealism with which it has no parentage or concern; and more so still, that it should go down to unmerited condemnation with the perhaps richly deserved punishment of the latter. We hope later, in a special study, to rescue it alive from the ruins. The protest of the pragmatist, if history furnishes any clue, and it usually affords the best means for computing the force of philosophical reactions, is against "the doctrine of an independent self-enclosed and self-sufficient world of pure thought," or in other words, against such empires of pure intellect as the Germans were fond of building, and not against intellect or reason as such. The Catholic philosopher is not interested either in "pure thought" or "pure experience." He has never cut the continuity between intellect and sense. He simply wishes therefore to be heard on his own be-

half as not guilty of the sins of others thus wrongly visited upon him. Immanentists, modernists, and pragmatists, we shall show later, are all misreporters of the attitude of the schoolmen.

Experience is Reality.

The present pass to which philosophy has come is therefore the doctrine that knowledge *makes* the world, and that experience *is* reality. To escape the withering charge that knowing is thus falsely identified with creating, and the *constructed* world of knowledge grossly confounded with the *apprehended* world of things, the pragmatist allows a distinction between reality as the *raw material,* and subjective experience as the *instrument,* of construction. None the less, however, for this distinction, he regards reality as "constructed" during the human process of knowing it, and the physical world is for him a formless sort of stuff, until the mind of man begins to put order, shape, and arrangement into its original chaos. But this distinction, made merely to conceal a desperate situation, and to throw critics off the right scent, accomplishes neither purpose; it is methodical rather than real. The pragmatist allows it merely, so it would seem, for the sake of getting his method well under way, as those who navigate the air first make use of the solid earth beneath their feet before rising into a thinner medium and sailing that other sea which hangs inverted over their heads. The pragmatic method, says, Professor Schiller, demands "an initial basis of fact as the condition of its getting to work at all." [5] This is all very well until we pry into the nature of this concession, and look this gift-horse of pragmatism in the mouth. Then we find that appearances are somewhat deceiving.

Pragmatists, to be consistent, are compelled to reduce even this assumed bit of initial reality to a psychic element; they cannot, on their own principles, assume a non-human or physical world. Professor Schiller himself affirms that "the notion of

[5] "Studies in Humanism," p. 426.

a plastic, growing, incomplete reality will permit us to conceive 'a making of reality' as really cosmic." He has gone so far as to say that the so-called material world, on which the mind acts, is akin to Aristotle's indeterminate prime matter. He thus converts [6] his theory of knowledge into a theory of reality without so much as turning a hair, and at the same time he indicates what little real value the much vaunted distinction between experience and reality has for a thorough-paced humanist like himself. Professor Dewey, on the supposition that reality is continuously evolving and experience likewise, will allow no transcendent or extra-mental reference to human knowledge. The French pragmatists, notably Le Roy, have drawn out all the conclusions lurking in their principles, and embraced empirical monism.

Professor James, on the other hand, the foster father of pragmatism, lags behind his children. He is trying hard to keep his favorite pragmatism from reaching its full logical stature in the more amplified form of it known as 'humanism'; with what success remains to be seen. He admits that "we receive the block of marble, but carve it to suit ourselves." [7] He says that "nothing could be sillier than to ignore the prior epistemological edifice in which the window is built, or to talk as if pragmatism began and ended at the window." Evidently then there is a reality which streams in through the window, and we are not absolute lords of the manor, makers and monarchs of all we survey. And yet, when Professor James seems to admit so frankly the reference of our thoughts to things outside our own actual experience, he is evidently not letting his left hand know what his right hand does, for he soon withdraws the proffered concessions. According to him the references of knowledge are all from one point in the stream of experience to another higher up or further on, but not necessarily beyond. There is no genuine transcendence of knowledge admitted at all; knowledge never leaps or bounds; it is 'ambulatory,' not 'saltatory,' to use his own expression. "Our

[6] Ibid., p. 434.
[7] "Pragmatism," p. 244.

ideas, when they add themselves to reality, partly predetermine the existent, and reality as a whole cannot be defined without taking into account our ideas also."

Professor James seeks refuge from the radical conclusions of pragmatism in the fact that the real material of human experience has at present an objective aspect and character,[8] whatever it may have been in the past or at the beginning. He is unwilling to go the full length of the logical journey with his fellow pragmatists who regard all the items of human knowledge as plastic and malleable, and are harking back to the prehistoric days with Schiller in the hope of uncovering the first layer of human experience in which so-called reality lies deposited and embedded. He wishes to steer clear of metaphysics, because pragmatism in its present stage, at any rate, is not tied to any metaphysical system, though it has decided preference for realism, if by the latter term we understand merely the opposite of subjectivism and absolute idealism.

No more than his fellow pragmatists will Professor James admit an absolute view of either the form or the content of human experience. He proposes, on the contrary, a relational theory of reality and consciousness. To his way of thinking, objects are intrinsically neutral or indifferent, and are made determinately this or that by the relations which they assume to themselves or to one another. Their proper nature is thus determined by the individual or mutual relations which they undergo, not by the fact of their becoming known. In thus abandoning the doctrine of subjectivism, that knowing is creating, Professor James advances a step in the direction of realism. But even he, too, has his substitute ready to install in the place of a physical world really located in the order of space and time. The rational idealist, it will be recalled, substituted 'absolute mind' for the physical universe; the agnostic would put an "unknowable blank" in its stead; Bradley would have it that there was, after all, such a reality as "psychic existence" to be taken into account; Professor James merely

[8] "Pragmatism," p. 244.

posits relations, and refuses to see in the world of things any intrinsic or absolute constitution of its own at all.

The idealist notion that the substance of the world is the divine mind itself, and God's own act of knowing, is abhorrent to Professor James, as indeed to all realist, not to say Christian, philosophers. But there is another notion of "substance," for which the pragmatists have a special predilection, though they insist that it forms no part of their philosophic outlook on the world and its ways, but is merely a matter of personal inclination. This is the "soft" notion of substance, as contrasted with the "hard" conception of it championed by the idealist, and usually goes by the name of "panpsychism," to which Professor James has prefixed the adjective "pluralistic," to indicate that the universe is for him an irrational affair that displays an infinite variety of details, but no unity of plan or fixity of constitution.[9] The panpsychism thus admitted may be described as the doctrine that the world is made of the same stuff as consciousness, and that things and persons, to all appearances isolated, are yet kept in secret communion, if not also in communication, as in the case of spirit-messages and other kindred phenomena, by means of the diffused psychic 'substance,' which serves as the common ground of their being, or, should we not rather say, relationship?

All this goes to show what significance is to be attached to the pragmatist's insistent demand to be called a 'realist.' When asked to take a definite stand on the question of the existence of a reality not ourselves, Professor James grows eloquent in affirming something more than windows to the house of knowledge, but, when pressed for further information, he retreats through the back door of consciousness into panpsychism and pluralism, and tells us of the number of supernatural beings which seek this mode of entrance in preference to the one in front, usually more conveniently located. History explains this unwillingness of Professor James to have anything to say about 'reality' beyond eloquent references to its irrational character. "Der Rhein ist Deutschlands

[9] "Pragmatism," p. 244.

Strom, nicht seine Grenze." Professor James is anxious to keep the German idealists and their heirs from trespassing upon his preserves of "pure experience," from securing a foothold there. Evidently the fear of the Germans and their "air ships" is not confined to Englishmen. In some respects the critic was not altogether wide of the mark who said of pragmatism that it is not so much a philosophy as a clever attempt to avoid one.

The first decade of the twentieth century thus finds three groups of philosophers eloquently at odds: the realists proper, who maintain that knowledge reveals an object independently existing; the transcendental idealists, who claim that objects exist only when we know them, and consequently have no existence independently of the fact of their being known; and the immediate empiricists, better known as pragmatists, who hold that knowledge has no reference whatever beyond experience, either to an external world, to consciousness, to the absolute being of God, to the subject experiencing, or to the object experienced, but is altogether concerned with the beneficial reactions which it arouses and the practical consequences to which it prompts and leads. The realists, therefore, champion the object, the idealists the content, and the pragmatists the act, of knowledge respectively.

Between a real world of substantial objects, an ideal world of eternal meaning and value, or a purely human world of fugitive, but enlightened self-interest, we are asked to choose. The pragmatist would debar from consideration the first two panoramas. The realistic world-view seems to him "a mutilated book of nature," and the idealistic an expensive "édition de luxe." He wants something cheaper both in binding and contents, it would seem, a book without preface or appendix, and a text that only he who runs may read. For the man of practical mind now turned philosopher, experience is reality, and knowing the most reliable kind of being. We have no longer to go outside ourselves, it is said, to seek the real and the true, the beautiful and the good. The one thing a cognitive act can surely know is another cognitive act, and in this

we have the essence of the new " realism." The physical world, long looked upon as the effect of creative power, is thus made to appear either as a creature of the mind's own making, constructed unawares in the twilight of early humanity before the present lights of criticism had begun to flare; or as a universal environment, in which objects appear as clusters of relations rather than as substantially constituted things. Nothing " is," everything is " becoming."

The reader of this historical sketch, which attempts to trace the pedigree of pragmatism, and its theory that reality is finished, if not altogether made, in the laboratory of human experience, will no doubt have observed, as the history draws to a close, that philosophers are coming suddenly around again to the front of the house of knowledge, after having been compelled for so long a time by the rational idealists to dwell and think in the back rooms. The line that parts the physical from the mental, so long blurred, is beginning to be recognized, though the recognition still leaves it almost imperceptibly thin. Aristotle's "prime matter," crossed and recrossed by a network of relations, and made as plastic as the ether itself, is all that is left of the universe. Reality, in the sense of " raw material " furnished to us in sensation, is admitted. As a " finished product " in an orderly world, it is still ignored. What really exists, we are told, is not things made, but things in the making, since the essence of life is continuous change.

Progress and development are indeed striking features of reality, but they are not the whole thing. It is a mistake to simplify reality so unduly, to exclude permanence and stability altogether from its constitution, and to attempt the writing of a philosophy of the world under the sole head of the changeful. The ideas of progress and permanence are not so exclusive as all that, and universal plasticity is not a necessary condition for making a progressive world possible. The impoverished conception of reality now in vogue is largely due to the custom, still retained by those who have overcome the inherited prejudices of idealism in other directions, of distilling reality out

of thought, out of preaccepted methods. The world as a chaos is thus admitted, while as a cosmos of orderly arrangement it is denied. The former is found to be at variance with no preconception adopted by the pragmatist, whereas the latter, if admitted, would spoil his theory completely. Perhaps it is to be regarded as even more wonderful that this bare admission of reality should ever have come in this round-about way. At any rate, the wise old schoolmen have had a few cubits added to their stature for not attempting to discover reality through the sole process of self-contemplation. *Naturam expellas furca, tamen usque recurret.*

EDMUND T. SHANAHAN.

MEMOIR OF FATHER TABB.

On November 19, 1909, there died at St. Charles' College, Ellicott City, Maryland, the poet and educator, Father Tabb. Poet he was without question, and as truly was he an educator. It was not so much that Father Tabb spent hours each day teaching in the class room as that he lived among his pupils, reaching them at all times, continuously exerting an influence that made for genuine culture and character. Nobody saw so much of Father Tabb as did his boys, to none did he reveal himself so fully. For twenty-five years he lived and taught at St. Charles' College. During that time some thousands of boys came under his influence, thousands of priests to-day cherish his memory as their teacher and friend. From this point of view, then, Father Tabb is to be regarded as an educator in the truest sense.

Born at "The Forest," in Amelia County, Virginia, on March 22, 1845, John Banister Tabb was the son of Episcopalian parents. The family was well known and connected by blood with some of the finest Virginia folk. In company with a sister and two brothers, John received his early education from private tutors. At the time when he was about to choose a profession the Civil War broke out, and young Tabb enlisted in the Confederate navy. He was selected captain's clerk of the *Robert E. Lee,* one of the most famous and successful blockade runners, commanded by the shrewd and dauntless Lieutenant Wilkinson. In 1864, in the midst of a term of excellent service, Tabb was taken prisoner, and remained in custody till the close of the war in 1865. It was during the time of his imprisonment that he first met Sidney Lanier and formed with that kindred spirit the friendship which both men so cherished.

At the end of the war Tabb turned his energies towards various ways of making a living, for the war had left him poor. He studied music and drawing and for a time taught

English in a western college. Not until 1872 did he essay any serious verse. In that year his first poem, "The Cloud," appeared in *Harper's Magazine*. In September of the same year, through the influence of Newman, he entered the Catholic Church and two months later was enrolled as a student in St. Charles' College. He was ordained priest in 1884, and from that year until the time of his death he held the position of instructor in English in his Alma Mater. About a year before he died his eyes, never strong, completely failed him; he became totally blind. But he tarried at St. Charles, among his boys, till the end came a few weeks ago.

Father Tabb was a curious personality, greatly loved by those who knew him, known only to few outside the company of his daily life. For not by the world was Father Tabb cherished as the kindly and quaint priest of St. Charles. If his boys have that memory of him they have it unshared. Father Tabb fled the world, 'man's congregation shunned.' Little of his personality was known without except, perhaps, the singularities by which it met inquiring curiosity. Indeed, Father Tabb's determination to elude the public betrayed him into paradoxes of behavior. One would never have known how reticent he was, for example, had he not written to the New York *Times* repudiating any connection with the biographical notice of himself appearing in "Who's Who." Father Tabb fled the world, but he gave now and then a backward glance over the shoulder to see whether he were pursued. At those times his eye seemed to gather whatever reference was made to himself in the American or English press. And periodically, too, would come the pat denial or correction in pointed epigram, a pebble from the sling of Father Tabb's well-provided wit.

Yet he was far from being a morose man, a sullen character. He was gay. Even his muse was one of "quick and capering feet," as Mr. Chesterton has said of the medieval time. There comes readily to mind no poet of like powers whose muse turned so lightly Ariel or Puck. He tells us joy was his favorite playmate. He saw fun almost everywhere, and snared it into

his verse. His last published work was "Quips and Quiddits," but the humorous verse he has written would fill a much larger volume. Satire too was his, caustic or genially cunning, —one thrust and Tabb was through his victim. But it was all in fun,—what he could do in earnest if he wanted to. It makes one believe he would have achieved a different fame had he lived in the time of Pope. Now and then, indeed, he contested in dead seriousness, but even in these tilts his sense of humor did not forsake him. Puns flocked to his pen, they appear with mischief prepense,—the offspring of natural gaiety and an over fertile fancy. Did he have a sense of the ridiculous? A writer [1] has set it down as a conviction that poets lack this lowest sense in "the comic trilogy." The rule is saved, I believe, in the case of Father Tabb. Was it not ludicrous that Father Tabb, as related to us by a living poet, should refuse to see this poet—one of the most charming of companions—when he was lecturing at the college, but should every evening, punctual as the appetite of youth, open the visitor's door and drop within a lump of molasses candy for the lecturer's young son who accompanied him? Yet Father Tabb obviously thought the habit nothing strange, and indeed the living poet found it but interesting. Withal, Father Tabb had an ingenious turn for caricature. But does not the faculty of caricature belong rather to the sense of humor, whereas the sense of the ridiculous begets—the Sunday comic sheet. Wit and humor are in Father Tabb's verse and drawings: one looks in vain for the ridiculous.

I have somewhat insisted on the quaint, familiar side of Father Tabb for the reason that it may be thought non-existent. It finds no voice in the poetry by which he is most widely known. Into that poetry the writer's intimate personality hardly enters. In all his hundreds of lyrics there are, I venture to say, scarcely ten lines so personal that they may be considered autobiographical. Of himself in relation to men he speaks little. "I will lift up mine eyes to the heavens," he seems to

[1] Alice Meynell, *Dublin Review*, January, 1908, "Some Memories of Francis Thompson."

say, and heaven and earth he searched for the beauty of creation. Revelation of self, however, there was in his literary predilections, his devotion to Sidney Lanier and his championship of Edgar Allan Poe, and there is one quatrain at least that acquaints us with his Virginia birth:

IN THE MOUNTAINS OF VIRGINIA.

Nurtured upon my mother's knee,
From this her mountain-breast apart,
Here nearer heaven I seem to be,
And closer to her heart.

Father Tabb published "Poems," "Lyrics," "Child Verse," "Later Lyrics," "Quips and Quiddits" and "Poems," the last being a selection made by Alice Meynell. Most of these lyrics and poems appeared first as contributions to the magazines. Brief, often of appealing thought and always of striking imagery, they excellently answered magazine requirements. All this they had, not lacking the supreme quality without which they should have been tinkling symbols—unbargainable inspiration. Father Tabb's verse is wrought. He employed most often a difficult, though seemingly facile form, the quatrain. By such a choice certain accessories to poetic effect were necessarily foregone. It is accordingly not only quality that gives his verse place, but a special quality, the clear full song finished in one breath, so to speak. Of birds, I have known only the wild canary to sing like that. An example taken almost at random will illustrate:

TO THE BABE NIVA.

Niva, Child of Innocence,
Dust to dust *we* go:
Thou, when Winter wooed thee hence,
Wentest snow to snow.

Mastery of one's art comes, no doubt, with diligent exercise of it, and therein lies a danger. It says no little, therefore, for Father Tabb's integrity as a poet that not one among his many poems seems begotten of this mere ability to make verse.

The sources of his inspiration are not many, but they are deep. He looked for God in nature and bearing God with him

in his own heart he caught through all the world the "unheard music rare" of the Divine Presence. "The eye sees what it brings with it the power of seeing." His eyes were "anoint of nature," and of God. The priest and poet in him were one. The gold thread of his vestment he found woven through the woof of earth and sky; he followed the ritual of the seasons, he knew the rubrics of sunset. Of Autumn he wrote:

Now at the aged Year's decline,
Behold the messenger divine
With Love's celestial countersign—
The sacrament of bread and wine.

Again, she is *Mater Dolorosa:*

Again maternal Autumn grieves,
As blood-like drip the maple leaves
On Nature's Calvary.
And every sap-forsaken limb
Renews the mystery of Him
Who died upon a tree.

The lamb, the sparrow, the lily call to him in their forever-hallowed associations. Childhood's unwithering likeness to the Child divine speaks to the poet most clearly of all. The baby is "An Idolater":

The Baby has no skies
But Mother's eyes;
Nor any God above
But Mother's love.
His Angel sees the FATHER'S face,
But He the Mother's, full of grace;
And yet the Heavenly Kingdom is
Of such as this.

The nurseling dies but it is "Confided":

Another lamb, O Lamb of God, behold,
Within this quiet fold,
Among Thy Father's sheep
I lay to sleep!
A heart that never for a night did rest
Beyond its mother's breast.
Lord, keep it close to Thee,
Lest waking it should bleat and pine for me!

Father Tabb's singing robes were sacerdotal.

Not alone from the founts of sacred knowledge, however, did he derive inspiration. He found matter for song in the truths of science, in nature unprobed and in the adventurings of men. "The Brook," "Meadow Frogs," "Shelley," "Soothsayers" have an unmixed sweet humanity. Can ever explorer answer for us the questions of "The Arctic"?

Is it a shroud or bridal veil
That hides it from our sight,
The lonely sepulchre of Day,
Or banquet-hall of Night?

Are those the lights of revelry
That glimmer o'er the deep,
Or flashes of a funeral pyre
Above the corpse of Sleep?

Beyond those peaks impregnable
Of everlasting snow,
One star—a steadfast beacon—burns
To guard the coast below.

Whence come the ghostly galleons
The pirate Sun to brave,
And furl the shadowy flag of Death
Above a warmer grave?

So might one lengthen the tale of quotations. Mrs. Meynell has carried it to one hundred and twenty pages; the lover of Father Tabb will hardly be satisfied with fewer.

Shorter would a selection be from Father Tabb's lighter verse, at least from that gathered into the two books "Child Verse" and "Quips and Quiddits." Much of the work he did in this vein was never reclaimed by him, indeed, I am persuaded, much of it passed out of his recollection. Worthy to stand with the well-known lines to Andrew Lang is this which I accidentally happened upon in a back number of the London *Academy*. Father Tabb had been charged with too close a resemblance in one of his songs to Davenant, supposedly a natural son of Shakespeare. Father Tabb writes:

If Davenant was Shakespeare's son,
Unless I am mistaken,
Some Donnelly in what I've done
Will find a streak of Bacon.

The lines on Andrew Lang's offence are famous:

To Mr. Andrew Lang, Who Spelled my Name 'Tab'

O why should Old Lang Sign
A compliment to me
(If it indeed is mine),
And filch my final b?
To him, as to the Dane
In his soliloquy,
This question comes again,—
"2 b or not 2 b?"

I am convinced that a goodly sheaf of such verses might be gathered from newspapers, magazines and private collections. My own contribution would be the following poem never heretofore printed. There occurred in a quatrain of Father Tabb's, published in the *Notre Dame Scholastic,* a proof reader's mistake for which the guilty but penitent editor apologized to the reverend poet in lines suggesting that a "tabby" would not easily slip its ninefold grip upon life, notwithstanding murderous proof readers. In a few days there came to the editor

A Defiance

So many a line,
Alas, of mine
Has suffered execution,
That to survive
Such fate, and thrive,
Proves deathless constitution.

The earliest stab
To John B. Tabb
The New York *Critic* gave;
But he survives
With *eight* whole lives,
And it is in its grave.

So, blaze away!
And should you slay
A life, I still have seven
In season due
To join the two
Now gone to hell or heaven.

CAT-A-LINE.

Surely a *felix culpa* that occasioned these lines. They are

among the best of Father Tabb's humorous verse, yet of them the author wrote: "My lines—which I cannot, however, recall—you may use as you will." This double power of his in verse remained until the last. Darkened vision brought him no gloom of spirit. In April, 1908, he had in a card to a friend alluded with characteristic cheer to "the blessings of failing sight." Indeed, he made gay verse about his affliction—for was it not "Shade of His hand, outstretched caressingly"?—and no bitterness of spirit is in the beautiful poem which appeared in the *Atlantic Monthly* for August of that year.

GOING BLIND.

Back to the primal gloom
  Where life began,
As to my mother's womb,
  Must I a man
    Return:
Not to be born again,
But to remain;
And in the School of Darkness learn
    What mean
"The things unseen."

Unto the last he loved God and took with gladness His gift, life. Really, from One Source flowed the twin silver rivulets of his song.

Father Tabb was taken from St. Charles' to Richmond, Virginia, and there buried in the family vault. The last to look upon his dead face were the eyes of childhood. At a way station where a change of trains was made, the children of the neighboring Catholic school marched a mile to abide with the remains during the wait. There they recited prayers and sang "Lead, Kindly Light," the dead priest's favorite hymn. It was fitting. Father Tabb had been a close friend during life of that other great lover of children, the simple Bishop Curtis, about whose fresh memory the *fioretti* of sanctity already begin to bloom.

Of Father Tabb's place in poetry little need be said. He is in line with the finest tradition of English song: he has affinities with Herbert and Crashaw, with Shelley and with Francis

Thompson. His devotion to the poetry of Poe shows, strange to say, scarcely any trace of influence in his own work, except that there is in both poets a like passion for perfect utterance. Posterity is not to be waylaid of its judgment, but one feels that Father Tabb's poetry will "look Time's leaguer down."

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IMMORTALITY OF THE SOUL.

Some time ago, while propounding his views of immortality, Dr. Lyman Abbott was asked, by a member of his audience, if brute animals have souls. He replied: "I do not think so, for a creature incapable of faith and love cannot have a soul."

It must have been rather disappointing to those at all acquainted with the time honored and profound teaching of the great philosophers and ancients regarding the soul, that Dr. Abbott, a gentleman otherwise scholarly and clever, should have given so unsatisfactory a reply to so vital and pertinent a question. Perhaps it was his intention to ignore in this particular the authority of the thinkers of the past as being obsolete and unequal to the problems of the present. This is often done by modern writers, but never without greater or less disaster. The common reader may not conceive it so; but in the world of science a writer who does not know, or who disregards the psychic teachings of Aristotle, Plato, Socrates, Augustine, and the long line of scholars that followed in the foot-steps of these ancients, is not regarded worthy of serious consideration. No matter what the discoveries and progress of modern science, no matter what the extravagances of rationalism, the greatest thinkers that have ever lived cannot be ignored with impunity.

It is not as if the subject were plain and ordinary, open and subject to the views and reasonings of everyone with a little learning; no, the question of the nature and future condition of the soul is a grave and serious one. It is not easy of solution. The soul of its very essence is, as it were, afar off and obscure to our understanding; it is difficult of access, and hard to conceive; it eludes our senses, and baffles our modes of knowledge, and can be approached only indirectly, as from effect to cause. Hence our views upon the nature and immortality of the soul are to be reckoned according to the authority with which we speak, and the profundity and truth of our reasonings.

It is not the purpose of the present article to be a copy or collection of the opinions and doctrines of the great philosophers, ancient and medieval, respecting the immortality of the soul; but only, while not deviating from the path of the masters to point out and explain the main psychic arguments upon which the belief in immortality may be reasonably and substantially established.

In order to speak intelligently of the incorruptibility or immortality of a soul, it is necessary first of all, and as far as possible, to set before our minds a clear conception of the nature and properties of a soul. No question, however trivial in itself, is possible of proper treatment, unless he who would treat it is able clearly to define its limits. Much less is it possible that a question, of which the author has no definite conception, can be intelligently and satisfactorily comprehended by his readers or hearers. If we set out with obscurity and confusion, it is only natural that we should end in greater confusion. A soul, therefore, is the first and primary principle by which a thing lives, moves, and acts; or it is the underlying source and fountain of life, thought, and intrinsic action in all these things, be they human, animal, or vegetable, in which these vital attributes are found. Any being, then, or any entity which lives and moves, whether by conscious or unconscious movement, whether its movement be intelligent or instinctive, is said to be endowed with a soul. From this it is evident that not only human beings possess a soul, but also animals and plants,—every living creature from the highest intelligence to the simplest shrub that grows. The differences, so vast and varied, which we perceive in various living beings is the result and, to a certain extent, an explanation of the different principles that vivify them. Hence the vegetative soul, which, in plants and trees, and all insensible living things, is the source only of unconscious life and motion, greatly differs from the sensitive soul which is the principle of animal life, sensibility (feeling), instinct, and a certain unintelligent and limited consciousness in brute animals. As the sensitive soul is far more perfect than the vegetative, so an animal in the order of nature is a being of vastly greater perfection and

capabilities than the mere plant. All note this striking difference, even though they do not understand, or admit that its source is the principle within. But between the vegetative and sensitive souls, and the intellectual principle in man there is a difference still more notable. The soul of man rises to a far higher plane of being. If not in the same degree, it contains all the virtues and properties found in the souls of animal and vegetative life, and is gifted in addition with intellectuality.

There is nobody who does not know that man has within him an intellectual principle which is called his soul, and yet there are not a few who do not understand that this intellectual principle must by reason of its intellectuality be spiritual and incorruptible. The connection between intellectuality and spirituality is not sufficiently plain to all to demonstrate that he who has an intellect must by consequence have a spiritual and immortal soul. To show this connection we need only briefly examine the psychic operations which proceed from man. With the soul itself we cannot directly proceed; for while the soul is the seat and source of man's life and action, of his intelligence and sensibility, thought and feeling, it does not act, directly and immediately, but indirectly, as through the medium of the senses, and its spiritual faculties. We feel, we hear and see, we taste and smell by means of the senses, but we think and understand, remember and exercise our will not directly by the soul, but through its faculties, the intellect, will and memory. It is by these faculties that the soul exercises its highest and noblest operations and functions,—distinguishing and elevating itself above all other things of earth,—becoming like to the nature of angels, and it is through these same lofty operations and properties that we arrive, as by an indirect method, at a knowledge and understanding of the nature of the soul of man. This has been the process of all the great philosophers, and it is the only natural way by which we can enter the sanctuary of the human soul. The classic axiom says that we know the nature and essence of a thing by its proper operations; that is, by those operations which are particular and distinctive of the thing that operates. It is not, therefore, every act elicited

by a being that determines its specific nature. Thus man elicits many acts, he is the subject of a multitude of different operations sharply distinguishable one from the other: he feels and thinks, reasons and vegetates; and yet not by each and all of these actions is he strictly distinguished as a man. The plant vegetates and grows, and the animal is capable of feeling; but neither plant nor animal can think or reason. The power to think and reason is peculiar to man; and it is only by these and similar acts that we are able to recognize in man a principle vastly different from that which animates other living creatures.

But from the operations of the intellect and will which determine man's specific nature, and manifest him an intellectual being how does it follow that he must possess an immortal spirit? We already understand in part that the specific acts of a creature determine and specify the nature of the source or principle from which they proceed, but we do not see how these acts in the case of man argue the spirituality or immortality of his soul. A slight investigation will show it. Let us then briefly examine these specific operations. That they are spiritual in character appears at once when we reflect that the objects with which they deal, or at least with which they are capable of dealing, are spiritual objects. Perhaps this is not at first quite plain; but, whether it be that all our knowledge comes to us by way of the senses, as most philosophers contend, or that we are born with certain innate ideas and conceptions, it is at any rate beyond doubt that, from the material objects which confront the senses, the intellect abstracts those immaterial and universal ideas and notions which furnish its knowledge. I see a horse, a tree, or flower, and my mind at once and unconsciously gathers from this particular sensible object of color, form, and shape, a general and universal notion of horse, tree, or flower. Under the particular material object perceived by the senses the intellect conceives the universal nature which is participated by the object before the senses and applicable to every other similar object. Once conceived, the idea is stamped upon the intellect in its pure abstract universality, so that, though the same object never again meets the senses,

the mind can understand it, reflect upon it, and reason about it. The process is the same in regard to every material object apprehended by the senses; but the mind in its range of knowledge is not confined within the limits of sensibility. Its sweep is over a far vaster field. Starting with those things which strike the senses, it ranges from the humblest form of matter into the highest regions of abstraction and spirituality. It can understand to a great measure things purely spiritual, entirely independent of time and space, and of the material creation. It can reason about and designate the nature and attributes of souls separated from the body, of angels; and even the nature of God, surpassing all understanding, falls in a limited way within the domain of its powers.

Now from these capabilities of man's intellect, inadvertently realized every moment, we come to know the existence and nature of the human soul, precisely as a spiritual principle. Behind the intellectual faculty which can rise in an instant from the things of matter and sense to the realms of entire abstraction and purest spirituality, we perceive there must be a spiritual source, greater naturally than the faculty proceeding from it. If the soul, through the intellect, can deal with things spiritual, then it must of necessity be spiritual in its own nature. A stream cannot of itself rise higher than its source. The ear can never perceive color, nor the eye sound, simply because these senses, like the other faculties, cannot exceed the limits of their nature. In like manner brute animals, though wonderfully endowed with those instinctive tendencies which make for their own well-being and that of their kind, can never rise above material objects. Of all things, then, in the order of nature, the soul of man alone, ranging over the universe, seeking its end and perfection in myriad wondrous ways and forms, fixing its hopes and aspirations in regions of perpetuity and immutability, proves that it is of a nature unlike the limited changing things of earth.

Allowing therefore, that man is endowed with a soul spiritual in character it follows by an easy and natural consequence that it must also be incorruptible or immortal. Death is nothing more than the separation of matter and its principle of life.

If any material thing that lives can remain forever united to that which gives it life, whatsoever it may be called, that thing can never die. It is the going out of the spark of life, the departure of the vivifying source from plant, animal, or man that brings on the calamity of death. If, then, the principle itself of life and action be itself free from material elements and not dependent upon the matter it vivifies, if it shows by its operations that it is superior to all time and place, how can it ever succumb to dissolution; how can it die? Science, indeed, does not know, reason cannot tell. As far as we know, as far as the greatest thinkers have been able to determine, a being, such as we have described, once put into existence must live on forever. But some one may say, there are other ways perhaps, unknown to us now, by which a spiritual being of its own inclination will finally enter the portals of death. We do not know all the secrets of life and death; mystery darkens upon mystery, the human mind is unable to penetrate the gloom, and hence the spirit itself, and last of all perhaps, will yield to "dusty death."

It is very true that many things exist which we know not, and many more which we do not understand and cannot explain. Nature is replete with wonders too extensive and too intricate for our comprehension; but after all, we know something; we have certain knowledge regarding many things, and in view of the vast unexplored fields which ever deepen before us, we must be humble. Because we do not know all mysteries we must not fall into the absurdity of skepticism and doubt about everything; we should be content with what we already know, and hold fast to it, while moving on to what we do not know. It would be to no purpose to discard what we have, what we are sure of, while seeking that which we have not, and perhaps can never get. The human reason, so keen, so penetrating, so unfailing in its final universal judgments, wrought up and perfected through all the ages has told us by the mouth and pen of the most eminent philosophers in all times that the spirit within us, is like to angelic, that it defies the trammels of time and space, that it mocks the idea of death and dissolution and seeks in immortal life an incorruptible throne where it is to reign without end.

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Following upon the knowledge and dictates of the human intellect the next most potent reason for the belief in the immortality of the soul is the universal desire of mankind at all places to live forever. This does not, however, form an independent argument; it is but a consequence upon that presented by the nature of our intellectual operations. The will, or source of our desires is a blind faculty; it follows in all things the guidance of the intellect. We can have no desire for that of which we have no conception. For those singular and unknown treasures which lie concealed in sea or mountain, or in the depths of the earth, we have only the most general and indeterminate wish, because our knowledge of them is only general and vague.

But setting aside the intimate connection between our desires and our knowledge, and insisting solely upon our will and its volitions, philosophers tell us it is impossible that so far reaching, so universal, and vital a desire as that of the human heart for immortality, should be vain and unfounded. Nature, they insist, never acts in vain; *i. e.,* the great natural impulses and instincts in man or brute are not and cannot be false; they must have a definite and certain meaning founded upon the reality of things; they must be possible of realization. To what purpose should the all wise Creator implant in the bosom of man the impulse and desire to conserve and perpetuate himself in life, if this were utterly impossible, or never to be realized? Why should man be worn and tormented with passion for wealth, power, and position, if there be no such thing as ever attaining to their acquisition? If, like the pangs of a burdened unrepenting conscience, they are ever haunting us, and can never be banished, never be satisfied, and put to rest? In the same way, and with more reason may we ask the cause of the ceaseless surging longings of the soul, of those impassioned desires for that higher and nobler life which we find not here below? For that state of perfect happiness and rest from toil and pain and sorrow? Whence these insatiable cravings for a life in which we can realize all our noblest dreams and hopes in immortal unblemished youth and vigor? There must be such a state which awaits us, else our life is a dream and our hopes and longings vain and useless!

It can not be doubted that, by exercise of the intellect and imagination, one may construct scenes of impossible pleasure and happiness, if not in an absolute sense, perhaps in a relative and restricted one, in as much as the things one may fancy lie outside one's personal reach. One may picture to himself a fair state of life, with health and wealth, and length of days; with peace from without, and joy within; with all the charms of home, of beauty, love and devotion unmarred by frown or care:—or again, as in time of buoyant ecstatic exultation, when the "tide of life is at its flood," and youth and strength, and grace of figure appear to crush and still the pangs of nature, one may wish the impossible; that the day of life, so fair, so sweet, so full of choicest good, might linger on forever. It is true, that these and such like ideal and enchanting conditions of life often cast a longing lingering spell about the human heart, and, in some instances, lead it captive for a time; but never in the history of man have they been recognized as constituting an essential and universal desire of human nature. On the contrary thousands upon thousands of souls in all ages have despised these passing fitful pleasures and comforts of life in view of the immortality for which they looked and hoped beyond the grave. Joy and sorrow have alike been reckoned as naught in comparison with the glory of immortality. There is no desire so universal and essential to human nature as that of living, here in this time and hereafter, forever. Even those who, by a careless and negligent life, manifest no strong wish for future unending existence do not the less ardently desire it, if only they could be assured of its certainty. The desire, strong, yes stronger than life or death, is there, but doubt and uncertainty muffle its cry.

Many worthy writers have been persuaded of the immortality of the soul by the perfectibility of the human intellect. Considering that the mind, or intellect of man can never attain, during the years of this life, to its adequate perfection; that, at the close of a long life, the intellect of the cleverest and most extensive student has but started on the way of its perfection; that, in fact, to reach the fulness of its perfectibility, the spirit of man would require an eternity of existence, the

ablest psychologists have concluded that the soul must be immortal. All other beings save man can find in this world the fulness of perfection which their nature demands. They have their day, they run their course, and cease to be. Unless, then, we say that man, the climax and crown of the natural order, is in the end the greatest failure of all things created, we cannot evade the conclusion of the immortality of his soul.

This beautiful argument might be much further developed, but since it would ultimately resolve itself into what has already been said in reference to the operations of the intellect and will, it is not our purpose to dwell longer upon it. We offer our humble thoughts upon this sublime subject to the consideration of our readers, and trust they may give some solace to the doubting uncertain mind, and pluck from the heaving breast of grief something of the sting and sorrows of death. The body—this mortal clay, which the spirit quickens, will of necessity yield to decrepitude and decay, and be resolved into its elements; but the soul, strong, immortal, and imperishable as when it came from the hand of God, shall live forever.

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NOTES ON EDUCATION.

Literature in the Primary Grades.

In the last number of the *Bulletin* we had occasion to examine the methods of instruction employed by primary teachers and embodied in primary text-books, in which the formal or the drill element was dominant. Under whatever name these methods are known, whether as alphabet methods, phonic methods, key methods, word methods, or phonic-word methods, they tend to produce very undesirable results which may, for the most part, be summed up under two heads, discouragement and loss of faith on the part of the children in what books have to yield, and the cultivation of a mental habit of looking at the words instead of through them at the thought. The worst effects of these methods, however, do not appear in the primary grades, but in the upper grammar grades and later where the habits generated by faulty methods in the primary grades prevent the children from readily grasping the thought that lies back of the printed page. One of the clearest demands growing out of the recent developments in child study and genetic psychology has been for a radical change in the primary methods of teaching language and literature. This, of course, applies to both teachers and text-books. In *Education* for November, 1909, Mr. Kilpatrick has a few valuable editorial paragraphs on this subject: "It is well to bear in mind that the general public regard English, when the child first enters school, as the one all important subject. This valuation will doubtless be unquestioned by any serious-minded teacher. But it is quite possible that most people have not fully realized that English is necessarily being both taught and learned as a component part of every school exercise. In this respect it is completely differentiated from all other branches of study. This constant application of the vernacular should be made a real source of

its proper mastery. If this use could be effectively employed, very great saving in time for the elementary course would result. English for the sake of English is and always will be a dull study in the elementary school. There is only one way to learn good English, and that is to live it, and to constantly associate with it, and correct speech and composition will follow as light follows the sun."

We entirely agree with this statement of Mr. Kilpatrick. English and literature should, of course, be taught as separate subjects at the proper time, just as Christian Doctrine and science and aesthetics should be taught as separate subjects in the proper time, but the first grades of the elementary school is not the proper time for any of these subjects to be taught separately. In this phase of the child's mental development unity and close correlation are the great needs and they cannot be sacrificed without injury to his future mental development. The teachers and the text-books must adjust themselves to this state of affairs. But let us listen further to Mr. Kilpatrick: "Literature needs not so much teaching as it does living. Literature that cannot stand alone is not literature; it is trash. So the burden of the literature work in the elementary school is to present proper material for children to read and literature that they will read. The greatest error of the past in this matter has been that adult literature has been offered to little children. They have refused to take it, and so a skilled literature physician has been called in to administer the dose. We who have taught know the result. But alas! some times we have been called upon to play the rôle of surgeon, and without even an anaesthetic, we have had to cut in pieces in cold blood a beautiful adult classic. Our little children have been encouraged to run down each historical or geographical allusion as if it were a new remedy. Nor is this all, for we have dissected each cold part by a rigid grammatical analysis or by a rhetorical cynosure. And this—all in the name of literature for children! Literature for children is too beautiful to flay in this manner; too simple to so contort; too sweet in its beneficent influence upon children to throw a scalpel in the way of

a message that prefers to whisper its sweetest notes in the quiet of children's hour."

Here we have set forth very clearly the chief characteristic of the new readers that are demanded for our primary grades in the name of genetic psychology and in the name of experience, let it be added. Primary readers must not consist of dry drills in spelling and diacritical marks and pronunciation, in phonics and key-words, nor must they be made up of excerpts from adult literature. The demand is clearly for a content that will be child-literature in the true sense of that word, for a literature that will express the child to himself. Is such a literature in existence? If not, it must be created. Truths must be presented to the child in form and language that will reach his comprehension and these truths must be such as will touch the deepest springs in his conscious life and that will arouse and guide his sentiments and emotions, that will awaken his desire for a deeper insight and give him courage to overcome whatever difficulties may beset his path. That the task here outlined for the authors of primary books is difficult will be admitted at once by all who have given the matter serious consideration. It is difficult for the adult to put himself wholly in the child's position and to look out through the child's eyes upon the world of truth and beauty that surrounds us, and this difficulty is enormously increased by the limitation of the child's capacity to recognize thought in its written form. This necessitates the closest grading in the words and sentences employed. In recent years many attempts have been made to produce text-books under the stimulation of this ideal and it becomes the duty of those entrusted with the selection of the primary text-books used in our schools to judge of the relative merits of these books. All of these books aim at keeping the content in the foreground and the formal element in a secondary place, and in so far they all deserve commendation from a pedagogical standpoint. Now, if we were indifferent to the nature of the thought material given to the child during his first years in school, we might turn our attention exclusively to the effectiveness of the

various books as means of developing the child's power and love of reading, as we did when discussing, in the last number of the *Bulletin,* the primary text-books that placed the formal drills in the foreground. But, to arouse the child's interest in any line of thought is to affect his life profoundly, and hence before a book can be considered at all as an available text-book for our children, we must ascertain the nature of the thought material which it contains and we must consider the effect which it is likely to produce upon the children.

All students of psychology are familiar with the fact that every cognitive state contains a dynamo-genetic element. Every thought tends to realize itself in action. Of course this tendency varies as you pass from an abstract idea down to a vivid mental picture of some concrete action and it also varies with the age and development of the pupil. The younger the child is the more pronounced is this tendency of the cognitive state to realize itself in action. Furthermore, as the young child has little or no power of abstraction, the dynamo-genetic content of his conscious states is doubly intense, combining as it does the dynamo-genetic elements arising from the concreteness of the ideas and the youth of the thinker. Clearly, therefore, the utmost care must be exercised in the selection of appropriate material for child-literature, for even making good readers of the children would avail little if in so doing we bent their lives in wrong directions. "For what doth it profit a man to gain the whole world if he lose his own soul?"

Play Readers.

Children are notoriously fond of play and it is not a matter for surprise, therefore, that some writers of primary books, wholly intent upon making the thought the dominant element, should turn to children's games for the material of the child's first readers. That some of these have succeeded as readers will be readily conceded by all who are familiar with the primary classrooms of to-day, but many educators question the wisdom of the plan on account of the effect which these readers have on the development of the child's character. "All work

and no play makes Jack a dull boy," but all play and no work makes Jack a useless boy, and the complaint has gone up from all parts of the country that too many of the latter type of Jacks are being developed in our schools. Moreover, the plan is unpsychological in so far as it inverts the natural relationship which play bears to the child's life. It is like planting a tree with the blossoms in the earth and the roots in the air. Play has its legitimate function in the child's life, and it is a large and important function, but it should be remembered that even the child tires of too much play. He plays teacher, or father, or mother, or soldier, but only that he may understand something of these adult attitudes of mind, and once he has attained this through his game, his tendency is to turn his newly acquired knowledge to account in the practical affairs of life. The play instinct and the imitative instinct are closely associated in the child's life. The lessons which he learns through their combined function are for the serious affairs of his life; they help him to adjust himself to the people of his environment and open up for him channels of intelligent communication with the adult world. In all this play is but a means to an end and not an end in itself, however unconscious the child may be of this relationship. Of course the child's instincts are wider and wiser than his individual consciousness. The pressure back of them is made up of centuries of race experience. That the child is not conscious of play as a means to an end in no way affects this fact. The child's relationship to food, clothing, protection, the love of father and mother,—these constitute the deepest elements of his conscious life, and play merely enhances their value for him. In the literature which aims at expressing the child to himself these elements must constitute the nucleus of every drama and it is precisely here that the books we are discussing fail.

Nature Study Readers.

Another group of writers has made nature the dominant element in the child's first readers. The birds and the flowers, the cats and dogs and ponies, the sheep and the wolves and

the bears, these are all made the child's companions and his sympathies for them and fellowship with them are made the basic elements of his mental and moral development. The element of play is usually added, and in most instances it is made the means of furthering the child's knowledge of nature and of deepening his sympathy with the lower forms of life. That there is good in this is scarcely open to question and it is, as far as it goes, in strict conformity with child nature.

Joseph Lee, in an excellent article in the *Educational Review,* November, 1909, under the title The Boy Who Goes to Work, has many things to say which bear on one phase of this subject. In speaking of fitting the boy to the world, he says: "Then there is the nurturing instinct that makes every little girl nurse her doll, that impels every child to acquire and care for plants and pets, that makes them love to tend the horse, feed the pigs, or milk the cow. This instinct also we sterilize by permitting very meager opportunity, or none at all, for its expression. Allowed its natural scope it would have made a nurse, a teacher, a fosterer of life, of every child." Mr. Lee then goes on to point out the adverse conditions of our city life which starve out the best instincts of the child's nature. "The only part of our children's nature that now gains executive expression—that is to say, actual liberation into the world of action—is the barbaric part. For the running and fighting plays that can be carried on in the street or on the playground, and do not require tools or much material, some sort of opportunity exists—very imperfect, it is true, but far better than can be found, at least in the case of the city child, for quiet play in satisfaction of the nurturing, creative, or scientific instincts. In our civilized life it is the civilized productive side of the child's nature that gets wholly starved." That these instincts are deathless and when denied one form of expression will seek and find other forms is developed in the article from which we have been quoting. "So the nurturing instinct, which begins from mother love, has worked back from that original utterance until it has permeated our whole nature. We are nurturers now, both sexes,

and for every kind of work that deals with the fostering of life. The instinct makes not only teachers, nurses, doctors, farmers, but molders of men in every sort of occupation. A leading banking house I know is in all essentials a kindergarten of young business men, the expression of the mother nature of its head. Even successful generals, like the successful captains of athletic teams, are often affectionately known as 'father' or even as 'Old Mother So-and-So.'"

Evidently nature study has much more to give the child than a basis for the study of systematic botany and zoology. It has more to accomplish than the mere prevention of cruelty to animals. Where the work is properly conducted, it brings the child's whole nature under the control of fundamental life laws that tend to strengthen his whole being and to shape his conduct and his aspirations in accordance with laws which the Creator has planted in the hearts of his creatures. That these objects may be accomplished far better through such primary readers as we are here discussing than through such foolish legislation as that recently enacted by the State of Illinois is evident. We cannot forbear quoting here a passage from the *Dial* commenting on this Illinois law. "Our second law, the one that makes humane instruction compulsory in all the Illinois schools, is a legislative 'freak' which it is difficult to discuss seriously. All competent moralists are agreed that the one way *not* to be employed in developing the ethical instincts is the way of direct precept at stated periods. Yet in the present instance one particular sort of moral training is singled out, and is to be forced down the throats of all the young people at school in weekly doses of half-hour size (although daily six-minute doses are considerately permitted as an alternative) and this process is to be continued *ad nauseam* from the kindergarten to the college. A plan better calculated to dull the moral consciousness and make the sympathies callous could hardly have been devised, and in the very name of humanity which the misguided sponsors of this law seek to foster we enter our protest against it. Moreover, not content with securing its primary aim of universal instruction in this subject,

the law makes the drastic requirement that the instruction shall be given by every teacher in every school supported by public taxation in the state, enforcing the requirement by the penalty of a heavy fine for non-compliance." Another passage in this same article in the *Dial,* bearing on this subject, should be considered here. "Through the efforts of well-meaning people, whose judgment is as faulty as their intentions are good, a considerable number of our states have long been burdened with laws imposing upon their schools a cast-iron requirement concerning the teaching of physiology with reference to the use of alcohol and tobacco. The mischievous ingenuity of these laws is almost beyond belief. They demand that certain dogmas be enforced upon children with the most damnable iteration year after year,—dogmas that even a child's experience knows to be unsound; and they make it almost impossible for text-books of physiology written in scientific language to be used in public schools. Men of science are practically unanimous in condemning these requirements, but the fanatics and doctrinaires have their way with the legislatures, and the voice of reason avails for nothing. Thus science is discredited, the canker of insincerity affects the teacher's work and reasonable admonition against the evils of intemperance misses its opportunity altogether."

If the children are to be taught to know the plant and animal life around them, if their nurturing instincts are to be developed so as to render them humane in the treatment of man and beast, if their knowledge of hygiene and physiology is to be of any practical benefit to them, in the cultivation of the virtue of temperance and in promoting public health, evidently the right place to begin the work is in the primary grades. This both the child's present development and the environment into which he must enter on leaving school imperatively demand, but there is another side to the picture.

Is the child to know no higher teacher than the beasts of the field? Truly we have in all this movement a pathetic spectacle of the condition to which our primary schools are reduced by the suppression of religious teaching. We must build up in

the children standards of morality, but, according to these educators, the only means of doing so at our disposal is to point to the morality of the dogs and cats. The nature study readers, therefore, are right as far as they go, but, as in the case of the play readers, they do not go far enough. What in the nature of things should be a means to an end they have made the end. In every living thing the child should be taught to see the handiwork of his Father who is in Heaven. The child should learn to nurture the weak things that surround him because his Father in Heaven created them. Every beauty in the world should reveal the greater beauty of the invisible Creator. We are not here blaming the authors of these text-books for omitting entirely God and the hereafter, for drawing an impenetrable veil over the unseen world; their books could not be used in our public schools were this not done. Our concern here, however, is not primarily with the text-books designed for use in the public schools, where this serious limitation is imposed by law. The Catholic school exists precisely for the teaching of religion and if it is a matter of the first importance that nature study be introduced into the primary readers so as to develop the child's nurturing instinct, it is a matter of supreme importance that religion should take its place in the primary text-books but not side by side with nature, for God is not to be understood at all if placed on the same level with nature. To satisfy the essential requirements for a Catholic school the primary text-book must present God and religion as its central element and everything else in the book must be subordinated to this and presented to the child in its true relationship of dependence.

The Culture Epoch Readers.

The play readers and the nature study readers which we have been considering fail to reach the requirements of primary text-books for Catholic schools because of what they omit; their fault is chiefly negative. But the converse of this is true of the culture epoch readers, which sin positively not only

against the teachings of religion but against humanity and common decency. If it were not for the fact that these books have been so highly recommended and that they are at present so widely used in our public schools, we might point out a few of their main defects and pass them by. But they are of for too great importance for many reasons to render such treatment permissable. To facilitate clearness and brevity of treatment, it seems wisest to select one typical series of these readers for our analysis. I have taken for this purpose The Industrial and Social History Series, by Katherine Elizabeth Dopp, Ph. D., of the University of Chicago. It should, however, be understood that these books represent not the average but the extreme development of the objectionable features to which we have referred. The books themselves should be carefully examined by all who are interested in the subjects here under discussion. They constitute so wide a departure from the accepted children's text-books of the past as to be almost unintelligible through any brief description. They are founded on certain fundamental assumptions with which every Christian, or at least every Catholic, must take issue. These are first, that man is the lineal descendant of the brute from whom he differs only in degree; secondly, that the only valid standard of morality is that derived through experience in the struggle for existence by the race in its slow ascent from the brute state; thirdly, that the child must arrive at his moral standards not through external authority but through individual experience which should, in the main, repeat the race experience; fourthly, that the child should be fully informed concerning the mysteries of life, etc., even at the earliest school age there must be no reserves; fifthly, there must be no authority to enforce any standard of conduct upon the child; finally, the child must wait until he grows up to adult stature before he is made familiar with civilized standards of art, literature, science, or morality.

It seems highly improbable on the face of it that any sane person would attempt to construct a series of text-books for use in the primary grades along the lines here laid down, and

granting that the books are produced, it seems incredible that any intelligent school superintendent or principal would tolerate their presence in the school. But the facts in this case are stranger than fiction; the impossible has happened. These books were written by a professor in the University of Chicago, they are published by Rand, McNally & Company, and they are in actual use in a great number of schools in various parts of the United States. And, if the books themselves be appealed to, the first thing that will attract the attention of the student is the long array of learned authorities who are cited in support of the very principles which we have here pointed out. It is stated in the preface that the books were largely due to the inspiration and direction of Professor John Dewey, formerly of Chicago University and now helping to shape the policy of Teachers College, Columbia University. Moreover, the series of books in question constitute an excellent concrete embodiment of the educational creed that is at present shaping the policy of our public schools in many parts of the country and their existence alone should be sufficient to make all who are responsible for Catholic primary education pause before admitting into our schools text-books that have no other recommendation than the fact that they are being used in the neighboring public school.

Apart altogether from the religious aspects of the question the books before us are objectionable from a purely scientific standpoint. They are constructed along the lines of an erroneous form of the culture epoch theory, which assumes that the right way to proceed with the education of a child is to make him function successively in each phase of race development. For a justification of this procedure an appeal is made to the embryological doctrine that ontogeny is a recapitulation of phylogeny. Now, the doctrine in question is purely anatomical and even if its full truth were admitted, it says nothing more than that the various organs of the animal were unfolded successively in race history and that the same sequence obtains in the organic development of each individual. In race history, it is claimed that the function creates the structure and that

the structure was not created for the function, as was formerly assumed. Thus in the course of race development the eye was made by seeing, the lung by breathing, etc. But no one acquainted with the elements of embryology would assume for a moment that the functioning of embryonic structures plays any part whatever in the development of the individual. He is carried forward through the whole developmental series by the mother. The individual begins to function when at birth he reaches the adult plane, and not until then. In race history the eye may have been made by seeing and the lung by breathing but it is absurd to suppose that any such thing occurs in the individual unfolding. It is true that in those lowly forms of life in which the young pass through one or more functional larval phases before the adult plane is reached several physiological phases may be included in the recapitulation. Thus the young frog functions for a time as a tadpole and the insect lingers on the way as a grub, but it should be remembered that this delaying by the way prevents these creatures from becoming anything more than frogs or bugs. If the young mammal, while passing through the ancestral phase that employed gills for aeration, were removed from its mother's womb and thrown into the water, it would suffocate, owing to the inadequate development of its gills, even if it could otherwise be kept alive.

Now, the culture epoch theory as embodied in the series of readers we are here discussing assumes that the mental life of the child passes through a series of developmental phases paralleling ancestral race history and it furthermore assumes, and this is the chief point of our present objection, that the right way to proceed with the child's education is to begin with the early savage phases and make him function successively in each phase of race history until he finally reaches the adult plane. But in the light of biology this would be a very effective means of retarding his mental development and of preventing him from ever reaching the plane of civilized life. Everywhere we find nature busy suppressing ancestral form and function in early developmental phases; she hurries the young through the history of a million years in the short space

of a few weeks, in order to hasten his arrival on the highest plane attained by his race, and these educators would reverse this process by holding the child as long as possible in the early phases of race life. The net result of such a policy is to lower man to the savage plane. It is pertinent to ask here what percentage of the retardation, so much complained of in our schools to-day, and of the juvenile crime and hoodlumism which has recently disgraced our school population, is due to the effective carrying out of this erroneous form of the culture epoch theory.

Katherine Dopp and the other protagonists of the culture epoch theory are not content with assuming a savage ancestry for our children. They assume a brute origin. At the age of six the child is supposed to be passing through a phase represented in history by the so-called pleistocene man and he is required to spend his first year in school with the mythical tree-dwelling ancestors of man. There is not a gleam of light in the gruesome pages of these books. They are profusely illustrated, but the pictures are those of beasts and brutalized human beings. In these books there is no play of fancy, no joyous scenes, neither hope, nor love, nor heroism; it is the ape and tiger phase of existence; there is no family life, no society, no cultivation of the soil. The mother has offspring as other animals do and when the young are able to find food for themselves they are pushed out to make room for others. They do not know fire and consequently eat wild roots and raw flesh while it is still throbbing with life, and find their only protection from the wolves and bears in the trees. While the world here portrayed is the product of the dreams of certain evolutionists, it is given to the children and their teachers with all the outward show of proof and scientific authority as if the author of the book had lived through the scenes and taken snap-shot pictures of the tree-dwellers and their doings. And yet this monstrous imposition on the credulity of our primary teachers and of the little children is permitted and even applauded by many of our educational leaders.

Before entering upon any further discussion of the vicious

principles embodied in these culture epoch readers it will be best to examine a few specimen pages of the books. The first book of the series is entitled The Tree Dwellers, the second The Early Cave Dwellers, the third The Late Cave Dwellers, the fourth The Tent Dwellers. These four books are supposed to furnish forth the mental diet of the child for the first four years of his school life and to supply the moral atmosphere in which his young life is to be shaped. The Tree Dwellers opens with the picture of Sharp Tooth, the heroine, chasing a rabbit for her breakfast. We are told that she is squat, and red-haired, her nails have grown into long claws, her hair is wild and unkempt. This savage ancestress is naked, except for a cloudy breech-cloth. The next scene presents Sabre Tooth, an extinct member of the tiger family, chasing Sharp Tooth for his breakfast. They are six of one and half-a-dozen of the other. The woman seeking to devour the rabbit is a beast in no respect superior to the beast that seeks to devour her, except, perhaps, that she can climb a tree and thus escape his claws and teeth, just as the rabbit by burrowing may have escaped hers. Then a child is born to her, Bodo, the hero of the story. There are no fathers in those days. His mother tends him in his cradle made in the branches of a tree. When he is able to find wild roots for himself or to catch and devour birds or other animals, he is pushed out to make room for other babies. Lesson Twenty presents him in company with another boy of his own age. They chase some animal in the hope of obtaining a meal, until night overtakes them, then they climb into a tree for safety and go to sleep. In the morning they come down from the tree where they had spent the night to find their breakfast. The lesson ends with this passage: "There is nothing there, says One Ear. Bodo knew better. He noticed a hump among the leaves. He reached out his hand and touched it. It was a little calf that had been hidden there by its mother. It scarcely moved as Bodo touched it. Its mother had taught it to lie still. Many people might have passed it by. But Bodo had sharp eyes, and besides he was very hungry. So the boys killed the calf and began to eat the

raw flesh. They ate until they were satisfied. Then they played among the trees."

Now, as we have pointed out above, every mental picture tends to realize itself in action, and, moreover, this tendency is particularly strong in childhood. One cannot fail to see, therefore, what the effect of such scenes as are here depicted would be on the boy of six. What is the use of legislating, as they do in Illinois, to secure the development of the nurturing instinct in our children so that they may love and care for dependent animals, when these books, published in Chicago, and put into the hands of the children, systematically develop the opposite tendencies? And lest the pictures and the text should fail to realize themselves in the child's conduct, each of these blood-curdling, gruesome scenes is dramatized by the children. Here are the instructions which follow the lesson given above. "Things to do. Choose somebody to be Bodo and somebody to be One Ear, and let them show how the boys found the calf. Model a calf in clay." As the work proceeds these gruesome scenes become more elaborate and the dramatization is carried on in greater detail.

Chapter Four of the second book, The Early Cave Men, gives an account full of revolting details of the killing of Sabre Tooth by the clan. They watched the beast, who was glutted with the flesh of his victims of the night before, as he crawled into the thicket. "Strong Arm went to look at Sabre Tooth again. The creature was sleeping heavily. He was lying just under a strong spreading branch of an old oak." The details are then given of how Strong Arm climbed up into the tree and tied a long spear to the branch and then tied a bag of stones to the spear as it hung over the sleeping beast. When all was ready he cut the strap that fastened the spear to the branch and let it fall, with its load of stones, so as to pierce through the body of Sabre Tooth. The picture of Sabre Tooth in his death agony, transfixed by this crude spear, is here given. The lesson ends with the following directions. "Things to do. Notice how gracefully the cat moves. Notice how it gets ready to spring. Think of an animal many times larger than the

cat and see if you can model Sabre Tooth in clay. See if you can find good stones for hunting knives and spears. Name a tool or a machine that you have seen in which a weight is used. Draw a picture of it." And yet the State of Illinois, while permitting the use of such books as these, compels, under penalty of a heavy fine, every teacher to devote one half-hour of the children's time each week to cultivating the spirit of kindliness to dumb beasts. Here is work for the Society for the Prevention of Cruelty to Animals. But the books in question do not content themselves with destroying the attitude of kindliness towards animals, and with making butchers and pig stickers of the children, it proceeds to level man down to the brute and to develop attitudes whose legitimate end can scarcely stop short of rapine and murder. We give lessons five and six in full here so as to let the readers judge for themselves the effect which these books are likely to have upon the children who are compelled to use them in school.

V.

Things to Think About

What do you think the Cave-men will do with Sabre Tooth's skin? What will they do with his teeth and claws? What will they do with his flesh? Can you think of what they might do with the bones? How do you think they learned to cook food?

Preparations for the Feast

How excited all the people on the hills were when they knew that Sabre Tooth had been killed! Everybody wanted to see him. Young and old crowded around to see the monster as he lay stretched out on the ground. They gazed at the creature in silence. They admired his rich tawny stripes. Not a man on the hills had ever before been able to get such a skin. They all wished that they might have it, but they knew that it belonged to Strong Arm. They examined the two large sabre

teeth. They felt of the smaller teeth and claws. At length the men began to quarrel about trophies, but Strong Arm waved them back. He claimed one sabre tooth for himself and allowed the other to go to the brave old man. When Strong Arm spoke the men kept silent, for they knew that the trophies belonged to the bravest men. But they were given a share of the smaller teeth and claws. While they were loosening them with stone hammers, the women were hunting for their stone knives. They were soon busy taking off Sabre Tooth's beautiful skin. When the heavy skin was off, they began to get ready for the feast. They ate pieces of raw flesh while they worked, and tossed pieces to the men and boys. They were all too hungry to wait for the feast. Besides, they were used to eating raw meat. But they had learned how to cook meat at this time. They had learned to roast meat in hot ashes. At first they roasted it in its skin, but now they knew a better way. They skinned the animal and cut out the ribs. Then they buried them in the hot ashes. They covered the ashes with hot coals. They cut slices of meat with their stone knives and put them on roasting sticks. Then they held these sticks over the hot coals, just as we sometimes do to-day.

Things to do

Make believe that you are doing some of the work that the Cavemen did, and see if anyone can guess what it is. See if you can cook something over the coals. Ask someone to read you a story that Charles Lamb wrote about roast pig.

Things to Think About

How do you think the Cavemen would act at a feast? What would they use for dishes? What would they do to entertain themselves and their neighbors? When would the neighbors go home?

The Feast

Nobody knew just when the feast began. Nobody set the table for there was no table to set. But the women brought bowls they had made out of hollow gourds. Before the meat was half cooked everybody was eating. Some ate thick slices that had been partly roasted on the sharp sticks. Others chewed raw meat from bones which they tore from the carcass. The children sucked strips of raw meat and picked the scraps from the ground. When the women lifted the ribs out of the hot ashes they found a nice gravy. They dipped up the gravy in their gourd bowls and gave it to the men. Strong Arm dipped some up with a bone dipper that had been made from the skull of a cave bear. Then he pulled out a rib from the carcass and gnawed the meat from the bone. They all held what they ate in their hands. They all ate very fast, and they ate a long time. At last their hunger was satisfied, and they began to crack the marrow bones and scrape the marrow out with sharp sticks and bones. When the men became tired of sucking the bones, they tossed them to the women and children. Then the men joined in a hunting dance while the women beat time with the bones. The women chanted, too, as they beat time. They danced until all became tired and the visitors were ready to go. Then Fire Keeper loaded pieces of meat upon the backs of the women, and all gathered around to see the neighbors start home. As soon as they were gone the Cavemen prepared to rest for the night.

Things to do

Take turns in doing something that the Cavemen did at the feast, and let the children guess what it is. Find some good marrow bones and crack them. Find out whether we use marrow bones for anything to-day. If you think that you can, make something of the marrow bones. Can you think why bones are filled with marrow? See if you can beat time with marrow bones so as to help someone do his work. See if you can make dishes of pumpkins, squashes, melons, cucumbers, or anything else that you can find.

The pedagogical work in these lessons is excellent. The children's expectations are awakened, their curiosity is aroused, all the beast in them is appealed to, every low instinct is made to function on its low plane. If our purpose in educating children is to make monsters of them, cruel, flesh-rending gluttons, filthy in their habits, careless of the feelings of others, disrespectful towards women and children, it would be hard to devise a more effective means of accomplishing our desires than the faithful use of these books in the primary classrooms. Further improvement along these lines is scarcely called for and yet it is supplied in the Eskimo Stories, by Mary E. Smith.

The books we are here discussing, however, not only brutalize the children, but they destroy the foundations for reverence and faith in them by indoctrinating them with false and vicious statements concerning the origin and meaning of society and of religion. We quoted from these books extensively on a former occasion and repeat the quotation here because we want them to be examined side by side with the other typical primary books which are in present use in our schools. The insistence with which false doctrines on fundamental questions make their appearance in these books deserves special attention. The children are taught that society arose from the protection which fire offered against the wild beasts. The tree dwellers lived apart, each one for himself, like the non-gregarious animals. When fire was discovered they collected around it because it kept the wild beasts at bay. In this way they were able to take possession of the caves and find safety in the fire that was kept constantly burning at its mouth. The river rose one night and quenched the fire. As a consequence of this calamity the cave men were fast reverting toward their isolated tree-dwelling habits. It was fire that created society and hence when the fire disappeared society disappeared also. The origin of religion is naïvely told in lessons twenty-four and five, from which we quote the following: "Some of the men had already left the cave and gone to live as tree dwellers live. Strong Arm was trying to keep the rest of them together. He feared that he would not be able to do it unless he could get fire.

For several days after that, the cavemen thought that Strong Arm seemed queer. Wherever he went he carried the drills he used in boring holes. Sometimes he carried bundles of sticks under his arm. Sometimes he worked with all these things in a corner of the cave. None of the cavemen knew what he was doing, but they heard him mumbling to himself. Once they saw him start quickly and go away from the cave. Nobody knew where he went, and nobody knew what he did. Strong Arm was very sad. His heart was sore for his people, for they were in great distress. He believed that the fire god dwelt in the wood, and he was trying to persuade him to come out. He had noticed that the drill became warm by twirling, when he used it for boring holes. So now he made a drill of hard wood and twirled it on a piece of softer wood. As he twirled the stick he prayed to the fire god. He asked him to come and help the cavemen. When he went away from the cave that day he went to find tinder. When he came back that night, he was very happy; for he had a burning torch in his hand. How glad all the cavemen were when they saw Strong Arm coming with fire! They ran out to meet him and shouted for joy. Fire-keeper lighted a fire and the women brought branches to make it blaze. The wild animals sniffed it and ran away. The cavemen joined hands and danced round the fire. They danced until they could dance no more and then sat down on the ground to rest. They asked where Strong Arm found the fire, but he did not tell them then. Some of the cavemen were very selfish. They cared more for themselves than they did for the clan. Some of the men had already left. Others were thinking of going away. Strong Arm wanted to teach them to help one another. So he told them only part of the truth. He said nothing about the fire drill, but told them about his prayer. He said that the fire god came when he called him. At this the cavemen were filled with fear. They looked upon Strong Arm and wondered. After that they treated him with great respect. When they needed a chief, he led them. He was the greatest man of his time." The diabolical ingenuity of this lesson scarcely needs comment. The goodness attributed to Strong

Arm's motives only intensifies the evil and tends to make the story of the origin of religion more plausible to the child than it would otherwise be.

In the literature of evolution comparative anatomy furnishes one of the earliest and strongest arguments for the theory of descent. By arranging the forms of life in an ascending scale from the lowest to the highest the series will be seen to run parallel to the series of developmental phases in embryonic life. To bring the force of this argument down to the child's level, a book is needed for supplementary reading that will deal with this phase of the subject so effectively as to remove from the child's mind all doubt as to the truth of the statement that man has descended from the brute and is still a brute in a high stage of development. Such a book is provided as supplementary reading for the second grade in The Eskimo Stories, by Mary E. Smith of the Lewis-Champlin School, Chicago. What the tree dwellers and the cave dwellers reveal to the child as having taken place in the pleistocene age, this book parallels in the Eskimo life of to-day, nor does it neglect any opportunity to strengthen the conviction of the brute origin of man. Miss Krarer, an Eskimo girl whose picture is given, tells the story of her life, which is calculated to increase the verisimilitude of the other stories in the book. We cannot pause here to go into the gruesome details of the story; we must content ourselves with a single excerpt from Miss Krarer's story. "When a child was naughty, mother would place a bone on the fire, leaving it there until it was hot enough for the grease to boil out. Then she would slap it on the child. She was not particular where she burned her child, except that she was careful not to touch the face. I well remember what my last punishment was for. I had been playing with my little brother inside the snowhouse, and getting very angry with him, threw him down and bit him on the back of the neck. Then my mother burned me on the same spot where I bit him." Here is an excerpt from one of the stories in the book. "Do you think that Nipsu or Agoonack, or their mother, or any one would use this water to wash in when it costs so much time and

labor? No! no! that would seem a sin to them. They do not know how good it is to be clean, but they know how hard it is to get water. Once Agoonack and Nipsu saw their mamma wash baby's face. She washed it with her tongue just as the mamma cats wash the kittens' faces. The baby's face grew almost white. It was a strange sight, and the children asked their mamma many questions. She told them that each of them had been washed in the same way. But this was long ago. The children's faces are now quite brown with grease and dirt, their mother's face is still darker."

It is hard to conceive how children trained along the lines indicated by these books could ever rise above bestial conceptions of life. On such a soil, how could religion or morality flourish? How could the aesthetic faculty unfold, or social law mould the children into worthy citizens? The theoretical considerations put forth in defense of these books exhibit a strange lack of knowledge of the elements of psychology. We are gravely told that this is the only way in which a secure foundation can be laid for morality. The children must be allowed to try each crude, bestial or barbarous device and then learn from experience to supplant these crude standards with others a little more advanced, and gradually the child will arrive at a civilized standard in time to take his place as an adult in the affairs of civilized society. It is alleged that the only other way to teach morality is through the channels of authority, which is wholly inadmissable at the bar of reason. We are told that if the child bases his conduct on the statement of authority and not on the result of his own experience, that in time his awakening intelligence will destroy the foundation on which his authority rested and on which he had built up his moral code, and the consequence will be a collapse of the man's morality and the production of a criminal. We are told that any one may discover in the child of from six to ten years of age the instincts that lead towards conduct such as that described in these books and that hence no obstacle should be put in the way of the natural fulfillment of these instincts.

It is difficult to treat these crude conceptions of biology and

psychology seriously. The veriest tyro in genetic psychology knows that the child's natural tendency is to accept everything on authority, aye, on mere statement, and by testing it and living it out to grasp something of its inner meaning. For the very young child, " it it so, whether so or not," because mamma says so. With him, as with his elders, the only road to knowledge is *credo ut intelligam* (I believe in order that I may understand). What else are the hypotheses and theories of science? and yet all progress is conditioned upon the provisional acceptance of the hypothesis. Again, childhood is the plastic period of life wherein instincts are overlaid with habits that are scarcely less rigid than the inherited adjustments of the organism to its environment. The boy is father to the man. What success would anyone expect to find in the endeavor to teach a man to play the piano who had never touched a musical instrument until he had reached his twentieth year? Linguists tells us that an individual seldom acquires a new phonetic element after the fourteenth year. These early years are, in the admission of all who have studied the matter, the time wherein the great fundamental habits of mind and body are formed. And what is to guide the child in the formation of these habits? The penny dip of his own childish intelligence, or the light and wisdom of the wisest and best of all the ages? Apart altogether from revealed religion, it is sheer insanity to deny the child the benefit of race experience during the critical time in which, his own intelligence being still undeveloped, he is obliged to determine his own character and lay the foundations of his own future. As well turn an infant loose in a wilderness of plenty and bid him find his own food and shelter as to cut off his growing mental life from the wisdom of the ages. In the one case as in the other he is dependent on his elders during the period of development.

Again, granted that those instincts to which appeal is made by these books are present in our children during those tender years, is it not our duty to block the old and undesirable channels of their expression and open to them modes of expression that are consonant with the demands of civilized society? The

article on The Boy Who Goes to Work, by Mr. Lee, to which we have referred above, offers a very thoughtful answer to this question. He points out that these instincts were at one time in race history the correct adjustments to environment. "In the matter of self-support, also, nature's original provision was equally germane. Hunting, fishing, fighting; striking and throwing; running, dodging, lying in wait—the forms of activity which her industrial system required were exactly those prophesied, clearly enough, in our instinctive impulses. The adjustment, here as elsewhere, was once sufficiently exact. But it is not so now. We cannot any longer live by hunting and war and foray, but must, in order to be self-supporting, content ourselves with tying threads, selling ribbons, digging holes, or other even less apposite pursuits. Civilization has stepped in and so altered the rules of the game that it is no longer our game as whispered to us in our inner consciousness. Nature is still aiming us as she did before, but life has side-stepped. Some of our deepest instincts are thus left hanging in the air, calling for a fulfillment that does not exist, reaching to doing things that cannot be done and will get us into trouble if we attempt to do them. . . . We have here, in this maladjustment between the native tendencies and ideals of the boy who goes to work, and the industrial situation as he finds it, the elements of a tragedy of that classic and inevitable kind which consists not in the defeat of a particular scheme of life, but in a conflict of ideals which renders all schemes of life alike impossible. And often under our social arrangements as they now exist this potential tragedy is realized. What then can we do to mend a dislocation which causes such wreckage and waste of spiritual force among our boys and young men, or to mitigate its consequences?" Surely the way to remedy this situation is not to strengthen and develop in the children the original savage tendencies which in their fulfillment are in direct contravention of the conditions of civilized life. And yet this is the program set forth in the text-books we are discussing and lauded by many influential educators in our public school system.

The remedy proposed by Mr. Lee seems altogether more

rational. He says, "there are, in general, three ways of lessening this dislocation: by fitting the boy to the industrial world, by fitting the industrial world to the boy, and by providing an overflow. By the first I do not mean lopping human nature down to fit the bed we have made for it, but bending it so that it will grow and express itself under the unavoidable conditions. The aim of all is not efficiency, but integrity, not increasing industrial output, but promoting life." This is it exactly. Our duty in the presence of the child's instincts is to prevent their developing along lines of an adjustment that is no longer serviceable, and to bend them so as to meet the requirements of civilized Christian life. "Man as nature made him is a great deal more of an industrial being than our modern education has permitted him to be. There are other instincts besides those of hunting and fighting,—instincts especially aimed towards useful labor—which are under our present school system systematically starved. There is the creative instinct, which impels little children to make houses and mud pies, small girls to sew, and small boys to handle tools. This instinct, if we gave it free play—if we did not lock up the materials from the child, or the child, in school, away from the materials—would drill the maker in him. Man is an artificer by nature. It is by shutting the door on nature that we make a barbarian out of him in this respect." The force that expresses itself in the child's instincts may by wise direction be turned into other channels even though these channels are far less developed in the child's physical inheritance and it is precisely the duty of education to direct the vital currents of the child's life so as to form serviceable adjustments to present environmental conditions. To quote once more from Mr. Lee: "What I desire to point out is that when we do provide an all-round education we shall release in our children industrial powers which we now deliberately starve.' We shall cease to train away from the serviceable life that nature intended them to lead. I agree absolutely with those who uphold culture rather than direct preparation for practical life as the true aim of primary education. I disagree only with the belief held by some of them

that culture of the human being consists in developing only one corner of his nature, and that in a peculiarly passive and ineffective way, and in thus incidentally unfitting him for useful life. When by truly all-round education we shall have restored to our children those main strands of their being that are now starved out of them, we shall find them possessed of a nature that it is not so easy to defeat. The first choice or preferred expression of the boy's life will still be towards war and foray, and there will still be real spiritual loss from insufficient opportunity of expression in these directions. But he will then have a strong second choice to fall back upon. And a second choice is with Dame Nature a vitally important thing. It is true that the old theory of the general applicability of human force is untenable. Man power is not steam power, to be applied to a guillotine or a church organ impartially. It must act towards its prescribed end or not at all. But it is also true that human nature has more than one end towards which it moves and (a crucial point in this matter) there is in living things a wonderful power of substitution; life that cannot find its way by one channel will often make out marvelously well by another."

The presence, therefore, in our children of instincts that found expression in ancestral savage days is not an argument for the development of these instincts. The force that in former days flowed through these channels of expression must be wisely directed during the early school days into channels that will lead to fruitful, happy expression under the forms of civilized life. We need for our children text-books that will recognize these truths and these text-books will not be play readers, or nature study readers, or culture epoch readers, but readers that will prove serviceable in transforming the children of men into the children of the kingdom.

THOMAS EDWARD SHIELDS.

BOOK REVIEWS.

The Problem of Evolution, by Erich Wasmann, S. J. Authorized Translation. (Herder, St. Louis, 1909.) Pp. xv + 266. Price, $1.60.

This volume is an authorized English translation of the celebrated discussion concerning the problem of Evolution which took place in Berlin in February, 1907. The Preface contains an interesting narrative of the events which led up to the discussion, and tells the story of the treatment which the distinguished Jesuit naturalist received at the hands of the Haeckel enthusiasts—the advocates of *free* thought. The first part of the work contains Father Wasmann's three lectures, entitled The Hypothesis and Theory of Evolution in Natural Science, Theistic and Atheistic Evolution, and The Descent of Man. The second part consists of the different speeches made at the discussion by Father Wasmann's opponents, and his concluding remarks.

The attitude of the author towards the problem of Evolution is one of unhesitating acceptance, within certain limits. He does not consider that monophyletic evolution, that is, the descent of all present organic forms from one primitive form, is scientifically established. But he sees no difficulty in accepting the theory or hypothesis that contemporary flora and fauna are descended from a few primitive types. "Personally," he writes, "I am firmly convinced that the doctrine of evolution, considered as a scientific hypothesis and theory, is not at variance with the Christian theory of life" (p. 18). On the contrary, the evolutionistic theory enhances the Christian idea of God: "If we assume that God is the Creator of all things, and that the world created by Him has evolved independently and automatically, we have actually a greater idea of God than if we regard Him as constantly interfering with the working of the laws of nature." Of course, the words "independently and automatically" are to be taken in the scientific, not in the philosophical, sense. For, as Father Wasmann, undoubtedly, would be the first to acknowledge, every step in the process of evolution is as dependent on the power of God as was the first product of His creative action. In this sense, nothing can be independent or act automatically.

Notwithstanding this admission of the principle of evolution as a theory and hypothesis, Father Wasmann is not prepared to accept all

the conclusions of the evolutionists. He rejects Darwinianism, or the theory that Natural Selection is the sole factor in the evolutionary process. He rejects the doctrine of the evolution of man : "The soul of man cannot owe its origin to evolution" (p. 53).

Not the least of Father Wasmann's services to the cause of Christian Apologetics is the clear and authoritative distinction which he draws between *Darwinism* and *Evolutionism* (p. 40). It is the rarest of experiences to find even among intelligent people a realization of the vast difference that exists between the general theory or hypothesis of evolution on the one hand and the particular Darwinian hypothesis of natural selection on the other. There are many other misunderstandings and hesitancies with regard to evolution, which Father Wasmann's book will do much towards dispelling.

WILLIAM TURNER.

Die Geschichte der scholastischen Methode. Von Dr. Martin Grabmann. Erster Band : Die scholastische Methode von ihren ersten Anfängen in der Väterliteratur bis zum Beginn des 12. Jahrhunderts. (Herder, Freiburg und St. Louis, 1909.) Pp. xiii + 354. Price, $1.95.

We have no hesitation in pronouncing this to be the most important contribution to the history of Scholasticism that has appeared in the last fifty years. Since the publication, almost half a century ago, of Stöckl's *Geschichte der Philosophie des Mittelalters*, an abundance of new manuscript material has been made accessible to the historian, and the services of the men who, like Dr. Baeumker continue to add to that material by the publication of texts must not be overlooked. It is true that Hauréau and De Wulf have made use of the newly published material ; but the former was never a sympathetic student of the scholastics, and the latter, while he has undoubtedly won a high place among the historians of Scholasticism would have stood still higher had he not allowed his peculiar and, some think, arbitrary, classification of the medieval philosophers as "scholastics" and "anti-scholastics," to interfere with his historical exposition of the advance of medieval thought. Dr. Grabmann, indeed, does not aim at giving a complete account of the doctrines of the schoolmen. He confines his researches to the history of the scholastic method. Yet, so complete is his investigation and so thoroughly scholarly is his examination of all the sources, that his book takes rank at once

among the authoritative works of reference on the general history of Scholasticism. Very emphatically, and very wisely, it seems to us, he insists on the continuity between patristic and scholastic philosophy. It was only our ignorance of the literary, philosophical and theological activity of the intervening centuries that led us to imagine a sudden *saltus* between the end of the patristic period and the beginning of the scholastic era. Now that we know more about those centuries, we can reach a verdict more in accordance with the general principle of historical continuity. Of course, we are ready to confess that the products of ninth and tenth century Scholasticism are not entitled to high praise for intrinsic merit or even for originality. Yet, such as they are, the commentaries, glosses and even the excerpts dating from that epoch of transition demonstrate the essential dependence of the scholastics on their predecessors of the patristic era. In point of fact, it could, we think, be shown that the collections of "Excerpta" so common in the Mss. of the ninth and tenth centuries had a direct and a deciding influence on the scholastic method. The grouping of the excerpts in such a way as to suggest contradiction, real or apparent, led to the *Yea and Nay* of Abelard, and thus to the *Videtur quod non* and the *sed contra* of St. Thomas.

It is pleasant to note that although Dr. Grabmann is not prepared to pronounce Eriugena to be the "Father of Scholasticism," he takes M. deWulf severely to task for setting down the great Irishman as the "Father of anti-Scholasticism." He is entirely justified in this, as was pointed out in these pages in a review of Dr. Rand's *Johannes Scottus*, on which, by the way, Dr. Grabmann bases his estimate of Eriugena's influence on Scholasticism.

WILLIAM TURNER.

Report of the Proceedings and Addresses of the Catholic Educational Association at the Sixth Annual Meeting. Boston, Mass., July 12–15, 1909. The Catholic Educational Association, Columbus, Ohio. Pp. vii + 477.

This volume is full of information and counsel for all educators but particularly for those who are responsible for the work of the Catholic schools in the United States. It should find its place in the library of every Catholic school in the land. Membership in the Association at a cost of $2 per annum brings with it a copy of the Proceedings. The present volume opens with the masterly address of the Most Rev. Archbishop of Boston. After welcoming the Association, he adds:

"But I have for you even nobler greeting—the Holy Father bade me to say to you that he watches with the keenest interest the outcome of your present meeting. Well informed as he is of all that you are laboring to accomplish, he sends you, through me, his paternal benediction. Beholding the wreck and ruin which the false ideals of education are bringing upon those nations who have debased and disfigured their once glorious ideals, and realizing as he does that the root of the whole malady is in the pagan ideal animating society, he calls out to the whole world a warning—the warning of a Father solicitous for the welfare of his children. If the holy years of childhood are to be left without moral restraint or guidance, if youth and young manhood are to be cast out upon life without rule or compass, what inevitably must be the end of civilization and society?" The need of Catholic education is set forth in the Archbishop's address in the clearest and strongest light. He goes to the very root of the whole question and his eloquent words should both enlighten and encourage Catholic educators everywhere. We cannot forbear quoting a few more words: "Where the light of faith has gone out there is naught but gloom and confusion. The very simplest and most fundamental truths are being questioned. The whole aspect of life is changing. Out of the darkness millions of hands are reaching out for something that is secure. Out of the babel of myriad voices, each crying its own panacea, arises only the dismal discord of a vain and purposeless philosophy. Amid all the splendor which prosperity and wealth show forth, there is a pathetic hollowness and shallowness which foretell great moral danger. The children are stretching forth their hands for bread and many a heartless scheme called education is offering them only a stone. A generation has arisen which is famishing for the food which nourishes the whole man. It is cruel beyond words to behold the methods by which their tired-out brains are crammed fuller still with the dry and fruitless morsels which have not a drop of moisture, not an atom of nourishment for that in man which is his best and inmost self. . . . If the conception of life be utilitarian, the schools will turn out money machines. If the scope of life be considered merely intellectual acumen, the schools will develop clever criminals. All these views of life are radically or essentially false and, therefore, every system of education built upon them as a foundation is radically and essentially false. The truest philosophy the world has ever known, after all its investigations, its experiments, its reasonings and deductions, has always finally knelt at the feet of religion for its final answer to the all-absorbing question what is life.

And religion the world over, under whatever name, in whatever guise, has ever been the only exponent of a sufficient answer to this question."

The address of the Rt. Rev. Bishop O'Connell, President of the Association, summed up the history of the Association and stated the problems which are not only the chief problems before the Association but also the central problems of Catholic education throughout this country. "The great problem of secondary education is before us, and we must bring into harmonious relations and into systematic adjustment the various departments of our educational activity. Each department lives not to itself alone, but must consider its relations to the other parts of our system ; and if we are to maintain our position of influence in American life and if we are to be faithful to the mission given to us we must give special attention to the needs of Catholic higher education."

The papers and discussions of the volume touch a great many subjects of vital interest and the directness and cogency of the reasoning is sufficient indication of the splendid work that is being accomplished by the Catholic Educational Association. It is the record of a year's progress towards unification and system in our heretofore scattered educational endeavor.

THOMAS EDWARD SHIELDS.

Laggards in Our Schools, a Study of Retardation and Elimination in City School Systems, by Leonard P. Ayers, A. M. Charities Publication Committee, New York, 1909. Pp. xv + 236.

American educators owe a deep debt of gratitude to the Russell Sage Foundation for the research work that it is conducting on the conditions of public education in this country. The present volume deals with two problems of surpassing interest to all educators : the retardation of pupils in our schools and the elimination of pupils from our schools before they complete the course in the elementary school. In the last few years attention has been focused on these problems. Their magnitude and importance are seen at once when we glance at the fact that in some cities, such as Camden, N. J., thirty per cent. of the children are repeating their grade and that the average percentage of repeaters throughout the cities of the country is more than sixteen per cent. There are more than six million children in this class in the United States and the cost of this wasteful process of repetition in our cities alone is about $27,000,000 per annum. We get a still better appreciation of the meaning of these figures when we learn that

very few of the retarded pupils remain in school to finish the eighth grade. Their lives are thus ruined by the maladjustment of the schools to the pupils for whose benefit they are supposed to exist. That the evil is in large measure curable is proved by the fact that in many cities it has been reduced to a minimum. In our city schools eight children on an average are retarded for every one that is progressing faster than the grade. "Our courses of study, therefore, as at present constituted, are fitted not to the slow child or the average child, but to the unusually bright one." The school is thus turned into an engine for the crushing and discouraging of multitudes of our children.

The problem of elimination is not less interesting than that of retardation. The general tendency in our city schools is to carry all the children through the fifth grade, to take one-half of them to the eighth grade, and one-tenth through the high school. This process of elimination varies greatly in different parts of the country. The question of coeducation receives a bright ray of illumination from the facts presented in the volume before us. There is thirteen per cent. more retardation among boys than among girls; there is thirteen per cent. more repeaters among the boys. The number of girls who complete the course in the elementary school is seventeen per cent. higher than the number of boys. "Those facts mean that our schools as at present constituted are far better fitted to the needs of the girls than they are to those of the boys." The study of retardation and elimination according to nationality gives some very surprising figures. It has been generally assumed that the foreign children, owing to difficulties with the language, made up the bulk of the retarded children in cities which have a large emigrant population, such as New York. Investigation of the question was made in fifteen public schools in New York City with the following results. The percentage of retardation among the children of the different nationalities was as follows: German, 16%, American, 19%, Mixed, 19%, Russian, 23%, English, 24%, Irish, 29%, Italians, 36%. Evidently our schools are not fitted to the needs of the children of these various nationalities. Nor is it a question of language, for there is a much larger percentage of retardation among the English and Irish than among the Russians and Germans, nor will it be conceded readily that the difference in these percentages represents a difference of native ability.

The problems which this book sets out to solve are stated in the opening chapter as follows: "The object of the investigation was to study the problem of the progress of school children through the

grades. Its interest was not in the individual, sub-normal, or atypical child but rather in that large class, varying with local conditions from 5 to 75 per cent. of all the children in our schools, who are older than they should be for the grades they are in. The questions the investigation set itself to answer were these: How many of the children in our schools fail to make normal progress from grade to grade and why do they fail? How many of the children drop out of school before finishing the elementary course and why do they drop out? What are the facts and what are the remedies?'' Probably the best praise that could be given this work is that it has more than satisfied the expectations aroused by this splendid program.

THOMAS EDWARD SHIELDS.

Cartells et Trusts, par Et. Martin Saint-Leon. Paris: Librairie Victor Le Coffre, 1909.

This work which upon its first appearance received a gold medal at the St. Louis Expedition in 1903 is now in its third edition and has been brought down to date. It undertakes to explain the meaning of the amalgamation in industry which has received so much attention in the last two or three decades, to estimate its usefulness, and to suggest the ultimate outcome of the movement. Particular attention is given to Germany and to the United States, as being the countries in which combinations among producers have proceeded furthest. But considerable space is devoted also to Austria, France, England and other countries.

M. Martin Saint-Leon sees in economic history a long series of conflicts between the principles of freedom and restriction. Authority and liberty are the poles between which oscillate perpetually the economic as well as the political life of the nation. In ancient Greece and early Rome was found perfect freedom of production, whereas under the later Roman Empire there existed the most minute regulation of the corporations of artisans and subjection of entire families to particular trades. The principle of freedom appeared again in the Middle Ages in the guilds, where one became a master simply by serving one's time and paying certain dues. In the centuries following, however, these guilds become close corporations jealous of outsiders and instruments of a merchant oligarchy which considers that it has a monopoly of industry. Later, with the Revolution in France, comes the declaration of industrial liberty and the overthrow of the old

monopolies. In the following century this freedom together with the introduction of machinery on a large scale results in a division of labor to a degree hitherto unknown. In contrast with the conditions when goods were produced by hand, each manufacturer now finds that the larger his total output becomes, the smaller will be its cost per unit. The result is over-production and a life and death struggle for the market. Those who survive the slaughter are compelled to organize among themselves for mutual safety. Thus again is ushered in monopoly under the forms of the cartell and the trust.

The cartell is the European form of industrial organization which corresponds in a general way with the American trust. It is an agreement among independent producers for the purpose of restraining competition and securing stability and profits by lowering the cost of raw material or by a limitation of production or by a fixing of a minimum price. One notable point of distinction between it and the trust lies in the fact that the members composing the cartell continue to operate their plants individually. The strictest of the cartells confine themselves to limiting the output and undertaking the sale of the product. In a word, the cartell is merely an agreement (*entente*) among producers, whereas the trust is an amalgamation (*fusion*). The conspicuous advantage of the cartell is its power to economize in buying the raw material and selling the finished product ; the trust not only enjoys this advantage but adds to it economy in the processes of production.

The author is neither willing to look upon the trusts as the product of an inevitable evolution and necessarily beneficent, nor to denounce them without distinction. As an industrial factor the trusts have great capacity for good, but socially he believes their potentialities for evil must be reckoned with. Where monopoly has resulted from over-production he believes that the tariff ought to be reduced, but he discounts somewhat the time-honored saying that the tariff is the mother of the trusts by calling attention to the fact that trusts are being formed in free-trade England. Over-capitalization, which is one of the chief sources of evil in the trusts, he would remedy by publicity. He commends the cartell as being superior to the trust in that it is a pool without water. The solution of the trust problem in general, will, he thinks, consist in finding the middle ground of regulation where the interests of producers will be reconciled with those of society at large.

The book is an exceptionally lucid presentation of the subject and shows a wide acquaintance with its literature. One is especially im-

pressed with the author's grasp of political and economic conditions in the United States. It is to be hoped, however, that he is mistaken when he speaks of the "final failure of President Roosevelt's courageous but unfortunate campaign against the trusts." To one who has access to the standard American works the volume will not contribute much that is new on the American situation, but it is valuable as giving a convenient statement of combinations of capital in Europe and in giving an estimate of the comparative development of these combinations in the new and old worlds.

FRANK O'HARA.

The Decree on Holy Communion. A Historical Sketch and Commentary. By Father Juan B. Ferreres, S. J. Translated by H. Jiminez. London, Sands & Co. St. Louis, Herder, 1909. Pp. 168.

The Decree "Sancta Tridentina Synodus," marks a new phase in church discipline on a matter of grave importance. It settles practically a controversy which, in the past, has ranged the most illustrious theologians in opposing ranks. As a consequence, therefore, of the Decree, our approved text-books of moral theology stand in need of revision on the subject of daily or frequent communion. Priests and ecclesiastical students will find in this concise and clear commentary everything that they require to know regarding the import of the Decree. It is brief, but the writer's orderly treatment of the subject has enabled him to compress much information within narrow bounds.

The text of the document is given ; and analyzed into its dogmatic, historical and disciplinary elements. Then the author reviews the history of the two conflicting opinions, first, previous to the Council of Trent ; secondly, from that time down to the present day. He recites the names of the great theologians who are found, respectively, on each side. Finally, he points out the obligations and privileges to which the new legislation gives rise ; and lucidly resolves all the difficulties that occur in the interpretation of the texts.

Some Roads to Rome in America. Being Personal Records of Conversions to the Catholic Church. Edited by Georgina Pell Curtis. St. Louis : Herder, 1909. Pp. 532. Price, $1.75.

In this volume we have the personally written accounts of the influences which led about fifty Americans from various forms of unbelief or heresy to the bosom of the Catholic Church. The papers have a human interest along with their controversial value. Some are pleasantly diffuse and confidential ; while others confine themselves to the bold indication of some theological argument which proved to be the ground of intellectual conviction. The general lesson of the collection is that grace may come through countless channels and that while Catholic truth and worship appeal to the whole man, personal character and antecedents largely determine which form of that appeal will efficaciously reach the soul. With one, the beginning of conversion is an incident of childhood; with another, some chance acquaintance made with a Catholic. Some are attracted by the splendor of the church's worship which leaves others cold or unfriendly. The greater number, however, testify that the most powerful influences are the doctrine of the Real Presence and the principle of authority ; while, here and there, one is reminded that *le cœur a ses raisons que la raison ne connait pas.* The book cannot but prove a source of future conversions similar to those of which it is the record. In it the non-Catholic will, in many cases, recognize his own difficulties, aversions, prejudices, sympathetically expressed by some one who has felt their strength no less than he himself, and yet found them dissolve when the light of Catholic truth was permitted to fall upon them.

Meditations on the Gospels for Every Day in the Year. Translated from the French of Pére Médaille, S. J. Edited by William Henry Eyre, S. J. St. Louis, Herder, 1909. Pp. 542. Price $1.50.

When a book has lived for two hundred years, in various European tongues, and can, in successive editions, still command a market, we may be sure that it is a strong book of its kind. Father Médaille, the author of these meditations died in 1709. His work has lived and spread in five languages, and appeared for the first time in English in 1896. A new edition which has just appeared is proof that, in passing into our tongue, the salt has not lost its savor.

The Meditations are of a quality to recommend themselves to minds impatient of the overwrought sentimentality, or excessive flights of imagination, with which many such writings abound. They are sober, terse, and rich in suggestion that flows naturally from the thoughts furnished for reflection. The editor has wisely modified here and there, some of the expressions of the original—notably, for example, on the meditation on the number of the elect—which, as he observes, would possibly, be more susceptible of misinterpretation to-day than they would have been a hundred years ago. The meditations are short ; each one embraces two points, and the average length of each point is about ten lines. The author never departs from his plan of basing his reflections on the Holy Scripture ; and, generally speaking, he selects some of the words of our Lord himself, to which method the meditations owe their solid worth.

Report of the Nineteenth Eucharistic Congress, held at Westminster from 9th to 13th September, 1908. London and Edinburgh, Sands & Co. St. Louis, Herder, 1909. Pp. 684. Price $1.75.

The Eucharistic Congress of 1908, which was held in London, was not a mere national event. Rather it was, as Cardinal Vanutelli termed it, a Congress of Nations. At the same time it was also a national affair, the most significant event in English Catholicism since the meeting of the first Provincial Synod after the restoration of the hierarchy. To the earlier occurrence the genius of Newman consecrated a monument of beauty that shall last as long as the English language. If the glories of the recent celebration have not enjoyed the service of immortal eloquence to perpetuate the memory of them they are, nevertheless, not unworthily enshrined in the opulent volume which relates the doings of the Congress.

It records the splendor of that great gathering and faithfully reproduces the atmosphere of loyalty and piety which pervaded those eventful days. Its historical value is but one part of its worth ; for, we have in it all the papers which were read at the Congress. They all bear upon the Holy Eucharist. Many deal with historical subjects ; but these, though marked with scholarly merit, discuss their topics rather for the purpose of edification than for the mere interests of scholarship. Others discuss the various ways and means whereby, in the life around us, devotion to the Holy Eucharist may be extended

and rendered more efficacious against the evils of to-day. They are full of practical counsels that deserve the attention of all charged with the pastoral office. Taken as a whole the volume is a splendid witness to the continuity and universality of the church, and to the fact that the centre of her worship and the source of her strength is the Holy Eucharist.

Christ, the Church and Man. By His Eminence, Cardinal Capecelatro, Archbishop of Capua. London, Burns and Oates. St. Louis, Herder, 1909. Pp. 70.

The purport of this little book of seventy pages is to inculcate upon the clergy that the struggle between religion and unbelief has assumed a new aspect in the present day, and that to meet it victoriously the clergy must first thoroughly study contemporary conditions, and then introduce such changes into their course of studies and methods of apologetics as are needed in order successfully to carry on their mission. Though addressed directly to Italians the exhortations and suggestions of the learned Cardinal, who looks clearly and steadily at the passing scene, have a world-wide application. Though he does not underrate the difficulties under which the church struggles to-day, his note is one of hope and encouragement. We are, he says, at the dawn of a new and more favorable era, provided the clergy realize their opportunities and adjust their forces properly to the demands of the warfare. He insists chiefly on a wide study of literature, and a hearty courageous movement to grapple with the great social problem in order to cut the ground from the feet of the Socialists by demonstrating that the iniquitous features of the prevailing social and economic conditions may be abolished by the application of the Gospel's teaching. A small book, but a weighty one, well worth study by every priest.

INVESTITURE OF MONSIGNOR SHAHAN.

On Thursday, December 16th, the Right Reverend Rector was invested with the dignity of Domestic Prelate in Divinity Chapel. The services began at eleven o'clock with the celebration of Mass. Reverend Doctor Dumont, President of Caldwell Hall, was celebrant. After the mass the Reverend Doctor Hyvernat made a brief address in which, after outlining the history of the office of Domestic Prelate, he pointed out the significance of Monsignor Shahan's elevation to that dignity. Reverend Doctor Turner then read the papal brief, after which His Eminence, Cardinal Gibbons, Chancellor of the University, invested Monsignor Shahan with the robes of his new rank.

Dr. Hyvernat's discourse was, in part, as follows :

Your Eminence, Right Reverend Monsignori, Very Reverend Rector, Fellow Professors, Students and Friends of the University.

In accepting the task of addressing you to-day on the occasion of the investiture of our beloved Rector, the Very Rev. Dr. Thomas J. Shahan, with the insignia of a domestic prelate, my intention was not to pronounce a eulogy which, I know, would be just as distasteful to the well known modesty of the recipient, as unbecoming to the place in which we are assembled. The house of God should resound with the praises of Him only, not of men.

I chose, therefore, as more appropriate in every way, briefly to remind you of the meaning of the title our Holy Father has conferred on our Rector, and of the significance of that event for this Institution.

The title is that of *Antistes Urbanus* ; the first word *Antistes* indicating one that stands at the head of others in rank of dignity, while the second word *Urbanus* shows that he belongs to Rome, *Urbis*, in contradistinction to the rest of the Christian world, *Orbis*, and consequently that no one can hold such a title except

from the bishop of Rome, the Pope himself. A common substitute for the title of *Antistes Urbanus* is *Domesticus Prælatus.* The grammatical relation of those two words is possibly somewhat obscure, but, at all events, they indicate clearly, first an official belonging to the immediate and personal environment of the Pope, and secondly, the right of precedence in respect of other clerics and laymen.

There is no doubt as to the great antiquity of the domestic prelates, as a Pontifical institution, nor as to their great importance in the management of Church affairs. It is true that in course of time some of the offices they used to hold have passed into the hands of higher officials, not unfrequently of Cardinals. This, for instance, was the case for the Chancery; and we are told that if the Cardinal in charge of it now, is styled Vice-Chancellor, and not simply Chancellor, it is in order not to belittle the dignity of the Sacred College by conferring on one of its members a title once held by an official of a class decidedly inferior in rank. Still the title of Domesticus Prælatus remains one of the highest and most honorable the Holy See can confer on a cleric without conferring on him at the same time actual jurisdiction, as when one is appointed bishop. Like the bishops, Domestic Prelates are addressed in Latin as *Reverendissimi,* or in English as Right Reverend, while the Chamberlains, who also belong to the Pontifical Family are styled simply *Admodum Reverendi,* or Very Reverend. Like bishops also, the Domestic Prelates wear violet robes and the Rochet and Manteletta.

These high dignitaries are of two kinds, residential in Rome, and non-residential. As a rule residential Domestic Prelates are, as I have said, holders of important offices in the various congregations and other administrative organizations, and the title is generally conferred on them with the office. Outside of Rome the title is bestowed in most cases at the request of the ordinaries, on distinguished ecclesiastics as a reward for long and signal services rendered to the Church; and, sometimes, also and principally, in view of some high office to which the recipient has been promoted. In this latter case, the title in the mind of the Pope is not so much a reward as it is an encouragement to the officer who now appears before the public, clothed so to speak in the

authority of the Holy See. The honor is intended for the office itself just as much as, if not more than, for the man.

That it is really so in the present case is clear from the history of the foundation of this institution. As you well know the creation of the Catholic University of America was decided by the hierarchy of this country at the Third Plenary Council of Baltimore. But the plans of the bishops had no sooner matured that they hastened to send them to Rome, begging the Pope, Leo XIII, not only to approve their decision of establishing this great center of learning, but to create it himself, which he did in fact, though not in title. So that this university is not an ordinary Catholic university but really a Pontifical university, just as much as the various Roman institutions, the names of which include the qualification of Pontifical. As a Pontifical university this institution is, as it was from its very beginning, the object of the Holy Father's special care and solicitude. He appointed once for all its Chancellor in the person of the Archbishop of Baltimore, and the same procedure is followed for the election and appointment of its Rector as in the case of the appointment of a bishop. The Very Rev. Dr. Thomas J. Shahan, therefore, like his predecessors in the office of Rector of the Catholic University of America, is really the representative of the Holy See and it is evident that this was principally what our Holy Father wanted to publish to the Christian world in conferring on him the title and dignity of a prelate of his house. This ceremony has a much greater significance than the mere recognition of Dr. Shahan's past services, however great they may be. It reminds the hierarchy of this country that this University, although the fruit of their joint zeal and wisdom, was adopted, so to speak, by the Pope, who appointed them its tutors and protectors, and that consequently they are irrevocably bound to further its growth and increase its efficiency. It reminds the Rector, that he is appointed to act and speak in this institution for the highest authority in the Christian world, that he is expected to work to the best of his energy and intelligence, and with a truly Apostolic zeal for the upbuilding of this great center of learning, that he is to govern it according to the rules and directions of the one whose colors he shall now wear. It reminds us, Professors and instructors of all grades, that

we are not mere salaried officers but, in the truest sense of the word, Apostles. He who merely wishes to make a living or achieve a reputation for science had better not offer his services to this University. And you students, you will be reminded by the ceremony you are going to witness, that you have not come here simply to obtain an education, as you might find it in any other university. You are here to become enlightened Catholics, as well as to fit yourselves for a profession in the world; you are here to become militant Catholics as well as useful and progressive citizens. Nor is the solemn announcement of the dignity conferred on the Very Rev. Dr. Shahan of less significance for the Catholics of this country at large. For it is a token of the interest the Holy Father takes in the great Institution created for their benefit, and a pledge that their children will be taught here not only human wisdom but also what constitutes the surest foundation and the most glorious crowning of a scholarly education, the vivifying principles and rules of our Holy Religion.

Before closing this brief address I wish to state that in representing the title and dignity which the Holy Father has deigned to confer upon our beloved Rector as an indication of what he is expected to do in the future rather than as a reward for his services, I, in no wise, intended to detract from his past merits, of which eighteen years of companionship in academic work has made me keenly conscious, nor did I wish to detract from the honor attached to that same title and dignity. I merely wished to bring out more clearly the true significance of this great occasion and the teaching it contains both for our Rector and for ourselves, so that we may all go on with increased energy in the accomplishment of our respective duties to this University for the greater glory of God.

UNIVERSITY CHRONICLE.

Public Lectures. During the Fall Term, the following Public Lectures were delivered in the Assembly Room of McMahon Hall:

Oct. 13—The Smithsonian Institution.
CHARLES D. WALCOTT, Secretary.

Oct. 20—The Interstate Commerce Commission.
EDWARD A. MOSELEY, Secretary.

Oct. 27—The American Bureau of Ethnology.
JAMES MOONEY, U. S. Ethnologist.

Nov. 3—The Bureau of Engraving and Printing.
JOSEPH E. RALPH, Director.

Nov. 10—The International Bureau of the American Republics.
JOHN J. BARRETT, Director.

Nov. 17—The General Land Office.
FREDERICK DENNETT, Commissioner.

Nov. 24—The Bureau of Education.
ELMER E. BROWN, Commissioner.

Dec. 1—The Department of Agriculture.
WILLET M. HAYS, Ass't Secretary.

Dec. 9—The Weather Bureau.
WILLIS L. MOORE, Chief.

Dec. 15—The Forest Service.
GIFFORD PINCHOT, Chief Forester.

Patronal Feast of the University. On Wednesday, December 8th, the Feast of the Immaculate Conception, the Patronal Feast of the University, was celebrated in Divinity Chapel. At the Solemn High Mass the celebrant was Very Reverend Charles F. Aiken, D. D., Dean of the Faculty of Theology, and the preacher was Reverend D. J. Kennedy, O. P., Professor of Sacramental Theology.

The Catholic University Bulletin.

Vol. XVI. *February, 1910.* *No. 2.*

"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit, c. 6.*

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THE NATIONAL UNIVERSITY OF IRELAND.

I.

Preliminary Sketch.

It is a matter of notoriety amounting to a scandal that the Irish people, quick-witted, intelligent, and devoted to learning as they have always proved themselves, were for centuries unable to obtain in their own land the advantages of such higher education as a University confers. Not from the time of the dissolution of those great medieval monastic institutions, which had been the glory of western Christianity, the training ground of the scholars of Europe, until the thirty-fourth year of the reign of Queen Elizabeth, did the State make an attempt to remedy, even in small part, so appalling a condition of affairs. In 1591 the University of Dublin was founded. It was a strictly Protestant institution, and, alike by its constitution and their own religious tenets, the vast majority of the people of Ireland were debarred from its portals. For a period of over 250 years this University, with its solitary college of Trinity, was the only University in Ireland. Maynooth College was, it is true, founded by the Irish Parliament in 1795, and received an annual grant from the public funds, but as it was a purely ecclesiastical corporation, and none but those studying for the priesthood were entitled to admission to its student body, it cannot be described as in any sense a University in the modern acceptance of that term.

The spectacle of some 8,000,000 people, of whom but a fractional minority had access to the sole Irish University, thus deprived of advantages which every other branch of the Caucasian race was enjoying, so moved the government of the day that in 1845 three Colleges of University standing were established, having their sites respectively in Belfast, Cork, and Galway. These Colleges were thrown open to students in the academic year 1849-50, and were officially combined into one University, under the title of the Queen's University of Ireland. This institution was foredoomed to failure. The Bill, which, when passed, established the Colleges, was during the second reading debate described as "a gigantic scheme of godless education," because the teaching of religion in any form was specifically prohibited. Such an idea, which is now more or less sanctioned, passively, if not actively, was in that day repellent to large numbers of all sections of Christians in the United Kingdom. The "godless" epithet stuck. The three Queen's Colleges were looked at askance by many non-Catholics, and although two of them were situated in the most Catholic parts of Ireland, Catholics were forbidden by rescript of Pius IX from sending their sons there to be educated. The whole situation was therefore decidedly unsatisfactory.

As a set-off, the Catholic University of Ireland was established, without state aid or recognition, by Newman and the Irish Catholic bishops in 1854, but after a brief, though by no means inglorious, career of some quarter of a century, it died of inanition, in fact if not in name, in the late seventies.

Therefore, while the "National" system of primary education, established in 1831, though by no means perfect, had done much to banish illiteracy, and while secondary education had been fairly satisfactorily promoted by the Intermediate Education Act, which came into operation in 1879, the University muddle continued to be as bad as ever, until the dissolution of the Queen's University in 1879 and the establishment of the Royal University of Ireland in 1881. The Queen's University was gone, but the Queen's Colleges [1] remained as

[1] American readers should note the distinction, necessarily made throughout this article, between the term "College" and the term "University."

official or semi-official appanages of the Royal University, under the designation of "approved" colleges.

The new university was from the start open to female as well as to male students, and led the way in that respect in the United Kingdom. Thus, and otherwise, it was meant to fill a larger space in Irish educational life than ever had been possible either to the abolished Queen's University or to the practically defunct Catholic University of Ireland. So, in sober fact, it did, and it must be admitted by its worst opponents that the Royal rendered good service to higher education. It had, however, one defect, out of which much capital was made. It was frequently represented to be a mere examining body, because it conferred its degrees on any one who paid its modest fees and passed its reasonably difficult examinations, while its students could pursue their studies anywhere from China to Peru. The charge was reiterated almost *ad nauseam;* but those who made it conveniently forgot that, under the fellowship scheme embodied in the original Statutes of the University, it was provided that, "if required by the Senate, the holders [of fellowships] shall give their services in teaching students of the University in some educational institution approved by the Senate, wherein matriculated students of the University are being taught."

In practice five such institutions were approved, namely: University College, Dublin, to which were allotted 15 Fellows; Queen's College, Belfast, 7; Queen's College, Cork, 3; Queen's College, Galway, 3; and Magee College, Londonderry, 1. These 29 Fellows were therefore paid their salaries of £400 a year each, not only for conducting examinations, but also for actual lectures to students. There were, in addition, eight "Medical Fellows," and many Examiners and Assistant Examiners, nearly all of whom were engaged as professors in one or other of the "approved" colleges.

These conditions would have been satisfactory enough, were it not for the facts (1) that there were large numbers of candidates for the various examinations who, prevented by some reason from attending the classes in the approved colleges,

were obliged to study privately or under private tuition, and (2) that, in addition to the "approved" colleges, there were several other colleges sending up students of their own training not only for the examinations and degrees but also for the numerous scholarships, exhibitions, and other prizes offered by the Royal University. It was felt, vaguely or acutely according to individual temperament, that both these classes of students were under more or less of a handicap. The case was put that, however fair-minded an examiner might be, it was but natural that he should display at least unconscious bias in favor of candidates or competitors who had been trained and prepared by himself, and who were therefore likely to show the impress of his methods.

For these and other reasons there was unrest and impatience in educational circles; it was generally recognized that the Irish University question was as yet far from being definitely settled. Agitation for a different and improved system was therefore continuous, and was finally successful, when, in 1908, the Liberal government decided to dissolve the Royal University, and to set up in its place two new universities.

By the Act of Parliament (8 Edw. 7, Chap. 38), which does this, permission is given to the King to found by charter two new universities in Ireland to have their respective seats at Dublin and Belfast. These universities are to be bodies corporate under such names as the King may be pleased to determine. These names have since been given: one is called the National University of Ireland, the other the Queen's University of Belfast. It is with the former that this article is to deal.

Public Documents.

In order to obtain a satisfactory idea of the National University of Ireland and of its Constituent Colleges, there are ten public documents to be studied, namely, the Irish Universities Act, 1908; the Charter of the National University of Ireland; the separate Charters of University College, Dublin, University College, Cork, and University College, Galway;

the Statute for the National University of Ireland; the separate Statutes for University College, Dublin, University College, Cork, and University College, Galway; and the Report to accompany these four Statutes. In addition, there are, of course, the Charter and the Statutes of the Queen's University of Belfast; but with these two latter documents we are not just now immediately concerned.

Irish Universities Act, 1908.

A perusal of the Act of Parliament, known as the Irish Universities Act, 1908, which establishes the new universities, shows how much its framers were hampered (1) by the existence of the Royal University of Ireland and of the Queen's Colleges at Cork and Galway, and (2) by the question of religion. Two sets of Commissioners were named in the Act, one for Dublin and the other for Belfast. The commissioners were enjoined to draw up schemes for the employment of the existing officers of the Royal University of Ireland and of the existing officers of Queen's College, Belfast, Queen's College, Cork, and Queen's College, Galway. It is further enacted that these schemes shall provide, so far as practicable and expedient, for the offer of equivalent offices, in either one of the new universities or in the new Dublin College which is to be founded, to existing officers of the Royal University of Ireland, and in Queen's College, Cork, and Queen's College, Galway, respectively, to existing officers of those colleges. In case an officer of the Royal University should not be offered an equivalent office, or should accept an office of less emolument than he had previously enjoyed, he is entitled to such compensation out of the university funds as the Commissioners shall determine. It will thus be seen that, considering the limited endowment granted to the new university and to its constituent colleges, the Commissioners had the strongest possible financial reasons for employing the former office-holders. To do otherwise would be to make an undue drain on exiguous resources in order to provide pensions or lump-sum compensation for those who

might be injuriously affected by the loss or diminution of their offices. No one will cavil at the provision thus made for the existing office-holders; on the contrary, to ignore their past services and their present claims would be most unjust, for many of them are distinguished scholars and specialists in their own departments, and are therefore capable of doing excellent work for the infant institution. The point here sought to be established is that, on account of money considerations, it is evident that the Commissioners were not as unrestricted and unhampered in their selection of professors, lecturers, and other officers as if there were no body of men in existence with legal or equitable claims on their consideration. As a matter of fact, I understand that, with scarcely an exception, the appointments actually made from among existing office-holders have given general satisfaction.

On the question of religion an even more difficult problem presented itself to the framers of the Act. This has been for years one of the great stumbling blocks in the way of the solution of the Irish university problem. The great majority of the people of Ireland is Catholic, but there is a considerable minority made up of members of the Protestant Episcopal Church, Presbyterians, Methodists, and other dissenting sects. Each of those bodies had strong claims for recognition, and the claims were necessarily conflicting; and, as it was impossible on the one hand to reconcile them or on the other to establish in the twentieth century denominational universities for each religion and sect, those responsible for the Act cut the Gordian knot by boldly declaring for undenominational institutions. So full, explicit, and emphatic is the section dealing with this point that it deserves to be quoted in full:—

"3.—(1) No test whatever of religious belief shall be imposed on any person as a condition of his becoming or continuing to be a professor, lecturer, fellow, scholar, exhibitioner, graduate, or student of, or of his holding any office or emolument or exercising any privilege in, either of the two new universities, or any constituent college; nor in connection with either of those universities or any such constituent college shall

any preference be given to or advantage be withheld from any person on the ground of religious belief.

" (2) Every professor upon entering into office shall sign a declaration in a form approved by the Commissioners jointly under this Act, securing the respectful treatment of the religious opinions of any of his class.

" (3) Nothing in this section shall apply to any professor of or lecturer in theology or divinity; provided that no test of religious belief shall be imposed by the governing body of either of the two new universities or any constituent college on any such professor or lecturer as a condition of his appointment or recognition by the governing body as such professor or lecturer."

Section 7, which deals with financial provisions and purchase of land, returns to this question so as to make it abundantly plain that public money must not be used for any form of theological teaching or religious instruction. Sub-section (4) of Section 7 reads as follows:—

" (4) Any sums paid under this section shall be applied by the governing body of the university or college, as the case may be, in accordance with their charter or statutes, but no such sum shall be applied for the provision or maintenance of any church, chapel, or other place of religious worship or observance, or for the provision or maintenance of any theological or religious teaching or study:

" Provided that nothing in this provision shall prevent the recognition by the governing body of the university of any professor of or lecturer in theology or divinity as a professor of the university so long as the professorship is founded and maintained entirely by means of private benefaction, or the use of any building belonging to the university or college for any teaching given by such professor, or for any other religious teaching no part of the cost of which is defrayed out of public funds. But no student shall be compelled to attend any such theological teaching, or religious instruction, and no professor of or lecturer in theology and divinity shall be eligible for membership of the General Board of Studies or of any Faculty other than the Faculty of Theology."

Finally, in Section 10, which allows the Intermediate Education Board for Ireland and county councils and borough councils to assist students by means of exhibitions, scholarships, bursaries, payment of fees, or otherwise, there is a proviso that in no case shall any grant under the section be subject to or conditional upon any religious qualification or be devoted to any religious purpose.

From all the foregoing it will be seen that the State takes every precaution to prevent itself from being identified with any form of sectarianism, but at the same time ensures that the term "godless" cannot be truthfully applied to any of the new institutions, since theological teaching and religious instruction may be given at private cost, provided that attendance of students at such teaching or instruction is to be entirely voluntary.

I have taken the time and the trouble to make this matter particularly clear, because it seems to me that in Catholic circles in this country there is considerable misapprehension as to the character of the new university. In daily conversation and by letters from different parts of the Union I have been asked to explain this or that point in connection with "the new Catholic University of Ireland." When I showed that it was not a Catholic, but an undenominational National University, that has been established, my vivâ voce and correspondence questioners invariably expressed surprise, some of them with characteristic American frankness. I hope that what I have now written will remove any existing doubt.

While I am on this question of religion, it may be opportune to say that, among Catholics of my own race, laymen as well as priests, on this side of the Atlantic, who, having a great love for, and interest in, Ireland and everything Irish, have endeavored to keep themselves informed of what was being done, I have heard many expressions of misgiving as to the future effect, on the faith and morals of the youth of Ireland, of the teaching of an institution into which religion, if it enters at all, can enter only as a side issue, and not, as it rightfully should, as the head and front of the whole curricu-

lum of studies. It has been further represented to me that the conditions of the tenure of a professorship make the professor virtually independent of every one; that he can teach what he pleases as long as he treats respectfully "the religious opinions of any of his class;" and that, in the departments of History and Philosophy in particular, it is quite possible for a professor, while keeping within the strict letter of his declaration, insidiously to inculcate doctrines subversive of Catholicity and even of Christianity.

My reply is that, if the new university scheme is approved by the Irish Catholic hierarchy, it ought to satisfy others. It is the duty of the Irish bishops—and they may be relied on to discharge it—to see that the spiritual interests of the university students, male and female, who belong to their flocks, shall not suffer. The means to secure this end will be devised by them. A beginning has been already made in the establishment of hostels, with episcopal sanction, under the direction of religious orders of men and women, for the accommodation of extern students. I understand, too, that students' sodalities have been already formed, or are in process of formation. On this score I think there need be no misgivings.

With regard to the question of teaching, there may be some danger; but I think it is rather theoretical than real. The fears which I heard expressed appear to be based on imperfect information. The occupants of chairs will not be so independent as some of my American friends apparently believe. The first appointments to Professorships and Lectureships in the National University and its Constituent Colleges are vested in the Dublin Commissioners, and, with certain exceptions provided in the Act, are to last for seven years or earlier death or disability of the appointee. After the functions of the Commissioners determine, the Senate of the University is to have power to appoint to all vacant Professorships and Lectureships in the University, and, subject to appeal to the King, who is the Visitor of the University, to remove the holders of such offices. In the University Senate, also, will repose the right to appoint, and, subject to similar appeal, to remove the Professors and

Lecturers of the Constituent Colleges. Both during and after the seven-year period named above, it is incumbent on the President of each constituent college to advise, remonstrate with, and admonish any Professor or Lecturer who is neglectful of his duties, or is guilty of any dereliction or breach of duty, and, if his representations are disregarded, to call the attention of the Governing Body of the College to the conduct of the offender.[2] Upon due cause shown by the Governing Body of the College, the Senate of the University may, subject as before to an appeal to the King, remove any Professor or Lecturer from his office.

There would thus appear to be efficient checks on any erratic tendency on the part of either University or College Professors and Lecturers. But, aside from these, there are other safeguards. I would, in the first place, lay emphasis on the virile

[2] A distinction is made in the Statutes between the duties and powers of the President of University College, Dublin, on the one hand, in this respect, and those of the Presidents of University College, Cork, and University College, Galway, on the other. Section 14 of Chapter IV of all three Statutes is identically the same, reading thus: "He shall advise and remonstrate with any Professor, Lecturer, or Office-bearer of the College, whenever it shall come to his knowledge that such Professor, Lecturer, or Office-bearer has been neglectful of his duties." Section 15 of the same chapter in the Statutes for University College, Cork, and University College, Galway, runs thus for both:

"Should any Professor, Lecturer, or Office-bearer of the College prove inattentive to the advice and remonstrance of the President, the President shall, after giving such Professor, Lecturer, or Office-bearer notice of his intention, and furnishing him with a copy of the official statement he proposes to make of the case, call the attention of the Governing Body to the conduct of such Professor, Lecturer, or Office-bearer."

The corresponding section in the Statute for University College, Dublin, varies somewhat from the foregoing. Here it is:

"Should any Professor, Lecturer, or Office-bearer be guilty, in the opinion of the President, of any dereliction or breach of duty, it shall be the duty of the President to admonish him, and in the event of the Professor, Lecturer, or Office-bearer disregarding such admonition. the President shall, after giving such Professor, Lecturer, or Office-bearer notice of his intention, and furnishing him with a copy of the official statement he proposes to make of the case, call the attention of the Govering Body to the conduct of such Professor or Office-bearer."

I do not know the reason for this distinction. It may of course, be accidental; but it is more likely to be deliberate and for cause. While I do not consider it important enough to affect the argument in the text, I think it right at the same time to point it out.

Catholic spirit of the Irish race. "*Corruptio optimi pessima,*" it is true; but the faith of the Irish people, fostered by persecution and watered with the blood of martyrs, is a plant of sturdy growth in root and branch, and it will not easily be eradicated or blighted to decay. Secondly, concerning the first appointments, I would instance those that have actually been made to the "dangerous" chairs. No unsound doctrines are likely to be preached by Mr. Magennis in Dublin or Mr. Merriman in Cork, by Dr. Cronin, who is a secular priest, by Father Finlay, who is a Jesuit, or by Dr. Fitzgibbon, who is a Franciscan. Lastly, I would again point to the ever-watchful care which the Irish Catholic bishops give to the religious interests of their spiritual children. If any heresy or false teaching is promulgated, the bishops will be quick to hear of it and prompt to take measures to stamp out the practice. There are many ways, direct and indirect, in which they could make their protest effective. In the extremely unlikely contingency of all else failing, they would have the final right to forbid attendance on lectures that tend to sap faith or morals. How the whole scheme will work out, time and experience alone can tell; but I, for one, take no pessimistic view.

Separation of Secondary from University Education.

Permission is given in the Act to the King to found by charter a new college at Dublin and either to alter the existing charters of Queen's College, Cork, and Queen's College, Galway, or to grant new charters in lieu thereof. These three colleges, to be known in future as University Colleges, are to be the Constituent Colleges of the National University. In addition, it is provided that the National University may give to its matriculated students the right to pursue their studies for its examinations, prizes, and degrees, in any other "recognized" college in Ireland. Such recognition shall be accorded either on the representation of one of the Constituent Colleges or subject to the consent of all three, and no such recognition

shall be granted to any college which prepares students for intermediate or other school examinations or gives education of an intermediate or secondary kind, or unless the University is satisfied as to the general character and financial position of the college as a whole, the adequacy in numbers and qualifications of its teaching staff, the University standard of the teaching, the adequate provision of laboratories and other appliances necessary for giving instruction in the subjects in respect of which recognition is contemplated, the conditions as to age and attainments on which students are admitted, the number of students proceeding or likely to proceed to a University degree, and the relations of the college to any other University. (*Charter of the National University of Ireland, Article III*). It does not seem probable that many Irish colleges will be thus recognized, for at present there are very few in existence that could comply with all the requirements here set forth. The principal bar will be the fact that most colleges, whether for boys or girls, which up to the present have been sending up their students for university examinations, have also an intermediate department and some of them a primary one, and the results fees paid to such colleges for those of their students who are successful at the examinations of the Intermediate Education Board form a strong financial inducement to hold on to the latter system. Thus, as the Act and the Charter doubtless contemplate, a long-needed scholastic reform will be effected in Ireland by the separation and co-ordination of secondary and university education. There are some colleges to which recognition can scarcely be denied, if they seek it, and new ones may spring into existence to meet exigencies; but the principle will not be thereby affected.

Endowments.

The state aid given to the National University of Ireland and its constituent colleges is threefold, consisting of (1) a bulk sum for purchasing lands and providing or improving the necessary buildings and equipment; (2) an annual grant; and

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(3) existing buildings and property. The bulk sum so provided for the new University and for the new University College at Dublin, jointly, is £150,000; for University College, Cork, £14,000; and for University College, Galway, £6,000. The annual grant to the National University is £10,000; to University College, Dublin, £32,000; to University College, Cork, £20,000; and to University College, Galway, £12,000. The buildings of the Royal University of Ireland, together with the equipment and appurtenances thereof, except such of said buildings, if any, as may be appropriated to University College, Dublin, are to be transferred to the National University, which also gets any other real or personal property of the Royal University, except, again, such portion of said property, if any, as may be assigned to University College, Dublin. Any buildings or property held by the Commissioners of Public Works in Ireland for the purpose of Queen's College, Cork, and Queen's College, Galway, shall, by virtue of the Act, become vested in University College, Cork, and University College, Galway, respectively.

In addition to the foregoing, Section 8 of the Act provides that "the surplus of the fee fund mentioned in subsection two of section one hundred and twenty-two of the Local Government (Ireland) Act, 1898, shall, instead of being paid and applied as directed by that subsection, be paid and applied for such of the purposes of either of the new universities or any of the constituent colleges of the new university having its seat at Dublin as the Lord Lieutenant in Council may direct." Unfortunately, I have at present no means of ascertaining what the amount of the surplus here named is, or of how it is proposed to apply it. It may be a substantial amount, or it may be a negligible quantity. That it is the latter I am inclined to infer from the Report of the Dublin Commissioners which accompanies the statutes drawn up by them for the National University and each of the three constituent colleges. After stating that the main portion of the income of the National University consists of that sum of £10,000 a year which I have already mentioned, the report proceeds as follows:—

"The other items of Income of the University will consist of the Fees received from Students, and of the annual produce of such capital sum as shall accrue to the University out of the property of the Royal University of Ireland, when provision shall have been made for the payment of the Pensions and of such capital sums as may be awarded as the Compensation to which the property is liable under the provisions of the Act."

Here, it will be seen, there is no reference to the surplus of the fee fund mentioned in Section 8 of the Act, so that I am forced to the conclusion that the annual income of the university is to consist solely of £10,000, plus fees and whatever sum the property of the Royal University, handed over to the National University, may annually produce. I hope, however, that in this matter I am mistaken.

Insufficiency of Endowment.

The state grant is generally looked upon as being in most respects insufficient. Thus, the report from which I have already quoted sets out that the Commissioners were unable to make provision for the appointment of Professors and Lecturers in the National University, because they were not satisfied of the sufficiency of the funds of the University to meet the stipends to be attached to those Professorships. They had to content themselves with making provision for the appointment of Professors, Lecturers, and other Officers in the constituent colleges. And even here they found themselves cabined, cribbed, and confined owing to the inadequacy of the grant. With regard to University College, Galway, in particular, they found themselves in a very tight corner. What the report has to say on this subject is so illustrative of the meagerness of the financial provision, and so interesting in other respects as showing certain lines of policy approved by the Commissioners and certain other lines which they condemn, that I make no apology for setting it down here in full:—

"As to University College, Galway, we desire to make it

plain, in the most unmistakable manner, that the Scheme proposed in the Statute for that College does not in any degree conform to our conception of even a passable equipment for a Constituent College of the University. It represents merely a makeshift which we have found to be at the moment practicable; and since the salaries which are to be offered under it to those Professors of the College who are Fellows of the Royal University do not amount to their present incomes, it is made practicable only by throwing upon the University Funds a charge of some hundreds of pounds annually, by way of compensation, and thus hampering the University in its proper functions.

"The arrangement embodied in the Statute is to continue the majority of the existing Professors at what we cannot but regard as the inadequate salary of £350 a year each, allowing them, as at present, the fees paid by their Students. Upon a careful examination of the merits of this form of payment, we have declined to adopt it in the other two Colleges, having come to the conclusion that it is an undesirable one. Accordingly, in the Colleges of Dublin and of Cork we have established a system of fixed inclusive salaries for the Professors, the Students' fees going to the College. The arrangement which we have been obliged to continue in Galway is, therefore, not only one that is regarded by us as unsound, but it constitutes an anomaly in the framework of the University system.

"Further it cannot be taken as resting on a permanent basis. If the present Professor of Anatomy and Physiology retired on pension, as he is entitled to do at this moment, it would be difficult to find any competent person to take up the combined work of these two Chairs for a salary of £350 and fees. The existing Professor's salary is at present supplemented by the income of a Fellowship in the Royal University, an income that cannot be continued to his successor.

"A similar observation applies to the six other Professors in the College who hold offices under the Royal University. The result is that while almost every Professor in Cork has had his salary increased, Professors in Galway, whose services

have been equally meritorious, may find actual loss inflicted on them by a change which has been designed to improve the whole status of University teaching in Ireland.

"Also from the educational point of view, the arrangement which we find ourselves coerced to continue in Galway is in many respects inadequate. The President, in addition to the duties of his office, must undertake the teaching of Physics in both its branches, which, in practice, means that he must give extended teaching in Mathematical as well as in Experimental Physics. The Professor of Anatomy and Physiology has to undertake concurrently the teaching of these two arduous subjects. The Professor of English Literature has also to teach History and Philosophy. The Professor of Natural Science has to teach Botany, Zoology, Geology, and Mineralogy. For all those subjects, we have felt ourselves bound to make a much more ample provision in the University Colleges of Dublin and of Cork.

"We have added to the existing Staff of the Galway College in only one direction. We have provided for the establishment of a Professorship of Modern Irish at a salary of £300 a year, and one of Celtic Philology with a salary of £150 a year. We have done so, as we should decline to make ourselves responsible for the framing of a scheme for the equipment of a National University which did not make at least this minimum provision for the teaching of the Irish Language in the Constituent College situated in the most Irish-speaking province of Ireland. Otherwise we should have recommended simply a continuance of the existing state of things. We take no responsibility for a scheme which leaves an autonomous Constituent College of the University without Professors of History, Philosophy, and Physiology.

"To establish in the poorest part of Ireland, where no substantial help can be hoped for from wealthy benefactors, a College so undermanned and with its Professors so underpaid, appears to be so wholly opposed to the principles upon which educational efficiency should rest, as to call for such further provision from Parliament as shall furnish the College with at

least that minimum of endowment which will enable it to discharge its functions as a Constituent College of the National University of Ireland."

This declaration leaves nothing to be desired from the point of view of emphasis and clearness. I find, too, that discontent with the inadequacy of the financial provisions for the other Colleges has been elsewhere freely expressed. Thus, the Chancellor of the National University, Most Rev. Dr. Walsh, Archbishop of Dublin, in the postscript to a letter which he published in the Dublin *Freeman's Journal* of November 20th, 1909, shows that "the cleverness, or whatever one may wish to call it," of the Treasury has "through the intricacies of the Irish Universities Act, 1908, thrown upon the Colleges of Cork and Galway a number of charges from which these Colleges have hitherto been free." And in the same postscript he has the following significant sentences: "Our University College in Dublin is, no doubt, very inadequately endowed . . . Cork is badly hit. Galway, I fear, is made bankrupt. Is there to be no remedy?"

Dr. Bertram C. Windle, President of University College, Cork, complains in the local papers of November 29th, 1909, of the unsatisfactory financial provisions made for that institution. He mentions as an example that Cork gets for building purposes £14,000 and Belfast £60,000, and that, whereas Belfast has already a new chemical laboratory, Cork will have to spend practically all its exiguous building grant on the building and equipping of that necessary adjunct to the College. Dr. Windle also complains that for want of means it has not been found possible to appoint a Professor of Irish History and Economics in the College of which he is head.

I do not know whether the £150,000 assigned for the building and equipping of the National University of Ireland and of University College, Dublin, is deemed an adequate provision. To me it seems scanty enough; but, without going into that question, I think that from what I have already said it is evident that, not only is there discontent over the grants, but that there are also good grounds for it. The traditional policy

of the Imperial Parliament, or of the Treasury, as the case may be, in dealing with Irish problems and reforms has been followed, namely, to render the reform to a large extent nugatory by withholding the funds necessary for its satisfactory accomplishment. Luckily, sub-section (7) of Section 7 provides that

"Nothing in this section shall preclude any money being provided by Parliament in addition to the sums provided under this section, either in augmentation of any sums contributed for the purpose of the universities or colleges from other sources, or otherwise."

It would appear to be a prime duty of those concerned to formulate and press home a claim for such a grant as will ensure the proper equipping, staffing, and working of the National University and its Constituent Colleges.

Scholarships, Bursaries, Etc.

One of the most valuable sections of the Act is that whereby permission is given to the Intermediate Education Board for Ireland and to county councils and borough councils to assist students to a university career by the establishment of exhibitions, scholarships, and bursaries, by payment of fees, or otherwise. Hitherto many deserving Irish students were debarred from the advantages of a training in a university on account of the cost. To remedy this state of affairs the provision under notice has been made. I hope it may be taken for granted that the Intermediate Board will rise to the occasion, although here, as elsewhere, the question of finances may be expected to play a prominent part. I have no doubt that in the long run county councils and borough councils, when they come to realize the great opportunity thus afforded them to make the country what it was of yore, a veritable land of scholars, will act in this matter in that handsome manner which is expected of representative bodies. At the outset, however, there is a good deal of holding back on account of the standing of the Irish language in the National University. There has

been an acute controversy all over Ireland on this subject. The Gaelic League and the Irish-Ireland party were anxious to have Irish made a compulsory subject for admission to the University and up to a certain point in the curriculum; others thought that, in the beginning at least, it ought to be left an optional subject, lest injustice might be done to those would-be university students who had not previously learned the Irish language. The Standing Committee of the Irish Catholic bishops took the latter view, while at the same time they said that the question was one for fair argument, and even expressed the hope that the day might come when Irish would be not only compulsory but would also be the medium of instruction in the university. In the vigorous newspaper and platform war which raged on the whole question, the discussion was not confined to Ireland, for many societies with Irish sympathies and affiliations in the United States, Canada, Mexico, South America, and Australia, contributed the expression of their opinion on the matter in dispute—mostly, be it said, in favor of compulsory Irish.

One result was that 27 County Councils in Ireland and also some borough councils pledged themselves not to raise a rate-in-aid unless Irish was made compulsory. The Senate of the University, which is the governing body nominated in the charter by the King to hold office for five years from the date of the dissolution of the Royal University, has, as I understand, not arrived at any decision, but has referred the matter to the General Board of Studies. There is therefore at present a sort of deadlock in the matter of grants by county and borough councils. A beginning, however, has been made, in a very small way indeed, by the Donegal County Council, which has decided to levy a rate of one farthing in the pound to establish six scholarships. It is to be hoped that a satisfactory solution of the difficulty will be arrived at, so that the public representative bodies may find themselves free to discharge their obvious duty in the promotion of higher education in Ireland.

Relations to other Bodies.

There are necessarily in the Act sections to bring the National University into line with the Medical Act, 1886, and with the Solicitor's Act, 1877, so that its students may have the advantages conferred by those acts on other universities.

There is also a necessary section providing that any graduate of the Royal University of Ireland shall be entitled to a corresponding degree either in the National University of Ireland or in the Queen's University of Belfast, practically at his or her option, and that all terms kept and examinations passed by any graduate or undergraduate of the Royal University shall be deemed to be terms kept and examinations passed at either of the two new universities, at the applicant's choice.

Commissioners and their Powers.

The Act nominates commissioners to draw up the first statutes for the general government of the National University and the Constituent Colleges. These commissioners are Right Honourable Christopher Palles (Chairman), Alexander Anderson, John Pius Boland, Sir William Francis Butler, Denis Joseph Coffey, Stephen Gwynn, Henry Jackson, Sir John Rhŷs, The Most Reverend William Joseph Walsh, and Bertram Coghill Alan Windle. They are to hold office until the end of the year 1910, but the King may by Order in Council continue their powers for a further period not exceeding one year. After the powers of the commissioners determine, the statutes shall be made by the governing bodies of the university and colleges. It is provided that in framing the statutes the commissioners shall take into consideration any representations made to them by the governing bodies of the university or of the constituent colleges, or by any person interested in the making of any statute; but, subject to that limitation, very wide powers are given to the commissioners. They are authorised to frame statutes regulating any matter relating to the

government of the university or colleges (including the appointment and remuneration of officers) or otherwise concerning the university or colleges so far as that matter is not regulated under the Act or by the charters. At this point, however, a check on the commissioners is provided. The fact that a statute has been made and a notice specifying where copies can be obtained must be published in the *Dublin Gazette,* and the statute must be submitted to both Houses of Parliament. If either House presents a petition to the King asking to have the statute or any part of it disallowed, it shall be disallowed accordingly; but a new statute may be then made in lieu of the one rejected. Similarly, the governing body of the university or of a constituent college to which the statute relates, or any other person, corporation, or body directly affected by the statute, may petition the Lord Lieutenant of Ireland in Council to disallow the whole or any part of such statute, and the Lord Lieutenant may then refer the matter to the Irish Universities Committee, and if that Committee reports in favour of the disallowance of the statute or any part of it, the Lord Lieutenant may, by Order in Council, give effect to such report; but, as before, a new statute may be then made.

The commissioners have the power to appoint or employ such persons as they may think necessary for the execution of their duties under the Act, and the power to remove any person so appointed or employed. Their principal, if not their sole, executive officer is their Secretary, Mr. Robert Donovan, B. A., a well known and distinguished Dublin journalist, who was appointed in the autumn of 1908 at a salary of, I think, £400 a year.

The commissioners have also authority to take evidence upon any of the matters which they are directed or have power to deal with, and to make to the King a report containing any recommendations which in their opinion ought to be made for the purpose of better enabling them to carry out any of the powers entrusted to them. In both matters they have already exercised their authority.

Pensions.

The commissioners have also exercised their function in the matter of making the first appointment to all offices in the National University and its constituent colleges. These appointments, except in certain specified cases, are temporary only, and are to last for seven years from the 1st of November, 1909, but any officer retiring on the expiration of that period is eligible for re-appointment. Any person who, previous to appointment in the National University or in one of its constituent colleges, was an existing officer of the Royal University or of Queen's College, Cork, or Queen's College, Galway, and to whose case the Superannuation Acts, 1834 to 1892, apply, is entitled to a retiring pension or gratuity, to be paid out of the funds of the university or college of which he is an officer when the pension or gratuity becomes payable. Further, it is provided that the governing body of the National University or of any of its constituent colleges may, otherwise than in pursuance of the subsection which deals specifically with the question of pensions, give a superannuation allowance to any officer holding an office to which the Superannuation Acts already mentioned apply. On this subject of retiring pensions the Act seems to be framed in the proper spirit, and to make fair provision for the old age or failing health of public servants.

Appeals.

A committee of the Privy Council in Ireland, styled the Irish Universities Committee, is constituted by the Act. It is to consist of not less than five members of the Privy Council, and at least two of them must be persons who are or have been judges of the Supreme Court. The principal function of this committee appears to be to hear appeals against any scheme of the Commissioners relating to the transfer of property and against any scheme in relation to existing officers or any determination of the Commissioners with respect to the payment of compensation.

Accounts.

The governing body of the National University and of each of its constituent colleges must prepare an annual account of all receipts and expenditures, capital and income, and submit same to the Controller and Auditor-General to be audited, certified, and reported upon, and each such account, with the report of the Controller and Auditor-General thereon, must be laid before the House of Commons.

Governing Body.

The governing body of the National University for five years from the 1st of November, 1909, shall consist "of such number of persons nominated by His Majesty as His Majesty determines, and after the expiration of that time be constitued in manner provided by the First Schedule of this Act." The Charter specifies that this governing body shall be styled the Senate. As nominated by the King in the Charter the present Senate consists of 39 persons. As provided in the First Schedule to the Act, the Senate shall, on the expiration of the period of five years named above, consist of 35 persons, the number being made up thus:—

The Chancellor of the University,	1
The Presidents of the Constituent Colleges,	3
Persons nominated by His Majesty, of whom one at least shall be a woman,	4
Elected by the Governing Body of University College, Dublin, three at least being members of the Academic Council of the College,	6
Elected by the Governing Body of University College, Cork, two at least being members of the Academic Council of the College,	4
Elected by the Governing Body of University College, Galway, two at least being members of the Academic Council of the College,	4
The Registrar,	1
Members of Convocation elected by Convocation of the University,	8
Co-opted,	4
In all,	35

The present Senate has had different meetings, and has elected the Chancellor, the Vice-Chancellor, and the Pro-Vice-Chancellors. The Chancellor is His Grace the Most Reverend William Joseph Walsh, D. D., Catholic Archbishop of Dublin; the Vice-Chancellor is Sir Christopher Nixon, Bart., M. D., LL. D., a well known Dublin physician; and the Pro-Vice-Chancellors are the three Presidents of the constituent colleges, namely, Alexander Anderson, M. A., LL. D., President of University College, Galway; Denis Joseph Coffey, M. A., M. B., B. Ch., President of University College, Dublin; and Bertram Coghill Alan Windle, M. A., M. D., D. Sc., F. R.S., President of University College, Cork.

The Act of Parliament, together with those portions of the Charters, Statutes, and Report which illustrate it, has now been fairly exhaustively examined: it remains to consider the other sections of the latter documents.

(To be continued.)

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A CONTRIBUTION TO THE HISTORY OF RELIGION IN INDIA.

The Pariśiṣṭas of the Atharvaveda.

The present article is along the general lines of a lecture, deliverd by Dr. von Negelein on the 17th of August, 1908, before the International Congress of Orientalists, at Copenhagen, under the title, *Zur Religionsgeschichte Indiens: Die Atharvapariśiṣṭa*, and afterwards printed in the *Orientalische Literatur-Zeitung, Oktober, 1908, Sp. 447 ff.* The purpose of the lecture was to lay before the Congress our plans for the publication of the *editio princeps* of the Atharvan Pariśiṣṭas, and at the same time to call attention to the general features of the interest and importance of these texts for Indic Philology, and especially for the history of the development of religion in India. Since the delivery of this lecture, the first volume of the work has begun to appear,[1] and its completion will be delayed but little, if at all, beyond the appearance of this article. The time seems therefore appropriate for the publication in the *Bulletin* of a similar article, in order that it may serve as a statement to the authorities of the University, and to its friends, of part of the work that has been carried on in the Department of Sanskrit. This practical motive also renders it permissible to refer gratefully to the honors that have been shown to the work, the bestowal of the Bopp-Stipendium by the *Koeniglich Preussische Akademie der Wissenschaften zu Berlin*, and a liberal appropriation from the funds of the Hardy Foundation made by the *Koeniglich Bayerische Akademie der Wissenschaften zu Muenchen* to aid in the continuance of the

[1] The Pariśiṣṭas of the Atharvaveda. *Edited by G. M. Bolling (Prof. of Greek and Associate Prof. of Comparative Philology and Sanskrit in the Catholic University of America) and J. von Negelein (Privatdoz. f. indogerman. Sprachen Asiens an der Universitaet Koenigsberg). Vol. I: Text and Critical Apparatus. Part I: Pariśiṣṭas I–XXXVI. Leipsic (Otto Harrassowitz) 1909. Pp. xxiv + 234 oct. Part II: Pariśiṣṭas XXXVII–LXXII. Leipsic (Otto Harrassowitz) 1910. Pp. 235–534. Part III: Indices*, is in press.

edition. It will be well to begin with an outline of the work previously done upon the Pariśiṣṭas.

The acquaintance of occidental scholars with these texts dates from the acquisition of the Chambers collection of manuscripts by the Royal Library at Berlin. Among these was a manuscript of the Pariśiṣṭas that early attracted the attention of the famous Berlin Sanskritist, Albrecht Weber. A complete copy of the manuscript was made by Weber between December, 1857, and February, 1858, and is now the property of the Library of Congress. Its use had been promised to me by Weber himself, but with the proviso that I should first establish the text independently of its aid. His death prevented my claiming from him the fulfillment of this promise, but the acquisition of his books and manuscripts, by the Library of Congress brought it about under the conditions that he had made, and we have good reason to be grateful to him for the assistance thus given us. Unfortunately the manuscript was too poor to serve alone as a basis for the publication of the entire text, but it was used by Weber in a variety of ways. Besides giving an account of the contents of the codex in his *Verzeichniss der Sanskrit-Handschriften der Koeniglichen Bibliothek zu Berlin, nos. 364–366*, Weber drew extensively upon the material containd in the first *Pariśiṣṭa*, the *Nakṣatrakalpa* for his famous monograph, *Die vedischen Nachrichten von den Nakṣatra* (*Mondstationen*), *Berlin, 1860–61;* gave a digest of the contents of part of the forty-sixth Pariśiṣṭa in his article, *Zur Textgeschichte der Vedasaṃhitās, insbesondere der Atharva-Saṃhitā, Indische Studien, iv, 431 ff.;* published and translated the greater part of the sixty-seventh Pariśiṣṭa in another monograph, *Zwei vedische Texte ueber Omina und Portenta, Berlin, 1859;* and finally edited an astrological text on 'the conflict of Planets,' the fifty-first Pariśiṣṭa, in *Indische Studien, x, 317 ff.*

The next scholar to interest himself deeply in these texts was Rudolf Meyer, who, according to a marginal note in the Chambers codex, used that manuscript between June and October of 1876. The fruits of his labors are to be found in many notes scattered through the introduction and commentary to his text of the *Ṛgvidhāna, Berlin, 1878.* An increase of the available manuscript material was brought about by Buehler's presentation to the

Royal Library at Berlin of an apographon of a Bombay Codex, and by Haug's having made at Baroda in 1863–4 a copy of another manuscript, which is now the property of the Royal Library at Munich. A detailed description of the first of these manuscripts was given by Weber in the second volume of his *Verzeichniss, no. 1497.*

A second period in the study of these texts was brought about by the work done upon them by Bloomfield, as part of the preparation for his edition of the Kauśika Sūtra which appeard in 1890. Besides the Berlin codices, Bloomfield obtained from the Bombay Government two most important manuscripts. On the basis of this material he was enabled not only to elucidate the one hundred and fortieth chapter of the Kauśika by comparing the corresponding nineteenth Pariśiṣṭa; and to state definitely what hymns the Kauśika means to employ in numerous passages where it mentions only the name of a list of hymns, the thirty-second Pariśiṣṭa being a statement of the hymns contained in each of these and other lists; but also to print, in *The Am. Journal of Philology,* VII, 188, pp. 485 ff., the text of a number of verses which are added as an appendix to the first Pariśiṣṭa with the statement that they come from the Paippalāda recension of the Atharvaveda, and to discuss, *Proc. American Oriental Society,* XV, 1890, 48–50, the forty-eighth Pariśiṣṭa, the Kautsavya Niruktanighaṇṭu, and its relation to the work of Yāska. Further than this, Bloomfield inspired and directed a number of his pupils in working upon these texts. So Hatfield undertook to settle the numbering of the texts, *PAOS.* XIV, 1888, pp. 156–161; Goodwin published, *The Skandayāga; text and translation, PAOS. XV., 1890, pp. 5–13;* Magoun, *The Āsurīkalpa, Johns Hopkins Diss., Am. Journal of Philology, X., 1889, pp. 165–197;* and Hatfield, *The Aušanasādbhutāni. Text and translation, JAOS. XV., 1891, pp. 207–220;* the two last scholars also published briefer reports on their texts in *PAOS. XIV., 1888, pp. 13–17 and 12–13.* In addition is to be mentioned the extensive use of this source of information that has been made by Bloomfield in his *Hymns of the Atharvaveda, Sacred Books of the East, vol. XLII, Oxford, 1897,* and his account of the Atharvan literature, *The Atharvaveda, Strassburg, 1899.* Within this period are only two works, that do not go back directly to

Bloomfield, the publication and translation of the Śrāddhakalpa by Caland in his *Altindischer Ahnencult, Leiden, 1893,* and Siegling's use of the Caraṇavyūha in his dissertation, *Die Rezensionen des Caraṇavyūha, Berlin, 1906.*

The work that had been done up to this point was all fragmentary, nor could it claim to be final, because it was based upon only a portion of the available manuscript material. It served however, to show the value and importance of the work, and so no one doubted the soundness of Bloomfield's judgment, when in his *Atharvaveda, p. 19,* he claimd for these texts a degree of interest "that calls for a critical edition of the entire collection."

The impulse to the present edition proceeded, independently and about the same time, from each of the two scholars, whose names dominate the history of the preceding work. For in the year 1898 the task was suggested by Weber to von Negelein, and to myself by Bloomfield. Each of us accepted the suggestion, but proceeded to prepare for the execution of the task in different ways. Dr. von Negelein devoted himself first to preliminary studies in the history of religion and the thorough reading of the younger portions of the Veda, postponing until 1903 the attack upon the manuscripts themselves. On the other hand, I turned immediately to the manuscripts, visiting for that purpose during the summer of 1899 Berlin and Munich, and seeking to obtain through the kindness of my friend the late Dr. A. W. Stratton, Registrar of the Punjab University and Principal of the Oriental College at Lahore, additional material from India. In the spring of 1905 we learned of each other's work, and decided that it would be for the interest of Sanskrit studies for us to prosecute the work conjointly. Since my visit to Europe the death of Professor Roth had brought to the library of the University of Tuebingen his copy of the last half of a manuscript, now in India but inaccessible to us. Dr. von Negelein had used this manuscript, and had also procured from India another excellent manuscript of practically the entire text, besides fragments of two older manuscripts. This access of new material put at our disposal almost all of the manuscripts known to be in existence. The chief exception was a manuscript belonging to the Mahārāja of Alwār, besides which there was the first half of the manuscript which Roth had copied,

and an uncatalogued manuscript in either Jaipur or Alwār, of which Dr. Stratton had sent me a specimen. The manuscript material at our disposal revealed the fact that all the manuscripts were descended from a single manuscript written about five hundred years ago, which it was possible to reconstruct by their aid. Inquiries made by Dr. Stratton in Kashmir had shown that the Brahmans of that district possessed no manuscripts either of the entire collection or of single texts, and there was, therefore, every reason to conclude: (1) that the reconstruction of this archetype would be altered little, if at all, by the use of the manuscripts known to exist but inaccessible to us, and (2) that the chance of discovering a manuscript not descended from this archetype was exceedingly remote. In view of this it was clear that the text of this archetype must be the foundation for all further attempts at understanding the Pariśiṣṭas, and we determined to undertake its publication.

This archetype itself, however, proved to have been a very corrupt manuscript. A number of lacunae can be pointed out with absolute certainty, in at least one case an extensive passage has been wrongly repeated, in other passages it is clear that large portions of the text stand in the wrong position. Besides, running through the whole manuscript, is a carelessness in copying, now greater now less, and reaching its maximum in certain grammatical texts which have been reduced almost to a meaningless jumble of letters. For the control of this material we had a number of secondary aids. Quotations from our texts are scattered through Sāyaṇa's commentary to the Atharvaveda, Hemādri's voluminous encyclopaedia, the Caturvarga-cintāmaṇi, and Keśava's commentary to the Kauśika Sūtra. These we have gathered and employed; though their usefulness has been lessened by the fact that Keśava's work is known only from an exceedingly corrupt manuscript, while Sāyaṇa and Hemādri seem to have used manuscripts of the Pariśiṣṭas but little better than our archetype. Essentially better, however, were the extensive quotations from one of the grammatical texts, made by the commentator to the Prātiśākhya of the Atharvaveda. On the other hand, our texts had drawn to a considerable extent on the older Vedic literature, and the identification of such passages gave us another means of

control. Finally there were the closer or more remote parallels to be found especially in the Bṛhat Saṃhitā, and the quotations from the older astrological literature made by its commentator. But such aids are at the best poor substitutes for a good manuscript tradition.

In addition to these difficulties, there were others that lie in the nature of the texts themselves. The ground covered by them includes detailed descriptions of the ritual, as well as grammatical, and lexical matters, the history of literature, and the wide fields of astronomy and astrology. The work is a collection of texts of various styles and dates. To a great extent the separate texts are themselves compilations made with varying degrees of skill from various sources. Successive processes of expansion have been brought to bear both upon the collection as a whole, and also upon some of its parts. The result is an intricate series of problems of higher criticism, which cannot at all points be easily distinguished from those of the lower criticism. Corresponding to this is an equal diversity of style and language. There is a certain amount of old hymn-material, to some extent new to some extent known from other sources, there is also a certain number of verses composed in imitation of such materials. Besides this, there are passages in good Brahmanical prose, and others in the peculiarly condensed style of the sūtras. The bulk of the material however is composed in *ślokas*, the metrical technique of which would alone be sufficient evidence of their originating at different periods; and we find besides various of the elaborate meters of the classic period. In short every stratum of Sanskrit from the earliest Vedic to the classic is more or less fully represented.

Such a mass of material is to be expected to bring to light facts of interest for the history of the language. Dr. von Negelein estimates that our *Index Verborum* will refer to about twelve thousand passages, and contain hundreds of words that will give occasion for comment; words that are new or rare, words said by grammarians to be in use, or to be used in a particular meaning, but which have hitherto not been found in the literature, or at least not in the meaning alleged. Besides there are to be recorded deviations from ordinary morphology and syntax. In part these

are no doubt mere blunders of the scribes, but in part they are also indications of a freer handling of the language by the authors than the law of Pāṇini's grammar would admit. To distinguish between the two cases has proved a problem that has increased the difficulties of the editors' task.

In view of these manifold difficulties, it is of course evident that a perfect text of the Pariśiṣṭas is at present unattainable. There are a number of passages in which the manuscript tradition simply breaks down, and we are confronted with a senseless jumble of words or letters. For such passages, except where they are known from other sources, even an approximation to the original text is impossible, and we have been compelled to print the reading of the manuscripts with the additions in the commentary of more or less certain indications of their correction, or at least of the direction in which this correction is to be sought. The plan of the work has compelled us to make such suggestions in the briefest possible form, as it is our intention to return to these passages with more detail in a subsequent volume. On the other hand, there are pages and pages of the text that are either entirely satisfactory, or are in such a condition that their general meaning can be accurately determined. In view of the interest and important bearings of the facts that can thus be ascertained, and the remoteness of the possibility of ever obtaining better manuscripts, the advantage of publishing these texts seemed to us clearly to outweigh the unavoidable imperfections. It is a pleasure to note, that such is also the opinion of Oldenberg, expressed in a review of our work, *Deutsche Literaturzeitung, 1909, Sp. 2070 f.*

I have already spoken of the gain for the history of language to be made from these texts, in the next place is to be mentioned the light that they throw back upon the preceding monuments of Vedic literature. Our concordance to the *mantra*-material found in the Pariśiṣṭas covers twenty-four double-column pages. In it are comprised about four hundred rubrications of Atharvan hymns and verses. This means a corresponding increase of our knowledge of the way these hymns were employed in the ritual, and such knowledge has proved in the past the surest key for the interpretation of the hymns. The case of AV 4. 9. 1 may be cited as an illustration : the hymn is a glorification of some salve

as a protector of life and limb. Bloomfield renders the first verse: "Come hither! Thou art the living, protecting eye-ointment of the mountain, given by all the gods as a safeguard unto life." But, the word translated as 'eye-ointment' does not occur elsewhere, there are variants in the manuscripts, and the commentator gives a different interpretation. Emendations have been suggested, and objections have been made to the idea of eye-ointment as too narrow for this context. Our texts now clinch the interpretation of the passage by saying that the king's chaplain recites the verses while putting ointment upon the king's eyes. Over and above such gains, is the fact, that the Pariśiṣṭas are in themselves important documents for the history of the development of Indian civilization, because they give an outline of the whole religious life of the later Vedic period from the point of view of the Atharvan priest. To what an extent this is true, may be seen from the following sketch of the contents of the collection, and of their bearing upon some of the wider problems of Indic Philology.

As early as the times of the Brāhmaṇas we find mention of twenty-seven (afterwards twenty-eight) stars or constellations, called *Nakṣatras*, lying near the elliptic, and embracing the whole circuit of the heavens in such a way as to constitute a sort of lunar zodiac. This system has always been of special interest to students of Indian antiquities both because of the prominent rôle that it plays in Indian religion and astrology, and also because of the problems connected with its origin and date. As is well known, the Chinese and Arabs both have systems so similar that it is impossible to believe that they originated separately. The invention has been claimed for each of these three nations and also for Babylon; and, in spite of the lively controversy on the subject between Weber, Biot, and Whitney, the question still remains *sub judice*. Repeated efforts have also been made from the time of Colebrook to the most recent years to find in the Vedic statements about the *Nakṣatras* astronomical data that will furnish proof of the time at which the system originated, and so determine the date of the texts that report it. Like the question of origin, this also is a question which it has as yet been impossible to solve. Now, the first of the Pariśiṣṭas, the *Nakṣatrakalpa*, is the earliest systematic account of this lunar zodiac that has been

preserved. The text is ritualistic rather than astronomical, so that its value will be for the first, rather than for the last two problems mentioned. At the same time it will show well the theoretical, conventional treatment of the system in India at an early period, which is a factor that enters into the solution of the question of the origin of the system.

In another way also the text is of especial interest. In each Veda there are different schools. The differences between them may consist merely in details of the performance of the ritual, or may extend to the possession of varying recensions (*śākhās*, 'branches') of the collections of hymns in use. The published text of the Atharvaveda is that of the Śaunakīya school, but there has been preserved besides in a single corrupt birchbark manuscript the text of the Paippalāda school. This manuscript was discovered in Kashmir, and brought to the University of Tuebingen through the instrumentality of Professor Roth. A photographic reproduction, published by Bloomfield and Garbe, has recently rendered it generally accessible, and it is now one of the chief centers of interest for Atharvanic studies. Of the ancillary literature of the Atharva a few Upaniṣads are said to belong to the Paippalāda school, and the same claim has been made by Caland, with a good deal of improbability, for the Gopatha Brāhmaṇa. In the Nakṣatrakalpa however, we have for the first time, a ritualistic Paippalāda text. The recognition of this fact also does away with what was supposed to be definite proof, that the nineteenth book of the Śaunakīya Saṃhitā was not added to that collection until after the composition of the Nakṣatrakalpa. Incidentally may also be mentioned the fact, that the Pariśiṣṭas are the best source for our knowledge of the Atharvan schools.

One of the most important figures in Hindū life was the house chaplain of the king (*purohita*, *guru*, *brahman*); in spiritual matters he was the king's representative, and upon his skill in the performance of his magic-religious duties depended the temporal welfare of both king and people. We have frequent incidental mention of this officer of the king's household from the very beginning of Vedic literature on; but, for a connected picture of his qualifications, his duties, and his rewards, there is no better source of information than the following group of Pariśiṣṭas.

The first text, within this group shows us the eagerness with which this office of power behind the throne was sought, and introduces us to a lively theological polemic. For the claim is advanced, in no uncertain tone, that this office must be given to an Atharvan priest, and vivid pictures are drawn of the misfortunes that follow upon the appointment of an adherent of one of the other three Vedas. With such a *guru* the king is like a lame man upon a road, a wingless bird in the sky, or a swimmer with a stone about his neck. The squabbling goes even farther, and it is claimed, that only priests of certain schools of the Atharva are eligible for the office. Incidental statements in non-Atharvanic texts go to show that the Atharvans were successful, at least to a considerable extent, in pressing these claims.

Our texts then proceed to deal with the duties of the *purohita* in his relation to the king. In this connection, they describe the ceremony of coronation, an elaborate lustration performed each month when the moon is in conjunction with the Nakṣatra Puṣya, and, what is more interesting, the ceremonies performed each day, when the king rises, or retires. The obligations are however mutual, and our texts next treat at length of the king's bestowal upon the *purohita* of various benefactions. These include the giving of an image of a cow made of sesame, for which may be substituted an image made of the most precious substances; the presentation of the king's weight in gold; the bestowal of a cake representing the sun, or of an image of the earth made of gold and decked with silver and jewels to represent the mountains, waters, and trees; also the gifts of a horse-chariot, of an elephant-chariot, of a thousand cows. Little details show the priests grasping at petty possibilities of enhancing the value of the gift. The cow must have its calf, and even its milking pail; the king must be weighed in full armor and with all his regalia. On the other hand the obligation to give is regularly limited by the giver's ability to give—a rule which may be interpreted either as willingness to take the proverbial half loaf, or as the manifestation of a nobler ethical idea. Each of these benefactions however, is itself an elaborate ceremony, otherwise the gift is vain; and as such, they entail expensive fees to the priest. The section is brought to a close by a calendar of the ceremonies which the king is to have performed throughout the year.

After the description of four ceremonies, of which two are new and two expansions of the ritual of the Kauśika, our texts proceed to treat of the whole ceremonial apparatus. Here every detail is of importance, because it may either insure the success of the sacrifice, or may encompass the destruction of sacrificer and priest. We have therefore minute rules for the selection of the place of sacrifice, for the erection and adornment of temple and altar, for the construction of the fire-pit, for the apparatus with which the fire is produced by friction, for the fuel that is employed, for the observance of ominous appearances of the fire, for the substances that are to be sacrificed, given to the priests, or employed in other ways, for the vessels and spoons to be used, and for the manipulation of the hand, when the offering is made without a spoon. Nowhere else are these matters treated with such fulness; and the texts are of especial interest, because they not only throw light back upon the earlier ritual, but also because they exhibit new phases in its development.

Next follow a group of ceremonies for the obtainment of special wishes, the efficacy of which depends chiefly upon the number of times (ranging from 10,000 to 10,000,000) that the oblation is repeated. As the recitation of certain *gaṇas*, lists of hymns, is ordained in the last of these sacrifices, the following Pariśiṣṭa, the Gaṇamālā, is devoted to the definition of these terms, and is thus of great importance for the interpretation of the Atharvan ritual.

The following texts bring us into the sphere of witchcraft. The first of these, the Ghṛtakambala is intended to defend the sacrificer against the attacks of various demons and against sorcery. The other texts are aggressive and exceedingly interesting. One shows the worldwide practice, which however is not often attested for Vedic magic, of reciting a prayer backwards in order to work evil. The two remaining texts record a number of uncanny practices with the mustard-plant and in honor of certain forms of Rudra-Śiva in order to secure manifold, but chiefly nefarious, ends.

Besides the position of house chaplain to the king, the Atharvan priests laid claim to another lucrative office. The greater Vedic ceremonies required the coöperation of three classes of priests, the adherents of the Rig, the Sāma, and the Yajur Veda,

who respectively recite the sacred texts, sing the holy chants, and perform the manual labor of the sacrifice. This holy work is however fraught with danger; as an error, whether accidental or intentional, (the texts more or less openly teach how the priests may bring about the death of their patron) may lead to destruction. To guard against such possibilities there was need of a fourth priest, the Brahman to supervise the whole ceremony, and whose duty it was to expiate any error that might be made. The Atharvans claimed that this office must be held by an Atharvan priest, and that their Veda was the universal knowledge, of which the Vedas of the other priests were but a fraction. The Kauśika devotes a chapter to the imparting of instructions as to how to fulfill this duty, and the topic is next developed in our text along lines that are only partially parallel.

Two small texts that follow, the ritual of a purificatory ceremony and of a ceremony for the consecration of various pools in order to render them suitable places for ceremonial baths, seem to have their point of contact in the use of the *pañcagavya* 'the five products of the cow,' a mixture preeminently holy in the eyes of the Hindū down to the present day, but which here makes its appearance for the first time in the Atharvan ritual. The following text deals with the performance of a vow in honor of Rudra under the form Paśupati. Its most salient feature is the bathing in the ashes of a fire in which certain oblations have been made. The texts treat next of the performance of certain daily duties, the twilight worship, the bath, and the accompanying offering of water to the spirits of the departed ancestors. The last naturally leads to the description of the *śrāddha*-ritual, the ceremony of feeding these ancestors. The ritual texts are closed by the description of the *Agnihotra*-sacrifice, and the rules for certain vows.

The following section comprises three texts, of which the first describes the alphabet presupposed, but not described, in the Atharvan textbook on phonetics. The second is lexical, containing groups of synonymous and obscure words. The work was one originally compiled with reference chiefly to the Rig Veda, and the Atharvans have done little to adapt it to their own particular needs. They have however, preserved it in a form

different from both of the recensions previously known, although owing to the corruption of the manuscripts it is unfortunately impossible to estimate accurately the degree of variation. More independent is the 'account of the Vedic schools' as compared with the Rig and Yajur recensions of the work. Noticeable in it is the description of the Vedas as men, which seems to imply pictorial or plastic representations of them, for which this text is the earliest evidence.

The remainder of the collection (about two-fifths of the whole) is a compendium of natural astrology, that is of the interpretation as portents of any abnormal phenomena that may be observed on earth, in the atmosphere, or in the heavens. Our knowledge of this sort of astrology is at present based primarily upon a work composed in the sixth century of our era by the great astronomer Varāha Mihira. His work, the Bṛhat Saṃhitā, is an encyclopedia of this pseudo-science, that sums up the facts supposed to have been established in the course of its development from the earliest period. Varāha Mihira refers to the opinions of numerous predecessors, but our sources of information about their work have hitherto been exceedingly meager. Only one work, the Vṛddha Garga Saṃhitā, is known to have been preserved, and the manuscripts of it are said to be unusually corrupt. The other works are known only through quotations made by Bhaṭṭotpala in his commentary to the Bṛhat Saṃhitā. In our texts we have published for the first time one of the sources upon which Varāha Mihira drew directly or indirectly. Both the coincidences with, and the variations from Bhaṭṭotpala's quotations are striking, and will raise interesting questions. Our texts produce the impression of greater antiquity, than do the works from which Bhaṭṭotpala quotes. It is quite probable that this is actually the case, though it is also possible that the appearance of antiquity is due to the fact that the compilers of our collection have selected merely the less technical parts of these works. In either case these Pariśiṣṭas seem likely to remain the best contemporary evidence for the earlier period of the development of astrology in India.

In conclusion I will speak briefly of the further work that we have planned, and to a considerable extent begun. Our first effort will be to gather and digest the metrical, grammatical, and

lexical facts presented by these texts. In the next place we shall bring together as completely as possible the available evidence that throws light upon the subject matter of the Pariśiṣṭas. As much of this evidence is found in still unedited manuscripts, this will involve the publication of a number of texts, among which will be included the Vṛddha Garga Saṃhitā. This portion of the work will constitute a volume of about six hundred pages, which we hope to be able to print without great delay. The final volume of the work will consist of a translation and a commentary explaining our constitution and interpretation of the text. A practical difficulty that will confront us, will be the securing of the funds necessary to defray the costs of publication. The work, in spite of its importance, appeals necessarily to a very limited audience, and there is not the slightest possibility of the returns from its sale equaling the cost of publication. After ten years of labor we were compelled to begin the printing of the first volume at our own risk. From the certainty of loss we were rescued first by the generosity of Rt. Rev. Bishop Dennis J. O'Connell, then Rector of the University, who contributed from his own means the sum of five hundred dollars towards defraying the cost of publication, and afterwards by the liberality of the German Academies as already mentioned. From none of these sources have we any right to expect further assistance, but we do hope that the merits of the work will appeal to the liberality of those who believe in the importance to mankind of the study of the history of religion.

George Melville Bolling.

REALITY FROM THE SPECTATOR'S STANDPOINT.[1]

It is a long time since Aristotle said that the discussion of the *existence* of a thing should precede the discussion of its *nature*. Had the wisdom of this remark not been lost on recent framers of theories of knowledge, a situation, sufficiently complicated in itself already, would not have been made more so by the joint treatment of two distinct issues, such as reality and the nature of reality, the existence of real knowledge and the validity of the same. It is usual to find both these questions treated together by idealists and pragmatists alike, and the result, as might be expected, is confusion worse confounded. If the pragmatist, or the idealist, as the case may be, consented to refrain from theorizing long enough, at least, to give the earliest stages of human consciousness the distinct attention they deserve, he would not find himself from the outset so hopelessly imprisoned in the subjective, like a squirrel revolving in a cage. Unfortunately this is not the circumspect way in which the problem of human knowledge and the nature of its deliverances is approached.

The contemporary philosopher approaches this problem for the most part with a prejudice, which he either inherits from the idealists of the past, or acquires from the psychologists and men of science of the present. This prejudice is the doctrine, that we are directly conscious only of ourselves, and foredoomed to an inner circle of experience. The whole question of the existence of reality is thus begged at the very outset, prejudged in the light of an unproven axiom, instead of being allowed the benefit of its own lights, however dim. The *conscious* fact of the direct perception of real objects is wrongly made subordinate to the *unconscious* fact that there are mediating processes going on between the perceived object and

[1] See *Catholic University Bulletin*, December, 1909, January, 1910, for introductory articles: "The Disappearance of Reality in Modern Philosophy." "The Further Disappearance of Reality in Modern Philosophy."

the perceiving subject. Theories of physics, physiology, and biology are thus enlisted to deny the direct, primary testimony of consciousness, and we have nothing to start with, or in some cases, to end with, but a "brain-event" within us. A distinct treatment of reality and the nature of reality would save us here at the start from confounding knowledge with explanation.

Knowledge Versus Explanation.

The worship of explanation has been called the superstition of modern philosophy. At first sight the charge seems undeserved. But when we reflect that the province of knowledge is much wider than the domain of explanation, that we do know more than we can define, represent, reproduce, or explain, and that knowledge and classified knowledge differ as the stars, if not in glory, at least in magnitude, we begin to realize that there is a fair-sized grain of truth in the accusation after all.[2] Men are altogether too prone in these days of grace to attach destructive importance to the question, How did it happen? and to use the manner of a thing's happening, real or assumed, against its having happened at all. An instance may be seen in the case to hand. Knowledge is rejected, because nothing short of explanation will be accepted. The question, How, takes undue precedence over a question of fact, and is used to neutralize or destroy whatever evidence has been presented in favor of the latter. We are said not to reach the object immediately, all because we cannot account for the manner of our so doing, or because the difficulties which science presents are deemed all but inescapable. The primary deliverances of our knowledge with regard to objects are thus set aside as illusions, and the chief reason for this premature rejection of evidence

[2] Knowledge is a fact quite independent of any and all theories advanced to explain it. For instance, we cannot *represent* first principles, or the categories of mind, substance, quality, relation, cause, effect, etc., and yet we know (in the sense of apprehending) them. Knowledge is not therefore essentially a mere representation, or copy. This apprehensive side of knowledge must not be submerged in the constructive, but given the distinct recognition it deserves as a primary, indubitable fact of consciousness.

is to be found in the desire to begin philosophy with an explanation rather than with the recognition of what actually occurs, explain it as we will, theorize about it as we may.

The radical fault is not in theoretical idealism as such, nor the cure in an idealism that is practical. The trouble is not in the adjectives, but in the noun. There is a constant cry in the literature of the day for "concrete" thinking, due for the most part, no doubt, to the excesses of rational idealists in the opposite direction. It is a pity that this latest phase of idealistic reform should have contented itself with lopping off the luxuriant growth of the topmost branches of the tree, instead of laying the axe to the root. The reform, to be genuine and truly practical, should strike at the vice which is inherent in the idealistic method itself, whatever form the latter may take, theoretical or practical. Then we would at last have rid ourselves of such extremities of doctrine as that all the items of experience are plastic and malleable, that we make the world we live in, and that the universe is only the small world of human experience "spinning forever down the ringing grooves of change." When men professing to be practical reformers are driven into such cobweb corners as these for refuge, there must indeed be something more in heaven and earth than is dreamt of in their philosophy. It is hard to see how all this assuages one's thirst for the practical, unless it be, as in the case of so-called "Christian Science," that one is cured by suggestion, whether he swallows the metaphysics or not. But it is the something more in heaven and earth that constrains us.

> "Oh the little more and how much it is!
> And the little less, and what worlds away!"

If history has proven anything, it has shown the thirst of man for abiding reality, and the futility of all his learned attempts to reach it through a subjective mirage; and if it counsels anything, it is to take the first step in a philosophical journey warily. *C'est le premier pas qui coûte.*

> "Principiis obsta; sero medicina paratur
> Cum mala per longas invaluere moras."

Spectator and Participant.

Before taking this first step, it might be profitable, even if not edifying, to see ourselves for a moment as others see us. It is decidedly out of fashion to-day to revive in philosophy the supposedly moribund point of view of the 'disinterested spectator,' who still believes in knowledge, virtue, truth, and action, each for its own sake, regardless of how his personal profits or interests may be affected thereby. It is the producer's point of view which has secured the ascendant in these intensely practical, sentimental times. We might as well then recognize the shabby clothes in which we are appearing; also that, while pragmatists are averse to having any of our kind about, still novelty and fashion are not yet the accepted standards of truth with all thoughtful mortals. Philosophy, so the pragmatists would have us believe, is combative, not contemplative. A disinterested spectator is therefore a sort of armed non-combatant, and none of us need to be told the fate in store for free-lances during times of war. Life, the new empiricists urge, is a battlefield, not a game; men are doers, not mere lookers-on; active participants, not idling spectators; action is the watchword of the hour, if not of the eternities themselves.

It is always a little hard to get hold of a metaphor. The picture in it is not easily detached from the frame, and there is always the danger of ruining it in the process of detachment. But, without spoiling the picture, one might retort, in continuation of the same figure of speech, that generals usually "watch the game" while their subalterns are fighting the battle. Was it not the confederate chieftain, Lee, who said that a general should do all his thinking before a battle, and none during it? Not that we wish in thus retorting to pose as generals, and so escape the burden of soldiering, but simply to make clear that the two offices of spectator and participant are interchangeable, and become incompatible only when the glamor of a false contrast is thrown about them, as seems to happen every time a pragmatist manipulates these taking phrases. The respective

points of view of spectator and producer easily run into one another, interpenetrate, so to speak, and merge. It may be, and no doubt is, a convenience to distinguish these two standpoints and to treat them distinctly; but, to separate them, and thus turn them into mutually exclusive opposites is nothing short of a crime. It is only in giving both points of view their proper recognition, only in insisting on both together, and neither apart, that we may hope to keep our own balance and that of the world into the bargain. We propose therefore in what follows to consider ourselves as observers, to occupy the spectator's standpoint long enough, at least, to look before we leap. It is a good thing to anticipate our own prejudices, and to let the world speak for itself, before we begin to inform it of its own character. The later judgments which we form concerning the nature of things should not be promiscuously confused with the earlier judgments which have in view the fact of existence solely.

Knowledge as Simple Apprehension.

It has been the fashion, since Kant's time, to regard knowledge as starting with an act of judgment. This way of approaching the problem, in addition to being decidedly unfair to that portion of experience which precedes the exercise of acts of judgment on our part, also involves the serious mistake in tactics of allowing theories of explanation to figure on the same solid footing as actually experienced elements of fact. It not infrequently happens, in consequence of this faulty method of procedure, that a theory of the facts is used to neutralize the effects of the evidence presented. We would do well therefore not to perpetuate in our own person the current habit of confusing the original simplicity of thought with its subsequent complexity. The real point of departure is not complex. A false start is therefore to be avoided, as is also the mistake of reading simple facts in the light of some preconceived notion, which we may chance to entertain regarding the respective functions which sense and reason discharge in the acquisition of human knowledge.

Let us begin by studying knowledge in its incipient stage, in that first act, called simple apprehension, by which an object is understood, grasped, or brought before the mind. To keep the subject under investigation free from all assumptions, let there be no thought of Kant's doctrine, that apprehension is a synthetic act, whereby the mind invests with a temporal and spatial form the shapeless things that come before it to be thus clothed, listed, and labelled. The evidence should be weighed, not prejudged; we should study the beginnings of knowledge with our eyes, not with our prejudices. There is something to be learned, even by philosophers, it would seem, from the procedure of courts of justice, where hearings are granted before decisions are announced.

This earliest moment of our knowing, when reality, as it were, comes streaming in through the windows of consciousness, is the best for catching knowledge in its purity. In the exercise of the simple act of apprehension, the mind is filled with the presence of the object—desk, chair, table, tree, or what not else, which floods the line of vision; the critic in us is asleep, the spectator vigilant; we are wholly for the nonce preoccupied with that kind of knowledge which Tennyson describes as "of things we see," which Aristotle was fond of calling "direct contact" with truth, and which with many of a later day has gone by the name of "intuition." Concrete objects alone are before us, and we bask in the sunshine of their presence, blissfully unaware, for the time being, that even these luminous suns have their spots, to mar for us the perfection of their light by the dark holes, visible to more accurate observation, in their photosphere. Something is being really manifested to us; we are undergoing knowledge, and not manufacturing it.

In this first perceptive moment there is as yet no *clear* consciousness of the duality of the datum presented, of the distinction between perceiver and perceived which lurks in it, or of the external reference, which, like an index finger, points back to the object from even the most arid and remote deserts of speculation; no consciousness of anything, in fact, but the

datum, the object, the presentation itself. The object presents itself as a total, undistinguished mass, containing, it is true, many features and much food for subsequent reflection, which in this very first moment of perception remain hidden. We are conscious of a mass, but as yet we make no attempt to itemize the account of what we are experiencing, or to go into details in its regard. There is no analysis, comparison, reference, judgment, or any other complex operation going on; nothing but the simple act of knowing, which the poverty of human speech compels us to describe in the physical metaphor of "grasping" an object.

It is only later that these other and complex operations of detailing the account of the datum supervene, when the spectator's attitude yields in succession to that of the analyst, judge, critic, and referee, in a continuity of effort and of function, which all psychology, mediaeval as well as modern, forbids us to break or ignore with our formalistic attempts to divide the indivisible, to turn the human mind into a department store of separately arranged floors for the exhibition of different kinds of goods. In the first perceptive moment then, reality is indeed dumb, and it is we who speak for it. We have no quarrel with this statement of Professor James, if it mean no more than that the work of reason and of sense may be distinguished in the act of perception, so that what is dumb to sense is eloquent to intelligence; but when this distinction is made to mean that sense and reason work separately, reason furnishing beforehand "ideal frames" as receptacless for the sensations we experience, then we have a serious quarrel with the statement, both as coming originally from Kant, and as cropping out unexpectedly in one who professes to follow the straight and narrow path of a philosophy of "pure" experience

The badges of idealist, pragmatist, or even realist, are not worn when we stand at this open portal of knowledge; it is too early to classify either the object perceived, or the subject perceiving it. There is not the least suspicion yet engendered that our ideas are the substituted presence within us of a world of objects; nay, such a suspicion is conspicuous by its absence,

and arises only when we approach the facts with the *representative theory* of knowledge in mind, which is pretty much what everybody does, only to come face to face immediately with impending difficulty, if not complete disaster. At the threshold of knowledge the plain man and the philosopher act and serve together without distinction in receiving a guest, who seems content to let others find out for themselves who and what he is, and shows an amazing indifference to rebuff and criticism, if we may judge from the fact of his persistent reappearance in circles where he is not wanted, and even after he has been plainly told by the majority of philosophers that his room is preferred to his company.

Sense and Reason.

It is a fact of psychology, open to anybody's inspection, that our first experience is of objects, not of our sensations in their regard. The primary disclosure of consciousness is that an object exists, not that a sensation has been experienced; when we perceive, we recognize an object, we do not recognize a perception; in other words, "the results of perception are not the knowledge of its processes; the thing seen is not the knowledge of the mechanism of vision." [3] Saint Thomas expresses the same truth with a touch of actuality which makes his words doubly worth quoting: "Some have held," he says, "that sense knows merely its own subjective, organic reaction, but this view is manifestly false; the reaction is a secondary matter for knowledge; what is first known, therefore, is a thing." [4] Whatever be the means of communication which the senses have with the object, it is the latter alone which appears directly and immediately in consciousness. This fact of the direct appearance of the object in consciousness is most significant; it means that the object is known prior to the knowing of the image; it means that presentation, not representation, is the true character of

[3] "Essays Philosophical and Psychological." Perception and Epistomology. F. J. E. Woodridge. p. 164.

[4] Sum. Theol., 1 a, q. 85, a. 2.

human knowledge; it means that the theory of immediate perception is here in exclusive possession of the facts, and that all other theories have to show title and prove claims.

This testimony of consciousness to the existence of objects is looked upon askance by some, by others regarded as the only reliable account we have of the world of things. The idealist lets loose the whole pack of his favorite assumptions in full cry after it, instead of holding them tightly under leash, until the quarry has at least had a fair start and equal chances for its life. Theories of the nature of the object, of the nature of consciousness, and of the respective division of labor between sense and reason in the work of perception, are prematurely brought into play, either to minimize the evidence unduly, or to make of it the end, no less than the beginning, of human knowledge. Among those who take the latter attitude, for instance, is Professor James,[5] who denies the very existence of consciousness. The notion of consciousness is for him no more than a ghost, whose spectral presence is due to the subsequent 'overhauling' of experience.

Professor James tries to see a whole world of meaning, if not the whole meaning of the world, in the simple fact, that image and object are not simultaneously present in consciousness. The contrast between the retiring character of the "image," which keeps modestly in the background, and the brazen effrontery of the "object," which thrusts itself forward so conspicuously on our attention, is interpreted to mean the complete self-effacement of consciousness in the presence of reality. The business of the "idea," he argues, is to bring us face to face with the "object," and to eliminate itself in so doing. The idea is therefore a function of the *object,* which is trying by this means to get itself known, not a function of any *subject* trying to know an object. The idea is thus made to appear as an *instrument,* and ceases to be a representation, of reality. Two distinct things at the start, "image" and "object" eventually *fuse* their differences and become numerically one. Consciousness is

[5] *Journ. of Philos.*, vol. 1, No. 18, September 1, 1904. "Does Consciousness exist?" pp. 477–491.

therefore not a distinct entity, but a mere function, according to this relational theory, which admits nothing permanent anywhere, and banishes even the human self as an unsubstantial wraith into the shadows. In its stead Professor James substitutes a lot of minute little "egos" of momentary duration, which disappear reciting their "Morituri Te Salutamus,"

> "We are but as the blast,
> A moment heard, and then forever past."

Now, this mannikin theory of successively experienced selves is plainly at variance with the fundamental fact of modern psychology, that consciousness is concretely one and continuous. Accordingly, Professor James asks us first to break up this unity and continuity of consciousness into a number of fragments, such as are these divided, tiny selves, and then to join him in the work of rescuing the fragmentary "egos" from the isolation, in which his method placed him. No one, more than Professor James, has decried the practice of just such "mental anatomy" as this, and he must be in dire straits when he resorts to it himself, creating an artificial dismemberment of consciousness, and "gluing things together" again by means of a metaphor. The metaphor which he employs for this purpose is the suggestive one of inheritance, ownership, and conveyance, taken from social life, and transferred to things of the mind. Each "ego," we are asked to believe, hands on to its successor, unimpaired, all the experience it has acquired. The one, continuous knower is thus made to disappear, and any number of successive Owners of experience are created to take his place. The idealists make the subject swallow the object. Professor James makes the object devour the subject. In both instances, the will of the investigator is allowed to force his intellect to judge the evidence *too soon*. The result is that experience is detached from the experiencing subjects, and turned into "a stream." It is to such a pass as this that the philosophy of "just enough admissions to get along" leads the champions of Relativity.

The whole argument of Professor James amounts to little more, when sifted, than a pitting of the earlier stages of human

knowledge against the later, and proceeds on the tacit assumption, that sense and reason furnish two distinct, independent, contradictory accounts of reality, between which we have necessarily to choose, as between a true and a "doctored" report. His choice naturally leans to the sense-account as the only true one to be had for the seeking. The insidious half-truth back of this entire contention is an undisputed fact; namely—that sense does not explicitly reveal the notion of subject as distinct from that of object. The inference drawn from this partial truth is that experience is "pure," and consciousness therefore "a function," not an entity. "This entity is fictitious," he goes on to say, "while thoughts in the concrete are fully real, ... made of the same stuff as things are." [6] Without entering here into the general discussion which this theory of the nature of consciousness raises, it is sufficient for our present purpose to point out in passing that the facts of the matter, when fully stated and analyzed, lend themselves to no such view. Reflection discovers in the original sense-presentation the notion of subject implicitly contained there, concerning which sense is silent. The whole question therefore is whether sense can be made its own interpreter or not; whether, after all, it is, or is not, the same original report which is being continuously submitted to further examination. All that Professor James does is to cut the continuity between sense and intelligence, to stop the process of knowledge just when it was beginning to get under way. This comes perilously close to committing the same fault in the interest of sense, which he accuses others of doing in the interest of intelligence, that, namely, of dissecting a living process, as if it were already a corpse.

Professor James and his school are opposed to what they call the post-mortem examination of human experience by the reasoning faculty. Vivisection is all that they will allow. "Images" record and retain the very life of reality, we are told, whereas "concepts" are dead, inert, static, fleshless abstractions. This deadly contrast is true only on the false as-

[6] *Ibid.*, p. 491.

sumption, that concepts represent a final and fixed stage of knowledge, when in reality they are only its tentative beginnings. The new philosophy would rather have us "sense" reality than reason about it, and with this position few will withhold sympathy or pick a quarrel. But reason and reasoning are birds of quite different feather. The intuitive reason discovers, it does not discourse, after the fashion of abstract reason, and it is wrong to bracket the two together and send them both to the gallows for offences committed only by one. We hope in a future study to have the case of one of these "convicts" retried and reversed on the ground of "new evidence."

The new philosophy also would have it that sense should compenetrate intelligence, and send life pulsating through the latter's veins. But suppose that the reverse were true, as it was in the old philosophy of the schoolmen, before Immanuel Kant tried to wrestle with David Hume to his own destruction; suppose that intelligence compenetrates sense so thoroughly that the two meet, as air meets air, as water meets water, what becomes then of the attempt to construct a philosophy of pure experience? Does not the whole question dwindle at once to the theoretical inquiry, Which of these two conceptions of the relationship between sense and reason is necessitated by the facts? It is no part of the function of sense to reveal explicitly the existence or nature of the perceiving subject. Consequently, any argument drawn from the silence which sense preserves concerning the constitution either of our own selves, or the world, is deprived of all force.

We have no direct insight into the nature of anything,[7] even that of our own mind, and it is altogether too crude to suppose that we are equipped with a special mental apparatus for photographing the essences of things other than ourselves. Knowledge does not come to us ready-made in any such fashion, and hence Professor James is wrong in concluding, on the

[7] "Naturas sensibilium qualitatum cognoscere non est sensus sed intellectus." S. Thomas, "Sum. Theol.," 1 a, q. 78, a. 3, c. Turner, *History of Philosophy*, p. 355.

basis of the sense-reports alone, that the world is a topsey-turveydom of eccentric realities, and experience only a flowing stream. These questions of interpretation are altogether distinct from the simple fact of presentation, with which alone we are confronted in perception. All judgments concerning the nature of the universe, whether it is an accident, or a plan, a unity or a plurality, and all judgments concerning consciousness, whether it is an entity, or merely the shadow cast by our own knowing-processes, are decidedly out of place at this early stage of knowledge. These questions cannot be prematurely decided by an appeal to the "brute facts" of sensation, before reason—intuitive reason—has had a chance to examine the datum and sift it thoroughly. It is too early to start building a pluralistic universe, as Professor James does, out of the supposed chaos of human sensations, out of the supposed self-effacement of the subject in presence of the object. No wonder the world appears irrational when thus regarded from an irrational point of view. Cardinal Newman speaks somewhere of the ludicrous effect produced by a party of dancers upon one of those present, who happened to think of stopping his ears to the music while still continuing to gaze upon the scene. We may view the universe and ourselves from a hundred standpoints, but the question always remains, whether the point of view chosen is exhaustive, or even fair. It is not hard to see that in the present instance the viewpoint has neither of these two qualities. Since when was it proven that intelligence acts after sense, and not with and through it? Or, that the former brings in a prejudiced report of its own, regardless of the report furnished by the latter? Correction of this misconception of reason would have been of far more avail than the perpetuation of it as the corner-stone of a new philosophy.

> "Be not the first by whom the new are try'd,
> Nor yet the last to lay the old aside."

Knowledge its own Evidence.

It must be confessed, by any one acquainted with the history of modern philosophy, that the source of all the vexation of spirit experienced in framing a satisfactory theory of knowledge is in not acknowledging flatly from the start the utterly simple, irreducible, character of the first act or state of consciousness; and philosophy will have gained a point when this fact of irreducibility is recognized. The first conscious result of human experience is the presence of objects, with the halo of their own light of self-manifestation about them. To attempt to explain, or worse still, to explain away this primary feature of our knowing, means that we leave the sphere of the consciously known, and enter the region of the unconscious in search of information. Can we penetrate this region and grope there in the hope of "getting behind the returns," and coming back with the secret solved of how our knowledge of objects occurs? And may we use what we thus stumble upon in the dark, unseeing, to refute the evidence of what we clearly see in the open sunlight of consciousness? Should we not rather recognize that the first fact of knowledge is irreducible, presented in its own light, and becoming neither brighter nor dimmer for any artificial light we may succeed in throwing upon it?

These thoughts should give us pause, and make us hesitate before we reject what we know occurs for what we think to be the manner of its occurring. Explanation is not prior to knowledge in point of fact, neither should it be made subversive of it in theory; knowledge and the nature of knowledge are two distinct questions requiring separate treatment. To reconstruct the manner of our knowing means that for the moment we abandon psychology for metaphysics, that we first frame a theory of the knowledge process, and then use it to deny the actual results themselves. This is not investigation, but prejudgment of the most arbitrary kind. Try as we may, we can never make the processes of knowledge as conscious as the results; in one case we are working in the field of observational

psychology, in the other we are making a side-journey into constructive metaphysics. None of the theories which we construct to prove the possibility or impossibility of acquiring a knowledge of objects, affect, as a matter of fact, the results which have come through into consciousness. The objects are there, however we may account for their being there, whether we say it is due to assimilation, projection, substitution, association, parallelism, immediate perception, or what not else.

Any theory, however, which fails to take the facts into account, is doubly mischievous; and that theory alone is worthy of credence, which abides by the evidence, and does not seek to overturn it, but rather to understand and appreciate its full significance. Nothing is to be gained, but, on the contrary, much will be lost by inverting the order in which the object and its image appear in consciousness, or by attempting, as the pragmatists do, to make the object devour the subject entirely. The last cannot be thus at will made the first, nor the first last. Metaphysics is a source of real enlightenment, when constructed after the facts and in continuity with them. But, when metaphysics is employed to anticipate the verdict of experience, or gainsay it, we are engaged in the idle pastime of intellectual fence. The door of consciousness is open at this early stage of perceptive knowledge. It is not closed until we begin to turn inwardly upon ourselves by reflection, and then, of course, the mind becomes its own object and investigates itself. It is perhaps this ingrained confusion of the ontological consciousness, where the door always stands wide open, with the psychological consciousness, where the door must perforce remain ever shut, that, more than anything else, has led philosophers to regard the mind of man as hermetically sealed to all influence from without. The "policy of the open door" would benefit philosophy as well as trade.

Self-evidence or Criticism?

It is often stated in this connection that a system of philosophy, to be truly "critical," and not "naïve," as is the plain

man's view of things, should have for its preface a definite theory of the possibilities and limitations of human knowledge, under pain of amounting to nothing more in the end than a mixture of incipient darkness and subsequent light. The necessity of a theory of knowledge to any well-ordered world-view that pretends to be scientific, no one, least of all the present writer, will take it upon himself to deny. The only question is as to the place which a theory of knowledge may rightly occupy, and the legitimate function with which it shall be entrusted. It is wrong to take it for granted that a theory of knowledge is in its rightful place, when located at the very threshold of consciousness, like a majordomo, with definite instructions to let nothing in or out, as is the case with the doctrines of idealism and psycho-physical parallelism. We have the evidence of results to show that objects somehow or other elude the vigilance of the door-keeper, and succeed in effecting an entrance. What need is there for additional evidence concerning the mode of entrance, before philosophy may be started on its luminous way? If the "naïveness" of the plain man must be gotten rid of at all hazards, is the case for an enlightened philosophy really bettered any by the substitution of a lot of presumed sophistication in its stead?

This is the whole question in a nutshell. Philosophers insist that the unconscious processes by which knowledge is acquired be made as evident as the conscious results themselves, and they go so far as to deny to these results the name or the dignity of knowledge. They take all the facts of simple apprehension, and along with them all first principles, out of the domain of the known, and transfer them bodily to the category of blind faith or impulsive belief. This is unfair and arbitrary. What right have we, in reason or in sense, to test actual knowledge by a metaphysical theory which we construct concerning the manner of its acquisition? Should not our definition of knowledge be enlarged, so as to include simple apprehension, rather than narrowed so as to exclude it? Knowledge is one thing; and knowledge of knowledge is another. The time and place to get rid of disingenuousness, and to become truly critical,

is in the judgment—that second sight, which gives us conscious control of the evidence offered in the first, and makes us true appraisers of its value.

Criticism should consist in sifting the evidence for reality, not in ignoring it, or in using an ideally possible, but practically unobtainable knowledge to test its truth. Our systems of philosophy should not be written from the point of view of conjectural Martians, but from that of actual dwellers on this planet. For this reason, if for no other, it is decidedly wrong to reject the little which we actually do know for the possible more which we might know, if our mental constitution were other than it is. A theory of knowledge should not be employed, Archimedes-like, to tilt the world over with a lever; its legitimate use is, not to get outside the facts completely, but to get inside them further, and ever further still, in order to see what additional light physics, physiology, and psychology may throw upon the manner as well as the matter of our knowing. Positive light is here of far more pertinence than theoretical.

It is not "naïve" or "uncritical" to take things on their evidence. "We cannot suppose and there is no reason to suppose," says Jevons, "that by the constitution of the mind we are obliged to think of things differently from the manner in which they are."[8] A perceived world is assuredly not the same as an unperceived world. To inquire how we perceive the reality of things is consequently a most natural, sensible question. But to launch philosophy with the supposition that, from the very nature of the case, we can never tell whether we perceive the world, or only a huge apparition of our own making, is not to increase the sum of real knowledge, but the amount of artificial sophistication. What we perceive, and how we perceive, are two questions yielding different results. On the answer to the first, the positive sciences are built; on the answer to the second, philosophy to-day stakes its all. These two questions should be employed to explain each other, and not, as they usually are, to explain each other away. And so it all comes to this, that if we must needs be critical, we should

[8] *Lessons in Logic*, p. 11.

not attempt to go behind the facts of perception, but simply refer ourselves and our theories to the judgment, where the mind does constructive work, and where error as well as truth may, with equal likelihood, be built into the structure of human knowledge.

Presentation and Representation.

The first step in this investigation was not taken until the mental atmosphere had been cleared of the fog of theory. One reward of this careful manner of proceeding has been the illuminating discovery, that knowledge of the world of things first comes to us as a simple fact, preceding all discussion, and not even remotely suggesting, much less arousing, any doubt as to its truth or validity. We know that things are, before we think of discussing what they are, or how, perchance, our knowledge of them was brought about. But if the matter is really so plain, why has it been so commonly called in question by philosophers? Here we make another discovery. The facts are plain, only when regarded in their own native light as simple presentations. But it has not been the custom so to regard them. The philosopher looks at the facts through the foreign light of a theory; he puts on colored glasses instead of using the naked eye. The facts are for him representations, images, doubles, copies, or substitutes, and so the problem of finding out whether the copy is true to the original becomes for him a matter of supreme moment requiring instant decision.

Much ingenuity is not needed to see that this problem is created, not by the facts, but by the theory, the truth of which is always assumed and never proven, that knowledge is essentially a copy, or representation, and cannot possibly be a direct presentation at all. It is strange indeed to find this question concerning the truth or validity of our perceptions raised here so prematurely, when no thought of the externality of the object, and no distinction between perceiver and perceived have yet arisen for the mind; when this or that object is simply seen, and no judgment whatsoever is made as to its inner nature; when the object and its presentation, the reality and

the appearance are one and undivided, and not doubles of each other at all. A judgment concerning the truth or validity of anything requires two terms before it can be rightfully pronounced. What occasion is offered for pronouncing such a judgment in the first moment of perception, when there is as yet but one term distinctly apprehended, to wit, the self-manifesting object?

We say "self-manifesting object" advisedly, because these two are given together in experience. This noun and its companion adjective are always hyphenated in direct consciousness, never actually disjoined. Where then is there any real reason found in the facts, or even suggested by them, for regarding the manifestations as "doubles" of the object, and our ideas as a sort of "second-hand set" of impressions, gathered from "copies" rather than taken directly from the originals? Why should the question of "doubles" be raised where only "singles" are before us? And why, pray, should the critic discuss the question of the nature of the object, where only the existence of the latter is the point at issue? It is all a ghost of our own raising, this shadowy treatment of human knowledge, as if it were a series of "moving pictures," in which everything but the living reality is caught and reproduced; as if the fulness of its yield were but as "a painted ship upon a painted ocean." Such a distinction is not even remotely suggested by the facts. It is only by forcing "reality" and "appearance" artificially apart, and by taking liberties with the evidence, that such a distinction can be conjured up, or carried through with any show of plausibility. And it is this fallacy of separating in theory things actually joined in fact, that enables the idealist, the agnostic, and the pragmatist, to make artificial room for an act of judgment in the first moment of perception, where real room is conspicuous by its absence. The "will to doubt" is therefore stronger here than the "will to investigate and see."

Reality not Hidden Behind Appearances.

What is to be thought of the problem of knowledge raised by this inveterate distinction of "reality" and "appearance"? Is the problem thus raised a fiction, which we may disown, or a fact, which we are bound to consider? Our answer will depend on an analysis of consciousness, and this answer in turn will decide, whether the road of knowledge leads toward idealism and agnosticism, or away from both. To bring matters to a head at once, let us emphatically state the proposition, that there is no object known, or for that matter, knowable by us human mortals, apart from its manifestations; and there is no such problem of knowing proposed for solution by the facts before us. No philosopher, worthy the name of such, ever imagined for a moment that the psychic act, by which we know things, is the same as the physical act, by which things exist in their own order of being; or that, to make knowledge truly possible, things and ourselves should go through the performance of exchanging our respective individualities. Why continue to divide philosophy, as medicine is divided, by the theories of homeopath and allopath? We cannot know the absolute absolutely, but only relatively, and there is no need and no profit in regretting that a mutual exchange of visits cannot be satisfactorily arranged between us and things. The necessary condition for knowing anything at all is that it be in relationship with us, and overcome its own isolation and ours by a series of self-manifesting actions. God, the world, man, our own self even, are, and can be, known in no other way. Without this means of self-manifestation, the world would be an utterly unknowable, unrelated, impenetrable blank. This sop may be flung to the agnostic Cerberus, not indeed to stop his barking, but to show that, here at least, his bite is neither feared nor felt.

The agnostic plays his best card when he tries to turn the method of our knowing into a limitation of our knowledge. But to say, as every man must, that we know only related things; and to say, as some men do, that we know only rela-

tions, would hardly, in the latter case, put us on a par for sense and logic with those who make the first statement. And so, we repeat that we know only related things, and that we know the absolute only in and through its relations; for these are the appointed means of all our knowing, and apart from these, objects of any and all kinds would be in our regard thinner than air, more empty than a vacuum. We do not need then to trouble ourselves whether these means of knowledge are theoretically the best that could be devised. Our sole concern should be to discover what knowledge, such as it is, truly yields for us, when investigated according to the circumstances of the case. It is a mistake to prejudge its revelations as impossible.

The fictitious problem, How can we know objects when they are out of reach, severed and sundered from us by the whole diameter of their being and ours, screened from our view, as it were, by a thick curtain of appearances, may be left for solution to those who raise it. Unless, of course, we should feel tempted to ask, who put the object so irrecoverably far out of reach in the first place, who did the sundering and the severing, and who interposed the curtain for the object to hide behind. Is it not high time to banish such imps of speculation? When shall philosophers cease trying to explore Kant's hinterland of "things-in-themselves," and come back to the world, where objects and their "appearances" are one and undivided? An analysis of concrete consciousness shows subject and object actually together. It is only in abstract thought that they seem to fly apart, and begin to show signs of irreconcilable opposition. But that is after the fact, not before it, and this circumstance will bear much more pondering than it receives. It means that the opposition between subject and object is apparent and not real.

We decline therefore all problems not raised by the evidence, and especially the problem which first invites us to suppress the known point of contact between subject and object, and then challenges us to explain how we can ever know the latter. Peering into absolute darkness, making bricks without straw, are operations as much likely to be crowned with final success

as telling how we can know anything, after we have theoretically deprived ourselves of the only means we have for knowing anything at all. It is a blessing, though surely all too well disguised, that such barriers to knowledge are of our own making, that it is we who draw these impenetrable veils between ourselves and things, not they.

Knowledge More than a Copy.

Things farthermost apart are thus found to be in close communion. Concrete consciousness is the meeting ground of opposites. There are other really accessible objects besides ourselves. Doubt concerning this wonderful revelation of consciousness is for the most part due to a misjudgment of the nature of human knowledge. It has been regarded altogether too narrowly and exclusively as a productive power. Production is indeed no small feature of knowledge. The mind reproduces objects in its own way, after its own fashion. But the production that goes on in knowledge is an *accompaniment* of the process of knowing, and not the whole thing. Knowledge is originally and fundamentally an apprehending, no less than a producing, activity. In fact, the productive side of knowledge is secondary and subordinate to its apprehensive side. The proof of this is to be found in the fact that we are directly conscious of apprehending objects, before we become aware, and then only indirectly, that a mental image of the same has also been produced.

The great mistake of critics has been in reversing this order of priority and dependence, so plainly revealed in consciousness. For over three hundred years a constant attempt has been made to reduce the primary feature of knowledge to insignificance, under the pretext of explaining it. If knowing is producing, men have asked, what guarantees the faithfulness of the production? This torturing problem springs wholly from an incomplete analysis. Knowledge and productiveness form a duality that defies all human efforts to reduce it to simplicity.

You cannot suppress knowledge and consider production only.[9] The mistaken notion, that productivity is the complete essence of human knowledge, created the need for the false preface with which modern philosophy begins,—whether or not, namely, we can trust the mind to reproduce faithfully for us the surrounding world of things. A complete analysis of knowledge effectively destroys any such artificial need, by preventing the withdrawal of our attention from the results to the means of their accomplishment.

To know this fatal mis-step is to avoid it. Not without its lesson is the discovery, that by-paths of theory branch off the main road of facts, and lead the traveller nowhere in particular, unless indeed motion in a circle be the most perfect, as the great Stagyrite said it was, with the thought in mind, however, not of systems of philosophy, but of the planetary worlds, where periodic motion is the handmaid of order and of light. It is good to have acquired a definite sense of direction before setting out to discover the well-spring of human knowledge pure and undefiled. There is no little advantage to be gained from acquaintance with the fate of previous explorers, who tried the wrong roads and came back with the tale of their unsuccessful wanderings.

"One who journeying
Along a way he knows not, having crossed
A place of *drear extent*, before him sees
A *river* rushing swiftly toward the deep,
And all its tossing current white with foam,
And stops, and turns, and measures back his way."

EDMUND T. SHANAHAN.

[9] According to the scholastic theory, consciousness is the *instrument*, not the *object* of knowledge, and ideas are a means of *union*, not of *identity* between thought and things. This is the meaning of the famous distinction, "id quod" and "id quo," proposed by the schoolmen. Identity of subject and object is not required for knowledge; union is sufficient. In making identity a prerequisite, modern philosophers have been untrue to the empirical facts which the schoolmen took for guidance.

NOTES ON EDUCATION.

Literature Readers.

Among the primary readers which aim at making the content the dominant element the play readers are objectionable because they treat play as an end in itself instead of utilizing it as a means to an end. The nature study readers make a proper use of play but they are objectionable in so far as they make the study of nature the central element in the child's growing life, whereas all the phenomena in nature that appeal to the imagination of the child should help to lift him above the animal and plant world and should be seen in their relationship to higher things. Finally, we found that the culture epoch readers were objectionable, not so much from a technical standpoint, as from the fact that they embody false doctrines and exert a demoralizing influence on the child's mind and heart, thus placing a positive obstacle in the way of his highest spiritual development.

We must consider in the next place a type of reader which comes nearer to meeting the legitimate requirements of a primary reader than any of those we have thus far dealt with. The purpose of these books is to prepare the child's mind for a sympathetic understanding of the best that is in literature. The advantages of this are so obvious as to render comment unnecessary. A study of this type of reader resolves itself, then, into a search for the answer to these two questions: first, in how far does any given book of this type succeed in realizing the end proposed; and, secondly, is the end, even if fully attained, sufficient?

There are many readers of this type in present use in our schools. The *Stepping Stones to Literature,*[1] may be regarded

[1] *Stepping Stones to Literature,* by Sarah Louise Arnold and Charles B. Gilbert. Silver, Burdette & Company.

as a fair sample. If we omit for the present consideration of the first book of this series, which belongs rather to the class of formal readers than to the content readers, the remaining books of the series aim at presenting in each selection a thought content which is interesting to the child and well within his reach. The drill element, even in the Second Reader, is banished to a subordinate place at the end of the selections, where it rightly belongs. Play and nature study find their legitimate place in these books. They are presented, for the most part, in their right relationship to human life. In general the thought material is wholesome; it frequently contains moral lessons of value, and, what is more, these lessons are not presented in a bald, didactic and repellent manner; they are the heart of the story in each case and can scarcely fail to produce something of the desired effect. The language is excellent and is well calculated to exert a beneficial influence in cultivating the child's taste for good literary form from the very first.

Nevertheless, these books, from our point of view, fail in two important respects: first, the thought content is fragmentary; second, religion, which should form the dominant and controlling element in the child's unfolding life, is absent. The first objection applies to the use of the books in any school; the second is valid only with reference to their use in a religious school.

It is a well recognized principle in primary instruction to-day that we must proceed from the whole to the part, just as in approaching a mountain range the eye first reports the general contour of the range and as we draw nearer separate peaks stand out, and finally the individual rocks and trees are seen. In this way each successive picture is related to the whole through the antecedent apperception mass. This is only an analogue in the mental life of that process in the growth of all living things by which the whole is contained in a relatively homogeneous germ from which it gradually passes through successive stages of unfolding to full epiphany. In the language work of former days the child began his study with a mastery of the individual letters, then he proceeded to combine

these into syllables, and the syllables into words and the words into sentences. But to-day we recognize the fact that the natural process is just the converse of this, and so the child is now permitted to begin his study with the sentence, after which he gradually grows into a consciousness of the individual words, syllables and letters. The mind is unable to hold a mass of isolated material for any length of time and then properly to organize it into a consistent whole. It first develops a generalized picture or framework which serves as an active apperception mass in the assimilation of the separate items.

Now, in the primary grades such readers as *Stepping Stones to Literature,* fail in this respect. They present fragmentary thoughts each of which may be valuable in itself or of value to an older pupil who has sufficient mental development to correlate it with a mental content that has been unified through vital experience. But the child in the primary grades is not in such position, and this method of procedure in building up the thought content is objectionable for precisely the same reasons that the alphabet method is objectionable in building up the linguistic content. It is presenting the leaves and branches first instead of the seed.

The child needs variety, of course, but through all the variety there must run a unity which is strong enough and clear enough to help him to assimilate each new thought that is presented. In the proper time the pupil may be relied upon to deal with a literary content that is isolated and widely scattered, but we must proceed in this direction no faster than his mental development justifies.

The *Stepping Stones to Literature* omit the religious element. This is not only the most important element, from our point of view, but it should be from the very beginning the central and unifying element in the thought content. Verily, it is hard to do without God. But of course, as these books are intended for our public schools, where religious teaching is banished by law, they could not be expected to contain religious instruction.

Religious Readers.

In our Catholic schools all the children are taught Christian Doctrine. Moreover, the teaching of religion is rightly regarded as the most important part of the work, since it is for this purpose that our Catholic schools exist. We have catechisms and special text-books on Christian Doctrine which are used for the periods of formal religious instruction. And, besides, since our schools are taught for the most part by religious, the atmosphere of the school is presumably religious; the very habit which the teacher wears is a sign of consecration to the religious life. But all this is not sufficient. Geographies, histories, readers, in a word, all the texts used in the school must be purged of matter that is objectionable from a Catholic standpoint. Nothing must be allowed to remain which menaces the moral life of the children or which inculcates falsehood in historical matters or errors in religious doctrine. But mere negation will not suffice. Particularly in the primary readers it is felt that the content should be Catholic in tone, and hence we find that lives of the saints, sketches from the Old and New Testament and religious topics supposed to be suited to the child's capacity are interspersed through the Catholic primary readers in current use. All this is well, but it does not adequately meet the requirements of the situation. Religion must be present in the school as the central and unifying element of all its teaching; it must appear in the primary readers, not in isolated and unconnected sketches, but as the central theme to which everything in the book is related. Anything less than this means inefficiency. The consciousness that this is so and the desire to increase the efficiency of our schools in conserving the religion of our people has led to the development of the primary readers which bear the name Religion on the title-pages, not as an indication that they are devoted wholly to religion, but because religion is the central, organic element which unifies the content and in which the familiar phenomena of the child's life and environment are presented in their relationship to God and to the Christian religion.

To arrive at a correct comprehension of the scope and function of these books it will be necessary to make a comprehensive survey of the relation of religious teaching to education in general. This topic is engaging the mind of some of the clearest educational thinkers throughout the English speaking world. Mr. Michael E. Sadler, of Weybridge, England, in his presidential address to the Teachers' Guild, 1909, published in the *Teachers' Guild Quarterly,* under the title "Teachers and the Religious Lesson," presents a very thorough and scholarly view of the situation as it exists in England. Our American educators will find much food for thought in this splendid address, from which we shall quote several passages.

"Politicians of the labor party, orthodox American educationists, Austrian journalists, and English burgesses, worried with a controversy which they do not understand, seem to be unaware that their prescription of secular education is a survival of eighteenth century political medicine. The idea that education is a fagot of 'subjects,' tied together with birch-twigs, out of which you can pull the stick called 'religion' without any serious loss of kindling for the fire, is an interesting bit of pre-biological psychology. Some politicians seem to value these relics of the past as others treasure Georgian samplers or sedan chairs; but the idea of escaping from educational difficulties by just leaving religion out (though by no means extinct politically) is intellectually as old-fashioned as the contemporary notion that the abstract 'economic man' can be conceived of, and observed in action and legislated for, apart from the ordinary citizen with his skin full of many other tendencies and motives, all of them crossing and deflecting one another in the vibrating unity of his life. To leave religious influence out of education is to dessicate it. You may, indeed, pretend to leave it out, with a private hope that its aroma and presuppositions will remain. But that is evasion, not settlement. And the French, who are the real authors of secular education, will have none of such intellectual dishonesty. They know well enough that education fails in its task unless it furnishes its pupils with a firm view of life.

And, therefore, having extracted first Christianity and next Theism from their national course of primary education, they are now trying a rapid succession of new educational religions, turning from Kantian metaphysics to naturalism, and from naturalism to sociology."

The results of the French experiment of banishing religion from the school, begun in the laicization of the primary schools in 1882, is beginning to show itself in the enormous increase in crime in France during the last few years. There has been an increase of 7.5 per cent. in crime during the last year. At this rate crime would be doubled in thirteen years. But the situation is much worse than this would indicate, because the increase in crime is reaching down in alarming proportions to very young children. The actual numbers of juvenile criminals are given as follows for the year: under sixteen years 5,325; between sixteen and eighteen years 9,115; between eighteen and twenty years 17,696; giving a total of 32,136 juvenile criminals. The adult criminals for the same period numbered 158,692. And if twenty-one years be taken as the dividing line, one-fifth of the total number of criminals of France for the year were juvenile. The number of criminals between the ages of eleven and fifteen represents an increase of thirty-three per cent. over the number the preceding year, and between sixteen and eighteen the increase was thirty per cent., between eighteen and twenty the increase was twenty-five per cent. To realize the full force of this alarming situation, it is necessary to remember that out of every ten thousand of the population that were twenty years old there were forty-one criminals, whereas in the adult population of over twenty-one years of age there were only 11.4 per ten thousand.

Now, it should be remembered that every one of the juvenile criminals referred to here belonged to the school population of the dechristianized French schools. They were in attendance, during some period at least of their school life, at the Godless schools introduced by Waldeck-Rousseau and Combes. The Dublin *Freeman's Journal,* commenting on this situation, remarks: "For police offences, as for serious crimes, the maxi-

mum of criminality was found amongst those between eighteen and twenty years of age. That this increase of crime is due to the irreligious character of the teaching admits of no doubt. The increase is mainly in the class of offenders whom the laicized schools have just sent forth. The criminals amongst the population of nineteen and twenty years of age are more than three times as numerous in proportion as the criminals among the adult population. And younger than these, there is an increased band of criminals growing up in the schools, whose teaching has resulted in an increase of thirty-three per cent, or one-third of the number of criminals between eleven and fifteen years of age, and of almost the same rate of increase in juvenile criminality up to sixteen years."

Le Journal Officiel, which published the statistics quoted above, also furnishes this interesting item bearing on the results of the banishment of religion from the schools. "During the first six months of the present year there were 6,201 fewer marriages than during the first half of 1908, and 543 more divorces. The total number of births diminished by 12,692 and there was an increase of 25,019 deaths. Last year the death rate exceeded the birth rate by two per ten thousand, and, so far, there is this year a further diminution equal to one per cent. per annum."

No one familiar with the situation in the United States to-day can fail to recognize the parallel between the situation in France and that in this country. We have proceeded more slowly. Religion was banished from our public schools as a compromise after the gallant fight made by Archbishop Hughes. But the Catholics, the Lutherans and several other denominations maintained separate religious schools. Moreover, the tide of immigration here has been very large so that the results produced by the dechristianized schools have been more gradual. It should also be borne in mind that in this country, until within a comparatively few years, the attitude in the public schools was merely neutral. It is only within the present generation that this has been changed to open hostility and the results are an appalling increase in juvenile crime during the

past few years, an increase in the number of divorces which is a scandal to the whole civilized world, and a low tone of public decency which renders it possible for Maurice Hewlett to find a publisher and an eager public for *Open Country* and H. G. Wells to give to the world under the prestige of Harper Brothers such a flagitious book as *Ann Veronica*.

Educationists everywhere should heed the words of Dean Church,[2] "In the eventful and hazardous interval which all must cross between childhood and manhood, two terrible powers of evil are to be met with in each man's path—ignorance and sin. If education is to have perfect work, both must be encountered, both must be defeated. Education only fulfills half its office, it works with a maimed and distorted idea, unless it deals with character as well as with intellect; unless it opens and enlightens the mind as well as directs, and purifies, and fortifies the will."

The attempt has been made in France and in this country to dispense with religion in the performance of this task and we are just now beginning to realize the magnitude of the failure. We agree with Mr. Sadler when he says: "In the attempt to fulfill this task the educator needs all the powers at his command. How can he (save under stress of necessity) willingly dispense with the power of the faith by which he lives? But it must be the faith by which he really lives. Intense personal conviction—the more moving when curbed in utterance—can alone give to his religious teaching, to his religious influence, the power of persuasion and of intimate moral appeal." Those who do not possess such faith should not be in the schoolroom, and above all they should not be in a primary classroom, where the child virtually lives by the faith of his teacher. But what is true of the teacher is true, albeit in a somewhat less degree, of the text-book. If the work is to be effective, religion must transform everything in the book into its own likeness. There must be no uncertainty of tone. The primary grades are peculiarly unsuited to the voice of controversy: here authority should speak and give firmness to char-

[2] *Paschal and other Sermons*, p. 218.

acter and confidence to the developing mind. The situation demands that the great fundamental truths of religion be presented to the child rather than details or those matters concerning which schools and sects disagree.

Mr. Sadler, speaking of the attitude of the English mind towards the place which religion should hold in education, says: "The spirit of the age has brought into our thoughts about religion a wider sympathy and a wistful regret. We are sensitive to the beauty, the austere grace, of a life which is under willing obedience to a rule of faith. We feel towards it as towards a precious tradition in an art. Violent destruction of it would be a barbarism, a sacrilege. When it asks of us the right to live and work in quiet fulfilment of its task of service, we have no heart to refuse. The fierce desire to eradicate from the world that which we cannot approve as intellectually true finds no place in our mind. We are not merely tolerant, but respectful, of beliefs which we cannot ourselves accept when we see them giving steadiness of moral habit, still more when we see them transfiguring motive, cleansing character of dross and defilement, and bringing rest to tense and harassed minds. And we admire the force of will and directness of aim which come with clear conviction. . . . There grows in our mind a greater certainty of the presence of good, but at the same time a longing for more intellectual coherence in our conception of it. Moral skepticism loses its hold upon us, but, as Richard Baxter said of his own experience, we 'find greater darkness upon all things, and perceive how very little it is that we know in comparison of that which we are ignorant of.'"

We need not pause here to give further consideration to the need of religious training in our schools: our faith in this necessity is amply attested by the fact that we support our own separate schools at the cost of enormous personal sacrifice. But the all-important question for us to consider is how our schools may be rendered more effective in accomplishing the work for which they are maintained, that is, the sending out into the world of Christian men and women, strong in their conviction of religious truth, clean in character and steadfast in

their loyalty to the principles of conduct laid down by Christ and by His Church. Our Lord rebuked His followers for not being as wise in their generation as the children of this world, and we, who are interested in the effective teaching of religion in our schools, should learn a lesson from the history of science in elementary education. On this topic, as on so many others with which we are here concerned, we cannot do better than to quote once more from the presidential address of Mr. Sadler.

"Another factor has also to be taken into account by those who would analyze the forces at work in the present situation. What has been, what is likely to be, the effect of the scientific movement upon the place and prospects of religious teaching in the schools which are supported out of public funds? No other intellectual movements since the Renaissance—with which, indeed, it has some intellectual connection and spiritual affinity—has penetrated so deeply into educational thought and school practice. But for a long time it did little more than add a subject or subjects to the curriculum, with little regard to their connection with other branches of study or heed to unity in their intellectual presuppositions. What was meant by its true pioneers to be a pervasive influence shriveled into an appendage unassimilated with that to which it was joined." This is precisely the situation with regard to the teaching of religion in some of our schools. What was meant to be a pervasive influence has shriveled into an appendage unassimilated with that to which it is joined. How could it be otherwise in those schools where the secular branches are taught in the same way and from the same text-books as in the dechristianized schools and where catechism is added as "an appendage unassimilated with that to which it is joined"? "How often have we blundered in teaching too much religion in the schools, how mistakenly we have pressed upon the minds of children forms of expression, abstract summaries of spiritual conviction which were framed by adults for adults, not for those of tender years"!

To return to the theme of science in the school. "And the temper of the English mind was favorable to a working com-

promise which allowed much natural science to be taught without any serious encouragement of the scientific attitude of mind, even in that part, and still less in other parts, of the course of study. Gradually, however, the achievements of physical science in the material world have produced a change in men's habitual judgment as to the relative urgency of different parts of the school training. Scientific knowledge has become not only a necessary part of personal equipment for most callings in life, but an indispensable element in general culture, and therefore in a liberal education. Its claims have pressed upon the school time-table, and have produced congestion or readjustment. By slow degrees the relative importance of the religious lesson has appeared to decline. The perspective has imperceptibly changed. And now we are witnessing the rapid advance of that school of educational thought which makes the care of the body and the development of the physical powers a dominant part of the duty of a school."

We can and should learn a lesson from all this. The claim of religion to hold a central place should not be set aside in favor of secular elements, at least in those schools that are supported for the express purpose of fostering the teaching of religion. There is another lesson, too, in all this for those who care to read it. God, in His own good time, draws good out of evil, and the very scientific spirit which of late has grown to dominate the schools seems destined to play a leading role in reinstating religion where it of right belongs, at the heart of the educational process. To quote again from Mr. Sadler: "Some of the recent influences of scientific inquiry are in certain respects conducive to the maintenance and deepening of the religious instruction given in schools. Physical studies are accustoming us to a conception of the universe which is far removed from the stiff and imprisoning materialism of an earlier age. The biological view of human development prepares us to assign to spiritual forces, to will and faith and self-sacrifice, a great part in the furtherance of the individual and social welfare of men. It has thrown emphasis upon the corporate view of human life, upon the interdependence of the

several parts of the social organism, upon the moral elements in associated effort. Psychology presses upon our notice the power of belief, of self-surrender, of obedience to an ideal. And, under the influence of scientific method, historical and anthropological studies have thrown new light upon religious development, have set the records of the spiritual experience of mankind in truer perspective and have given a new significance to our study of the Bible. Coherence and unity begin to form where once was discontinuity of thought with discord of presuppositions. Most powerful among all the causes which are producing the change is the diffusion of the scientific attitude of mind. By this I mean the desire to see things as they really are; the learning under authority how to see them; the habit of direct and accurate observation, of exact record, of patient investigation; the brooding over facts observed at first hand; the practical use of the imagination in the framing of hypotheses; strict self-discipline in sifting and testing their adequacy to the facts; the cleaning away from the mind mirror of those defects of bias, inaccuracy, partiality, timidity, which ploughed its surface; and the gradual acquisition of that subtle insight, that power of judgment and of discrimination, that instinctive sense for trustworthy guidance which are gained through long experience and concentrated effort in the right conduct of the understanding. The scientific temper of the mind finds material for study and judgment in the facts of spiritual experience as in the facts of the physical order of nature. It brings both within its focus of vision. To each it assigns its independent value. And it cannot rest content with any view of life or of scientific investigation which excludes either from its field of observation and of inference."

The development of science and the diffusion of the scientific spirit are making it clearer every day that religion must form an integral part of any education which will meet the needs of society, but they are also making it clear that such teaching of religion cannot and must not be an isolated portion of the school work. They are demanding that every item in the curriculum be examined in relation to religious thought and feeling.

If this is to be effective it must begin in the primary grades and find its place preëminently in the text-books which are placed in the children's hands and in the instruction which accompanies such text-books in the first few years of the school period. If this is done effectively, the older pupils will be eager to trace the relationship of the creature to the Creator which binds in unity and coherence the divergent phenomena of the world in which they live. Then science instead of leading our children away from God and religion will lead them to a joyous recognition of the fact that in Him we live, move and have our being. Mr. Sadler recognizes the advent of such an attitude at present in England. We in America are apparently much further from such a realization. "Thus there is emerging from the study of natural science a temper and an attitude of mind intimately favorable to religious thought, and adverse to any plan of early education which would exclude from the child's training help in learning to notice and become familiar with the facts of spiritual experience. But it is doubtful whether we have yet seen the full effects in education of the earlier and more limited view of science which regarded spiritual experience as an alien problem and suspected any training in the study of it as an influence hostile to itself. One of the tragic things in educational history, as in politics, is the results of some early stage in speculation realizing themselves in practical affairs long after the course of speculation itself has passed into a new stage and has provisionally reached other conclusions. It is possible that some uprush from below of opinions generated by a crude and now discarded materialism may sweep for a time from education much that the true leaders of scientific thought would, on the whole, prefer to leave there than roughly to discard."

Those responsible for the policy of our Catholic schools must not lose sight of the fact that just in proportion to the failure of public schools to develop moral character in their pupils is the difficulty of our task increased. The constant intercourse between the children attending Catholic schools and those children who attend the dechristianized schools renders greater

efficiency in our schools necessary. The religious training that would have sufficed under other conditions is destined to ignominious failure in the present situation. Above all things, compromise must be avoided. The toning down of our schools so as to make them harmonize with the dechristianized schools is nothing less than betrayal of the cause of Catholic education. We cannot serve two masters. Only an uncompromising stand for principle and thorough and efficient methods in the teaching of religion will, under the present circumstances, succeed. And through this course only may we hope that God's blessing will rest upon our sacrifices and our efforts. Moreover, it is only through a consistent policy of this kind that we may hope to retain the respect of our non-Catholic fellow citizens.

Speaking of the changes in administrative outlook and in political opinion in England, Mr. Sadler says: "Four other changes have strengthened the position of religious teaching in our national education:—(1) Historical and social inquiry has emphasized the value of the service which schools in close association with religious bodies have rendered and are rendering in English education, not least among the poor in town and country. In 1870 the conventional liberal view was that denominational schools were a survival from the past which the growth of public administration would slowly but surely make redundant. This view, though still by no means without its adherents, has not gained ground of late years among those who have made a first-hand and comprehensive study of the facts." We are still in the position, in this respect, that obtained in England in 1870. It is scarcely balm to American vanity to realize that we are forty years behind England in our treatment of this problem.

"(2) Secondly, for a variety of reasons, the Roman Catholic claims are more fully recognized in English political and social life than was the case forty years ago. The House of Commons is more responsive to Roman Catholic arguments; the Board of Education is well acquainted with the devotion and skill of many of the Roman Catholic educators. The result is that whoever surveys the educational position in England has

to take account of the tenacity of the Roman Catholic Church in maintaining the schools which are under its own influence and control. It would be no easy task for any government to withdraw all grants of public money from the Roman Catholic schools in London and Lancashire. And this fact has a wide bearing, because few English people would now propose to grant privileges to one religious community which were denied to others." Evidently the genuine merit of our Catholic schools in England has contributed to their achieving their present strong position. We are in the habit of boasting of our broad-mindedness and of our native sense of justice in this country, but we have a long road to travel before anyone could truthfully say of us what has been here said of England.

The third change mentioned as strengthening the position of religious teaching in the elementary schools of England is the lessening of the friction among Protestant denominations and the increased tendency towards united effort in missionary and social work.

The fourth factor in the case is thus stated: "Fourthly, the supreme importance in education of the influences which strengthen moral principle and character is admitted by all who watch the development of modern education. It is by no means the case that all those who are agreed in attaching the highest value to the character-forming work of the school believe that it is desirable or necessary to retain theological teaching in the school curriculum. But this new phase in the educational thought of the world has drawn attention to the power of religious influences in giving that firm view of life which, on the intellectual side, is one of the safeguards of sturdy character. And, in consequence, the argument for religious teaching as an integral part of school training has been materially strengthened."

If the religious influences in our schools are to produce the results which are expected of them and which the parents and supporters of our schools have a right to expect, the work of religious instruction and the moulding of the characters of the children under the influence of religious ideas must be thorough

and systematic: half-way measures will not suffice. Our teachers are working with a zeal and an enthusiasm in the cause of religion which is truly edifying, but while the methods of secular instruction have constantly improved under the inspiration of recent scientific developments in the field of applied psychology, the same can scarcely be said of the teaching of religion. While some advance has been made, the efforts have been more or less fragmentary and isolated. In this matter the teachers are hardly to blame. In the secular branches they are helped by appropriate manuals and text-books, while in religious instruction they have been compelled, for the most part, to remain content with survivals of a former phase of education.

The need of improved methods in the teaching of religion and of text-books constructed along right lines is keenly felt by our Catholic teachers throughout the country. They justly complain that results are expected of them of an order quite incompatible with the instruments placed in their hands.

It has been insisted upon that one of the chief needs of the child in the primary grades is unity and close correlation in the material of instruction. The necessary variety must be secured through diversity in the manner of presentation. We sin against this principle when we place in the child's hand in the first and second grades a separate text-book of religion, whether we call it catechism or Christian Doctrine, or by whatever name we choose to designate it. The same objection may be urged against this procedure, which has been urged successfully against the introduction into these grades of special text-books in any other subject. A single text-book is sufficient; it should stand as a symbol of unity to the child. Call the book reader, if you will, but in so doing you emphasize the formal side of the art of reading and relegate the content to a subordinate place. In a former article we pointed out the objections to this procedure. The dominant and central element of the child's first books should be religion, and the art of reading, as well as instruction in all other subjects, should be made subordinate to this central theme, hence the name Religion

should attach to the books instead of Reader. It is for this reason that the name Religion, First Book, and Religion, Second Book, have been given to the books which we have issued for use in the first and second grades respectively.

Evidently, therefore, in considering a suitable book for the primary grades, its efficiency as a reader is not the only problem that should engage our attention, nor, indeed, is it the chief problem. Our first question must be concerning its efficacy in bringing religious truth and religious influences to bear upon the formation of the child's mind and character. This, of course, involves the whole question of catechizing young children, but it should be remembered that while this is the central problem before us, there are many other problems related with it which must be solved at the same time before we can produce a work that is wholly acceptable as a child's text-book; the requirements of a reader must be rigidly maintained as well as the requirements of a book designed to impart the first rudiments of the various departments of human knowledge.

The catechetical problem here involved has received careful consideration from many saints and teachers of the Church from the very earliest days of Christianity, but literature in English on the subject is limited. One of the most valuable recent contributions to it has come from the able pen of the Reverend Lambert Nolle, O. S.B., Priest of Edington Abbey and Professor of Liturgy and Catechetics at St. Mary's Central Seminary, Oscott, England. The book was published in 1905 by B. Herder and Company, under the title *The Catechist in the Infant School and in the Nursery.* It should be in the hands of every catechist and every primary teacher in our Catholic schools. We can do no more here than present a few extracts from the first part of the book which deals with general principles.

We hardly need urging in the matter of beginning catechetical instruction as early as possible. The only question is how to make the instruction to the very young effective. Father Nolle begins his work with a section on the importance of catechizing infants. "Bishop Ketteler, of Mayence, a very

experienced spiritual guide, gives a strong reason for commencing religious instruction at an early age. He says: 'As a rule, man remains in the same religious disposition as he was when he was six years old.' This is also the reason why the Westminster ritual urges parents to teach their children the principles of the Christian faith and the duties of a Christian life as soon as they can speak.[3] These words do not merely contain an advice, but they express a strict duty, which parents have to discharge either by themselves or by other capable persons. Whether parents are or are not willing and capable of personally complying with this obligation, they all expect the infant schools to take a very large share in the work. In cases where the parents do little or nothing for the religious education of their children, the school must do a double work. It must not confine itself to religious *instruction,* but must devote even more energy to religious *education.* The latter ought in all cases to be considered as the more important end of catechizing. Father Furniss, the great apostle of children, reminds us that 'clever and sharp answers or a good memory are not sufficient to make a good Christian, and when a child in after life is fighting his way through the temptations of the world, he will have to draw far more largely on his stock of piety than on his stock of knowledge.'[4] Therefore, our aim ought to be to make our infants simple and devout souls, who may know little of religion and still less of catechism, but whose conscience, affections and will are formed aright."[5] Evidently neither Father Nolle nor Bishop Bellord would rest content with making children in the primary grades memorize the answers to a number of questions in the catechism; their imaginations must be captured; their hearts must be taught to love; and their actions must be performed under the inspiration and guidance of religion. This is precisely what we have attempted to do in Religion, First and Second Books. The truths of religion are not neglected; the great fundamental

[3] Address after Marriage, Append.
[4] Sunday School, p. 31.
[5] Bishop Bellord, *Religious Education*, p. 38.

truths in the Lord's Prayer and the first half of the Apostles' Creed are there presented to the child in such a way as not only to be assimilated by him but to govern his conduct and his thoughts and aspirations.

Father Nolle points out very clearly the need of method in teaching catechism to children. In speaking of the three ends, to please, to instruct, and to move, which the catechist should ever have before his mind, he says: "The last is the most important, viz., that he should move his hearers, the other two are simply means to this end. So catechizing must, above all, be practical, and, though this is the last end, it must be the foremost in the catechist's mind when making his plans for the year or preparing his lessons. The choice of topics, of the examples by which he illustrates the truths, of the means by which he makes the lessons attractive, must all be subservient to this end. The principal truths which he must above all bring before the children are the truths absolutely necessary for Christians. They are but few in number, viz., the existence of God, the Creator of the world and the rewarder of good and evil, the Blessed Trinity and the Incarnation. There is no reason to fear that these topics do not receive sufficient time and attention; on the contrary, they often seem to be overdone. Why should the instruction of infants be limited to a few chapters in catechism, instead of giving them some idea of their chief duties, and helping them to lead Christian lives? Some parts of the 'Christian's daily exercise' will be much more useful for this purpose, than a philosophical talk on the three powers of the soul, and a comparison of them to the Blessed Trinity. The most difficult philosophical ideas are not suitable for infants, and the senseless repetition of them will not make them Christians, but rather hinder them from becoming such. Our time could be spent much more profitably by making the principal truths intelligible to them; only then can we hope to move their wills and make religious ideas the motives of their actions."

Father Nolle is here speaking of the instruction to be given in the English public schools where the religious program is

necessarily a separate element in the day's work, but it is evident that his remarks apply with equal force to our own Catholic schools, and they apply with peculiar force to the text-books which should be put into the hands of our little children in the primary grades.

Father Nolle is not alone in holding the view which we have just quoted. The best authorities in the Catholic Church have given frequent expression to the same thoughts. Archbishop Messmer [6] is merciless in his denunciation of the practice of compelling little children to memorize the abstract statements of the catechism before they are in a position to understand the meaning. "Since our mental powers, no less than inanimate nature, depend on certain unchangeable laws, religious instruction must keep in view these laws of the mind. To neglect them would render instruction ineffectual. Nature is stronger than man and obeys him only who first obeys her. For this reason the catechist must pay attention to the following principles:—1. Early religious instruction must be historical not doctrinal. The mind of man reaches the abstract through the concrete; from perceptions he goes to ideas, not *vice versa.* Hence, to use a small catechism for first beginners or little children is against sound pedagogy, as it rests on the false supposition that abstract doctrine must go before concrete teaching. 'To make them (little children) learn by heart chapters of the catechism which they cannot possibly understand, is simply to weary and disgust them. The only thing they should learn by heart is their prayers and some hymns, not as an exercise of their intellect, but that they may gain the habit of saying them, and that carefully and reverently, as a duty to God. With this they should receive oral instructions on the great truths of religion . . . . illustrated by stories from the Bible. Explanations of doctrine little children cannot take in.' For this reason, in explaining the doctrine of catechism, we should set out from concrete objects; hence, where possible, with Bible stories, but by no means with the catechism text."

[6] *Spirago's Method of Christian Doctrine,* edited by the Rt. Rev. S. G. Messmer, D. D., D. C. L., Benziger Brothers, 1901, New York, pp. 189 ff.

In contrasting the improvement in the methods of teaching secular subjects with that in the teaching of religion, Father Nolle says: "The Education Code of 1902 gives us some very useful indications: *a.* What children between the age of five and seven can do: picture lessons, object lessons, story lessons, recitations . . . Now, let us ask ourselves, whether we bring our religious instrction down to a level, that it becomes as easy or nearly as easy as these other subjects? Are the things which we make the children memorize, as simple and intelligible in idea and wording as their nursery rhymes? Are we trying to work upon their undeveloped intellects through the senses and the imagination, or do we treat them as philosophers by giving them a large amount of abstract terms and logical conclusions? Do we speak to them in their own language, *i. e.*, in simple words and short sentences; or do we throw at them metaphysical and theological terms and long periods which convey just as much meaning to them as if we addressed them altogether in that language from which the terms are borrowed? How plain and simple are the addresses of Our Blessed Lord and His Apostles, recorded in the New Testament, or the instructions which the holy Doctors of the Church gave to their Catechumens. And yet they all spoke to adults. They knew that beginners cannot bear much, that there must be room for gradual development. Therefore, St. Paul found it necessary to give them only milk and not yet solid food; because they were little as far as faith and spiritual strength were concerned, is it not even more important for us, to bear this in mind when dealing with those who are little in every respect, but especially as regards their intellect? The only way to do them justice is to stoop down to them, and lead them up gradually step by step. First of all we must remember that their power of abstraction is very little developed. Their ideas are not clear; they do not as yet grasp essential differences, but distinguish the things from each other by some external and striking features. Our treatment of religious truths can, therefore, only start with similar ideas; we ought to use descriptions instead of definitions bristling with technical terms. 'Such a defi-

nition,' says Father Glancey,[7] 'cannot but leave a blank.' It might be suggested that the terms might be explained somewhat one by one, and then the children would know something of the definition. Such a suggestion ignores the fact that the children at this age are not capable of a long process of reasoning; that, by the time the second term is explained, they have forgotten what they knew of the first, and that, therefore, they do not really gain any knowledge by putting the words together."

This practice of teaching catechism to young children from the Baltimore catechism at an age when they are incapable of understanding the definitions still lingers on in some of our schools. These misguided teachers insist that the poor children memorize the definitions of the catechism and leave the explanation to a later period when the children's minds will be sufficiently developed to understand the meaning of what they have learned. The practice, however, is condemned by all the leading authorities on catechetics. Archbishop Messmer [8] is very emphatic in his condemnation of this practice. "Explanation must always precede memorizing. Learning by heart without previous explanation is at variance with the Christian principle 'faith comes by hearing' (Romans x, 17) and is a misuse of the truths of religion. If things are explained only after the children have learned them by heart, they will pay no attention to the explanation, as they know that at the test it is quite sufficient to know the answer by heart, and memorizing will engage their whole attention. To make children first learn a thing by heart, to be explained later, is not psychological, but a crime against the mind of man. Memorizing is only a means to make the truth already understood by the mind a lasting possession. Words memorized, but not understood, are like a veil hiding heavenly truth from the mind, like a closed door denying access to the food of the soul."

Bishop Bellord, in his admirable little book, *Religious Education and Its Failures,* attributes a large share of our losses

[7] Introduction to *Knecht's Commentary*, p. xi.
[8] *Op. cit.*, p. 191.

to the defective methods of teaching religion which still linger on in our midst. He says (p. 18): "During late years methods of education have been fundamentally changed. A definite science and art of education have been created, grounded on principles of psychology and on the ascertained characteristics of children's minds. . . . Under the influence of this idea school books have been rewritten; every device has been tried to excite interest, to save time and labor and to fix the attention; parrot learning by rote has been reduced to narrow limits, and words are employed, not as being valuable in themselves and identical with knowledge, but as subsidiary to ideas, and only as the vehicle for conveying them. Catholic methods of religious instruction have not kept pace with those adopted for secular subjects. Education in religion is carried on in the obsolete wearisome manner of past centuries. The character of the child's mind and the special needs of the time have not been considered in our methods, and consequently the child's willing coöperation is notably absent. The sacredness which belongs to the ancient doctrines has been unfortunately regarded as attaching also to the antiquated process of teaching them. The children of light were unwilling to gather hints for their religious advantage from the children of this world who are so wise in their own generation. Thus catechism became the most difficult of tasks, and children could not but contrast it unfavorably with their other studies and learn to dislike it."

Father Nolle is in substantial agreement with this statement. He says (p. 14): "But the treadmill of fifty years ago has not quite disappeared in religious instruction. The excellent theologians who wrote our catechism nowhere stated that their book was meant for infants. No man could compose a book which could be used with advantage in the infant school and in the seventh standard. Why should, therefore, the little children be forced to learn some of the most difficult questions contained in it?" Canon Ryan writes in a similar vein in the *Irish Ecclesiastical Record*, November, 1900: "I some time wonder if, catching up the full spirit of the founders of the kindergarten, we dispensed with almost all formula in teaching the catechism to very young children, to infants and First Book certainly, I

wonder what effect would come. I do believe a very good effect would follow." Canon Ryan refers to St. Jerome in support of this position.

Father Nolle calls attention to the fact that when religious teaching is presented to the children in a dry and uninteresting form in definitions which they are compelled to memorize, the effect is not only to hinder the development of the understanding, but to interfere with the emotions and the will. "If religious instruction is made for them the most difficult task, if they cannot but contrast it unfavorably with their other studies, what wonder if they dislike not only the catechist, but, what is worse, religious instruction too. But as the latter represents God to them in such an unattractive way, it is quite natural that the little ones will not learn to love God. If such a dislike has taken hold of an infant's mind, it will prove a much more serious obstacle to religious training in later years than any amount of ignorance. Such a result would lay an awful responsibility on the catechist's shoulders. His duty is not to make the child learn a certain number of formulas or texts (if necessary by sheer force of his will or even by punishment), but to help him to love God and our holy religion. A neglect of this principal duty would be equivalent to a misrepresentation of God's perfections, it would be little short of a betrayal of our most sacred trust. We shall not be excused by saying that the children cannot understand religion. If this were true, it would be better not to instruct them in it at all than to make them dislike it. The truth, however, is that the great mysteries of Divine Revelation are hardly more difficult to children than to grown up people."

The truth of this statement is amply borne out by our experience. Religion, First Book, presents to the children some of the great fundamental truths of the Christian religion, such as the Creation, the Divine Sonship, the Redemption, the Nativity, etc., and even very young children find the book an endless source of delight. The reports reaching us from the numerous schools where the book is in use mention this fact without a single exception. In many instances it is stated that the children take the books home and that the younger members

of the family learn the stories by heart before they are able to read. The ordinary catechisms are eminently unsuited to children in the primary grades and no amount of explanation and illustration can transform them into suitable books for children in this phase of development. This has been felt by most scientific catechists. Dealing with this phase of the subject, Father Nolle says:

"When speaking of plain and pleasing catechizing, we gave reasons why the ordinary catechisms are unsuitable for infants. In order to overcome the inconveniences resulting from their use, attempts have been made to simplify the answers and thus to make smaller catechisms for younger children. This procedure, has, however, led to confusion, because the children had later on to learn different answers to the same set of questions. Besides, it is a waste of energy to learn things which shortly after have to be unlearned. The method of beginning religious instruction at an early age with the learning of difficult and unintelligible formulas can only be justified on the principle that the child should become accustomed to acept Revelation on the authority of the Church. This principle is in itself good, but its application in this case is not altogether happy. . . . Some leading members of the teaching profession have suggested to use only Bible History in the lower standards. They lose sight of the fact that the telling of stories may be an entertainment (if well done) and also a cultivation of the imagination and perhaps of the intellect, but not a training of the will. If, on the other hand, the Bible stories are meant to convey the necessary teaching and training, and if they are arranged and treated accordingly, then we have a kind of catechism. The question would then be: which topics are to be chosen, which truths and practices are to be inculcated? It is remarkable how much effort has been made to solve the question of a catechism for infants. It is at the same time regrettable that few have noticed the fact that the Church settled this question centuries ago and that we cannot do better than follow her guidance. The catechumens of the first centuries were taught the Our Father and the Apostles' Creed; Biblical stories illustrated the truths contained in the two

prayers and also the moral lessons taught to them; besides they were prepared for the sacraments they were about to receive. . . . . The words of the Lord's prayer, the Hail Mary and the Creed are much easier for little children than most of our catechism answers. If Bible stories of the Creation, of the fall of our First Parents, and some chapters of the New Testament are judiciously used, both to illustrate the truths contained in the ancient catechism of the Church and to impress upon the children their most important duties, they will learn all they need, and in addition to it, doctrine, history, practice and devotion, will come to them as an organic whole. (This arrangement will also secure the 'concentration of instruction' and the 'progress in concentric circles' so loudly and justly demanded by modern education.) While helping them to lead Christian lives according to their age and capacity, we shall also lay a solid foundation on which future instruction and education may be built up without removing a single particle."

The plan here outlined is embodied in its completeness in Religion, First and Second Books, although Father Nolle's book did not come into our hands until after these text-books were printed. But this is not surprising for the idea is not new. "This scheme," says Father Nolle, "was proposed some seventy years ago by Archbishop Gruber, of Salzburg, and recently again by Bishop Messmer. The fact that it is not yet introduced everywhere is partly due to the want of literature on catechizing infants, partly to hyperconservatism. New methods are not welcomed by all, if they demand more effort and more preparation. It may not be very entertaining, but neither is it very troublesome, to make a class of infants repeat the same catechism answer over and over again. One can even mark registers or do other work during the time, and no preparation is needed. But apart from the harm done to the children, is not this caricature of the Church's method a reason why modern educationists, instead of admiring the Church and studying the secret of her wonderful educational power, hold her up to scorn and ridicule as obsolete and mummified in her methods?"

THOMAS EDWARD SHIELDS.

BOOK REVIEWS.

Exempel-Lexikon fuer Prediger und Katecheten, der heiligen Schrift, dem Leben der Heiligen und andern bewährten Geschichtsquellen entnommen, edited by P. A. Scherer, O. S. B., 2d. ed. by Johannes Bapt. Lampert, O. S. B. and others ; 4 vols., large 8°. B. Herder, St. Louis, 1906–1909. $3.60 per volume.

Das Missale als Betrachtungsbuch, Vorträge über die Messformularien, von Dr. Franz Xavier Reck ; three volumes 8°. Herder, Freiburg, pp. 516, 388, 610. $5.00.

1. Among the many homiletic "subsidia" published of recent years few, if any, offer the preacher a greater utility than this excellent work. It is an alphabetically arranged list of historical examples illustrative of the truths of religion, but so treated that each title often offers the sketch of an entire exhortation enriched with apt examples from the Holy Scriptures, the lives of the Saints, and the history of the Church. Each title is treated in a logical and orderly manner ; the Scripture references are exactly given, and the original sources, *e. g.*, lives of the Saints, are usually indicated. Of course the compilers were bent chiefly on illustrating the religious truth in question, and do not pretend to vouch for the historical accuracy of every example quoted. They take this vast and interesting material as they find it in the best hagiographical works. We recommend strongly to young preachers the habitual use of this fine Catholic dictionary of examples ; they can acquire from it, and in an easy, pleasing way, not only a rich fund of happy anecdotal material, but also valuable theological guidance of a very practical and immediate nature. The large work is by no means a mere hasty compilation, but offers on every page evidence of careful disposition, earnest concern for the preacher's convenience, a wise and kindly feeling for the hearers, a sensible broad view of the religious problems, cares, and concerns of our own day. An exhaustive index permits the reader to grasp quickly all the material pertinent to a given title wherever scattered through the four volumes. With some important modifications the work is worthy of an English translation, and would probably have a wide sale in the new world-language.

2. Not only the young priest but the experienced guide of souls will find in these three volumes abundant suggestions for the brief homiletic discourses usual on Sundays and holidays. The author has in a commendable way taken the very language of Holy Church herself, thoughts, prayers, aspirations and exhortations consecrated by the use of her saints, her clergy and her faithful through many eventful ages, and from them all has drawn new comfort, consolation, and instruction for his readers. No preacher could fail to profit by a previous use of the material given here in the due order of the ecclesiastical calendar. Taken together with Dom Laurence Shepard's English translation of "Guéranger's Liturgical Year," this work offers to both reader and speaker a rich fund of religious considerations and reflexions, whose immediate source is the wisdom of the Holy Catholic Church herself. The volumes are also an excellent commentary on "The Missal for the Laity," and though originally composed for young theologians, are yet serviceable to all classes of older readers, and seem destined to hold a high place in our newer homiletic literature. A very good index adds to the charm and utility of the important work, and makes it easy to bring together on a given point a great many utterances of Holy Church, all of them charged, so to speak, with her faith, hope, and charity, her sanctity and power, her tender humane temper, and her infinitely varied experience of all the moods and phases, all the strength and weakness of the human heart. *Qui legit intelligat!*

THOMAS J. SHAHAN.

The Science of Ethics. By Rev. Michael Cronin, M. A., D. D., Volume I, General Ethics. Dublin, 1909. Pp. xx, 655. (Sold by Benziger Bros., New York, Cincinnati and Chicago.)

This is the first volume of a work on the Science of Ethics by Dr. Cronin, formerly Professor at Clonliffe College, Dublin, and recently appointed Professor of Ethics at the National University of Ireland. It treats of the general principles of Ethics and is to be followed by a volume on Special Ethics, which will apply those principles to particular cases. The most striking characteristic of the volume which has already appeared is solidity, in the best sense of the word. Dr. Cronin does his thinking along the lines of traditional Aristotelianism and Scholasticism ; he adopts that point of view frankly and fearlessly, and does not sacrifice depth and thoroughness to the desire for such

effect as may be attained by superficial brilliancy, epigrammatic sententiousness or striking originality of illustration. Modelling his style on that of the Angelic Doctor, with whose works he is so well acquainted, he eschews all the devices of cheap rhetoric and expounds his doctrine calmly, dispassionately, with studied plainness of speech. For this reason, he may disappoint the reader who is either unwilling or unable to put into the study of Ethics a certain amount of mental strenuosity. Dr. Cronin does not write for the amateur. His work will, no doubt, be all the more appreciated by those among the more serious students of philosophy, who have hitherto sought in vain for an authoritative exposition in English of the fundamental principles of scholastic Ethics.

After defining the Science of Ethics and determining its scope, Dr. Cronin treats in succession of Human Acts, The End of Human Action, Good and Evil, Moral Criteria, Freedom and Morality, Duty, Stoicism, Hedonism, Utilitarianism, Evolution, The Moral Faculty, Intuitionism, Synderesis, Consequences of Morality, Habits and Virtues, Law and Rights. Under the heading Human Acts, he introduces many questions which are not generally to be found in modern treatises on Ethics. At first, one doubts whether he is wise in doing so. But, as one proceeds in the work, it becomes evident that the author could not well have dispensed with the metaphysical and psychological distinctions which he explains so satisfactorily in his introductory chapter. It will, indeed, come as a surprise to many students of Ethics to find Dr. Cronin maintaining, as he rightly does, that the primary criterion of morality is "*the natural and unnatural use of a faculty.*" It is generally taken for granted that scholastic Ethics receives its character from Christian dogma, and that it is primarily theonomic. Very few, even among those who should know, are aware that scholastic Ethics is based on metaphysical and psychological principles which are reasoned out, not revealed. Scholasticism is more *human* than it is represented to be. Scholastic Ethics is based on rational deductions, not on divine mandates. Duty, of course, rests ultimately on the Eternal Law of the Supreme Lawgiver; at the same time, the immediate primary criterion of right and wrong is not a law imposed from without, but a law inherent in the nature of man, and in the character, function and purpose of his faculties. Perhaps Dr. Cronin is optimistic in his belief that "we have no difficulty in accepting the general Aristotelian principle that the formal and final principles of things prove each other" (p. 127). But, whether there is, or is not, difficulty in accepting it, the principle is the foundation of scholastic Ethics.

The chapter on Evolution and Ethics is one of the best in the book. Here the author's talent for clear and dispassionate exposition is seen in conjunction with his ability to reach the root of a difficulty and lay bare the flaw in a specious contention.

The book, in general, is a creditable and valuable contribution to the literature of scholastic philosophy. Among its many theses and theories there are some, of course, to which one may take exception and still be a scholastic. It is to be regretted that so many inaccuracies, especially in the titles of German works, have been allowed to pass the proofreader. And, it does not look well in a work of this kind to find so many quotations at second-hand. Why should Dr. Cronin quote Mivart from the pages of Father Gerard's "*Old Riddle, etc.*" and not from Mivart's own works?

WILLIAM TURNER.

Dictionnaire apologétique de la foi catholique, sous la direction de A. D'Alès. Fascicule II, Aumône-Concordats. Col. 321–640. Paris, G. Beauchesne, 1909.

The second instalment of the Apologetic Dictionary has issued from the press and brings to its interested readers the studies of able scholars on a number of important questions. The Catholic view of almsgiving, judiciously set forth by the Abbé Antoine, is followed by a long, comprehensive article by Father Condamin, S. J., entitled *Babylon and the Bible.* The writer notes the many features common to the religions of ancient Babylon and Israel, emphasizes the important differences as well as the striking resemblances in the Babylonian and Bible stories of the creation and of the deluge, and makes a careful comparison between the recently discovered Code of Hammurabi and the Law of Moses. The outcome of this comparative study is, not that the Hebrew people borrowed from Babylon, but that much in both religions has come down from a remote, common traditional source. At the same time, the freedom of these traditional elements from gross polytheistic notions in the Hebrew religion, as well as the absolute superiority of its lofty monotheistic and ethical teaching, offers strong proof in favor of its divine origin.

The Abbé D'Alès gives in twelve pages a masterly review of the spirited controversy on the question of the rebaptism of heretics that threatened to disrupt the Church in the days of St. Cyprian. The unsatisfactory article of the late Father Guilleux on Giordano Bruno is happily an exception to the general excellence of the contributions

to the present number. A few of them, as the *Cabale des Devots*, and the unduly long article on the alleged Criminality of the French Clergy have but little interest for foreign readers. On the other hand, there are a number of articles of general interest and importance that are finely presented. Among these may be mentioned the Catholic Canon of Holy Scripture, by the Abbé Mangenot, the Religions of China, by Father Wieger, S. J., the Devotion to the Sacred Heart, by the Abbé Du Bouays de la Begassière, the Church Councils, by Canon Forget. The dictionary is bound to widen its circle of influence as time goes on.

CHARLES F. AIKEN.

La Survivance de l'âme chez les peuples non civilisés, par A. Bros. Paris, Bloud et Cie, 1909. 12mo, 64 pp.

The Abbé Bros is already known to many readers by his interesting work, *La religion des peuples non civilisés*. The present little treatise on the belief of primitive peoples in the survival of the soul after death has been prepared to furnish an additional booklet to the long series of useful studies published by Bloud under the general title, *l'Histoire des religions*. Following the line of investigation laid out by Tylor, Spencer and others, the author shows how the crude psychology of uncultured people leads them to take dreams, subjective visions, etc., as realities, and in consequence, to view the soul as the airy counterpart of the body, capable of leaving the body temporarily in sleep and swoons, and existing apart from it at death. It is conceived as having the same characteristics, the same needs, the same occupations in the next life as in this. Hence the custom practically worldwide of burying with the dead the things thought to be needed by the departed shade in the world of spirits. The warrior is buried with his spear or club, the wife with cosmetics and cooking utensils, the child with its favorite toys. On the grave of the chief the faithful dog or horse is dispatched, and not infrequently wives and slaves to keep him company and minister to his needs in his new home. Food offerings are likewise made, giving rise to ancestral worship.

In the last few pages, devoted to the question whether in the belief of uncultured people the future life is in any way determined by the good and bad deeds of the present, the author is a little disappointing. He seems to be too much influenced by the assertions of Tylor,

Marillier and others that the notion of retribution in the life to come is practically absent in lower religions. A stronger case might be made out for the opposite view than that which the author presents.

CHARLES F. AIKEN.

Le Brahmanisme, par Louis de la Vallée Poussin. Paris, Bloud et Cie, 1909. 12mo., 126 pp.

This little treatise is meant to be a companion volume to the one on Vedism, likewise contributed by the author to the Bloud series of the *History of Religions*. It aims at giving a succinct account of the complicated religious system that developed out of the ancient religion of the Vedas, and which later gave rise to the various forms of sectarian worship in India known as Hinduism. There was a twofold Brahmanism, the Brahmanism of popular belief, and that of the pantheistic schools. The author tells of the caste system, the successive states of student, householder, and ascetic. He touches on the domestic rites of marriage, burial, sacrificial offerings to the god of the hearth and to other deities, the sacred banquets to the *pitris*, or departed relatives. He also describes the speculative, pantheistic scheme of salvation as taught by the schools of ascetic philosophers and embodied in the so-called *Upanishads*. To make his exposition more effective, he gives by way of appendix, amounting in size to one-fourth of the booklet, a free version of Samkara's interpretation of Upanishad doctrine, taken from Deussen's *System des Vedanta*.

In preparing this concise account of Brahmanism, the author has given proof of wide reading, incorporating many citations from the Brahman texts. Yet, excellent as the work is, it leaves considerable to be desired. In a treatise on Brahmanism why should next to nothing be said of the doctrine of *karma* with its implied chain of rebirths? Why should we not be told of the Brahman pessimistic view of earthly life, of the popular belief in salvation by the accumulation of personal merits, of the ironclad rules of conduct springing from the Brahman notion of transmigration? His statement that the Brahman student, in order to learn the four Vedas, had to spend forty-eight years in the home of his *guru* or teacher (page 20), observing in the meantime strict chastity and simplicity of life, needs to be toned down very substantially. Marriage among the Brahmans took place early in life, and could not be entered upon, as a rule, before the period of studentship was completed.

CHARLES F. AIKEN.

Der Alttestamentliche Kanon der Antiochenischen Schule. Gekrönte Preisschrift von Dr. Ludwig Dennefeld. (Biblische Studien. XIV. Band, 4. Heft.) Herder : Freiburg im Breisgau, 1909. 8°, pp. 93. $.75.

The fourth century of the Christian era forms a most important epoch for the history of the Canon of the Old Testament. It is the age in which we find several attempts to fix definitely the number and authority of the canonical writings. St. Cyril of Jerusalem, St. Athanasius and others, holding authoritative positions in the Eastern Church, drafted lists of the sacred books, designed for the guidance of the faithful. In consequence of Jewish influence, the Palestinian Canon was normative for these catalogues and effected the omission of the deutero-canonical writings. The latter were not entirely rejected, but they were considered secondary in importance. For the rest, both the frequency and manner of their citation are proof sufficient that they stood in high regard and were held to be inspired. It is the purpose of Dr. Dennefeld's introductory chapter to set forth the fact that all the Greek writers, who proposed a defective Canon of the Scriptures, were directly or indirectly dependent upon some center of Jewish culture. The most noteworthy of these were Alexandria and Jerusalem. The Christian communities which originated in these places were made up to a great extent, of converts from Judaism. As a result it is not surprising that their Canon was limited to the books which the Jews held in authority, and that they considered those works less important, whose canonicity was denied or controverted. All Greek writers, whose Canon excludes the deutero-canonical works, were influenced by the beliefs and discussions of these cities. The historical connection is traceable in each individual case. Birth and intellectual training, literary dependence and other indications declare the existing relationship. Similarly the Latin Fathers, St. Jerome, Rufinus and St. Hilary, were influenced by Palestinian views. From this source we cannot obtain the true Canon, adopted by the Western Church, and formulated after the lapse of many years by the Council of Trent. The case is different when we come to the school of Antioch. The members of this institution did not experience the influence of the Alexandrians. Therefore presumption favors the opinion that from them we might derive the complete Canon. Does investigation bear out the presupposition? Dr. Dennefeld has set himself the task of answering this question and he answers it most

satisfactorily. He has collected the evidence contained in the surviving literature with much care and exactitude. Lucian and his immediate disciples, the great Antiochians, Diodorus of Tarsus, St. John Chrysostom, Polychronius and Theodoret, as well as subsequent writers are consulted for their testimony. Not one of them has drawn up a formal list of the sacred books, a fact which plainly indicates that the consensus of opinion rendered instruction on this point unnecessary. No distinction is made between proto- and deutero-canonical parts of the Old Testament. With but one exception, they subscribe to the collection of books contained in the recension of Lucian, which included also the two apocrypha, III Macchabees and III Esdras. This version was official in the school. It proceeded from the hands of its founder, a presbyter, and a person of authority. Moreover, the same had consciously retained the disputed portions against the verdict of the Hebrew Bible. The exception referred to is Theodore of Mopsuestia, who occupies a solitary position in departing from the attitude common to the entire school. He makes notable encroachments upon the Palestinian Canon and rejects much that was venerated by the whole of christendom.

It is the merit of this scholarly study, that instead of arranging the texts in purely chronological order, it groups them according to their mutual relationship, according to their local and historical dependence. This methodical procedure gives consistency to the investigation and at the same time explains the puzzling differences among the Fathers. As a clear presentation of the doctrine, that obtained in the great exegetical school, it supplies a long-felt want in the history of the Canon.

A. MENGES, O. S. B.

Enchiridion Historiae Ecclesiasticae Universae. Auctore P. Albers, S. J., ad recognitam et auctam editionem Neerlandicam alteram in Latinum Sermonem versum. Tomus I: Aetas prima seu christiana antiquitas, Annis 1–692. Neomagi (Nijmegen) in Hollandia. Sumptibus L. C. G. Malmberg, MDCCCCIX. Pp. vi + 328. 8°.

This Latin translation, is in reality, because of the many additions and emendations, a new edition of the work in Dutch by Father Albers. As the work covers such a long period, and deals with the multiplicity of topics which come under the consideration of the

church historian nowadays, it stands to reason that because of its size, detailed consideration or discussion of any subject cannot be expected. The order and arrangement are good, and the author has made a commendable and generally successful effort to indicate the best literature on each period or topic. In the material arrangement of chapters and headings the convenience of students has been constantly kept in mind and very judicious use made of black-faced type which cannot fail to be an aid to memory. The work is pre-eminently one for beginners in history who will need the aid and direction of a teacher if its pages are to be of vital interest. The author's references for Christian writers are nearly always to the Migne edition. This may be for the sake of uniformity but it would be better for students to grow accustomed to the use of the best modern critical texts. There are in some cases later editions of some books than those referred to. One striking feature of the work is the large place given to the works of Catholic authors. On the whole the work is a good specimen of that species of historical Handlexicon, chronologically arranged, which goes by the name of Manual of History.

PATRICK J. HEALY.

Thomas William Allies. By Mary H. Allies. Benziger Bros., New York, 1907. Pp. 208. 12°.

That wonderful intellectual upheaval in England, called the Oxford movement, is likely to be a subject of perennial interest. The sterling intellectual qualities not less than the strong moral fibre of the men whose names are connected with the movement must undoubtedly save it from oblivion. It may be too soon to write the history of that movement, but such books as this by Miss Allies, will be guides of inestimable value to the future historian as showing the qualities of head and heart of the men who were its leaders. That this biography of Thomas Allies is sympathetic goes without saying, but there is no line which can be regarded as an exaggeration, no trait described which is overdrawn. Whenever possible diaries and letters and such sources as speak for themselves are employed, and the author's personality sedulously kept out of view. Of very special interest to many people will be the chapter dealing with the struggles and labors entailed by the preparation of the famous work, The Formation of Christendom. Though brief and unpretentious (even to the exclusion of a Preface),

this little work is a charming piece of biography, and ought to be welcomed by the many whose lives were influenced by those of Newman and Allies and by all who love high deeds and noble lives.

PATRICK J. HEALY.

Vie de Saint Euthyme Le Grand (377-473): Les Moines et L'Église en Palestine au V^me^ Siècle. Par Le R. P. Fr. Raymond Senier au convent Dominicain de Jerusalem. Paris, Victor Lecoffre. (J. Gabalda & Cie), 1909. Pp. xxxii + 301. Avec cartes et illustrations hors texte.

This work is the first volume of a new collection of *Études palestiniennes et orientales*, which will be published under the direction of Pére Lagrange, the learned editor of the *Revue Biblique Internationale*. No more appropriate subject could be chosen for the first publication in the series than a life of St. Euthymius, because of the historical connection between this fifth century monastic hero and the monastery in which the author now resides. When the talented and lively Eudocia, consort of the Emperor Theodosius II, had taken refuge in Jerusalem towards the close of her life from the carping tongues in the court at Constantinople and the suspicions of her husband, she was for a long time the mainstay of the monophysite party in the Holy Land. Though the influence of St. Euthymius she was brought back to the true fold and at once showed the sincerity of her adhesion to the decrees of the Council of Chalcedon by her efforts in the cause of orthodoxy. One of the most striking examples of her zeal was the church which she erected near Jerusalem in honor of St. Stephen the Protomartyr. A monk, Gabrielius, from the Laura of St. Euthymius was placed in charge of this new basilica and its adjoining monastery and was made at the same time bishop of the surrounding diocese. From the time of its construction 460 A. D., until its destruction by the Persians in 614, the church of St. Stephen was a living memorial to the faith of Eudocia and the zeal and sanctity of Euthymius. The fanaticism of the destroyers removed practically speaking every vestige of this famous sanctuary. Twelve centuries later some French Dominicans raised on the same spot a new monastery and a new church as a place of study and prayer, and hence the sentiment of veneration and love which dictated the composition of this book.

The author has not found anything new to add to the Life of the Saint, written by Cyril of Scythopolis in the middle of the sixth century and drawn from personal narratives of those who knew St. Euthymius ; but he has provided a very valuable setting for the incidents contained in the narrative of the original biographer. There is an introductory chapter on Palestinian Monasticism which is especially valuable for the geographical information which it conveys. The author, however, will not find many who will support his contention that monasticism in Palestine originated with Charito. St. Jerome's testimony on this subject cannot be set aside by the statements of an author who lived at least a century later (p. 9). Besides the interest attaching to the life of this famous ascetic, who played such an important rôle in the history of Palestinian Monasticism, there is much to be learned of the general history of the church in the fifth century from the perusal of the pages of this book. The chapters on the Councils of Ephesus and Chalcedon will do much to illustrate some phases of the doctrinal controversies of the period, while that on the Laura of St. Saba will be of value in studying the history of the Mass. The illustrations are well chosen, but being on such a small scale do not aid the text very considerably.

PATRICK J. HEALY.

NECROLOGY.

Cardinal Satolli.

Cardinal Satolli, Prefect of the Congregation of Studies, Archbishop of the Lateran basilica, and Bishop of Frascati, died at Rome, January 9.

Francesco Satolli was born at Marsciano, July 21, 1839. He was educated at the seminary of Perugia and after his ordination received the doctorate in Rome. For several years he taught philosophy in Perugia and attracted the attention of the Archbishop, Cardinal Gioacchino Pecci. When the latter became pope, he appointed Satolli to the chair of dogmatic theology in the College of Propaganda and to a similar position in the Roman Seminary. In the revival of the philosophy of St. Thomas, inaugurated by Leo XIII, Satolli took a leading part. To his immediate students he imparted a share of his own enthusiasm for the teaching of the Schoolmen, and to the larger circle of his readers he afforded guidance by his published commentaries on the works of Aquinas. As professor and author, he combined in a remarkable degree depth and accuracy of thought with elegance of expression and a warmth that was eloquent. These qualities he also displayed in the pulpit, justly winning thereby the reputation of an orator.

In 1888, Satolli was appointed Titular Archbishop of Lepanto, and in the following year he took part, as representative of the Holy See, in the Centenary celebrated at Baltimore. At the inauguration of the Catholic University, November, 1889, he was present and delivered a characteristic address. On his second visit to this country in 1892, Mgr. Satolli resided for a time at the University and gave a course of lectures on the principles of Thomistic philosophy. He was shortly afterwards appointed Apostolic Delegate, and November 29, 1895, was

created Cardinal with the title of Santa Maria in Ara Coeli. Towards the close of 1896, he returned to Rome and in 1903 became Bishop of the suburban see of Frascati.

While thus advancing to the highest dignities in the Church, Satolli was always at heart a teacher. He maintained to the last his interest in the neo-scholastic movement and in the institutions of learning by which it was furthered. The thorough education of the clergy was, in his judgment, an all-important means both of turning to profit the best elements of modern thought and of combating the errors of the age. With the needs and the possibilities of the Church in the United States he was well acquainted, and he followed with close attention the development of Catholic educational work. Gifted with ability of a high order, he was favored also by many opportunities of inaugurating measures and institutions destined to render signal service to the Church and to society. That he gave to each undertaking the whole energy of a determined will, was expressive not so much of the diplomat as of the man who felt that he had a mission to perform.

R. I. P.

UNIVERSITY CHRONICLE.

Donations. One hundred thousand dollars has already been received from the Estate of the late Mrs. Lusby, of Baltimore, Md.

One hundred thousand dollars was received recently from a friend of the University, whose name is, by request, withheld for the present.

Public Lectures. The following is the list of Public Lectures to be delivered Thursday afternoons at half-past four in McMahon Hall, during the Winter Term.

Jan. 13—Hypnotism: Its Uses and Dangers.
Very Rev. EDWARD A. PACE, D. D.

Jan. 20—The Backward Pupil.
Rev. THOMAS E. SHIELDS, PH. D.

Jan. 27—A "New Religion" Without Religion.
Rev. JAMES J. FOX, D. D.

Feb. 3—The Origin of Religion.
Very Rev. CHARLES F. AIKEN, D. D.

Feb. 10—The Rise of the Temperance Movement.
Hon. WILLIAM H. DELACY, LL. D.

Feb. 17—What Temperance Means for the Child.
Hon. WILLIAM H. DELACY, LL. D.

Feb. 24—Life and Works of Dante.
Right Rev. Monsignor THOMAS J. SHAHAN, D. D.

Mar. 3—Dante as a Philosopher.
Rev. WILLIAM TURNER, D. D.

Mar. 10—The Celtic Sources of the Divina Commedia.
JOSEPH DUNN, PH. D.

Gifts to the Library. Among the recent donations to the Library are: Two hundred and three volumes on Education from Very Reverend Dr. Edward A. Pace; six additional volumes on the Congo, from Mr. James Gustavus Whiteley, of Baltimore, Md.; a set of the Icelandic *Sagas* from Rev. Father Southgate, of Brookland, D. C.; seven volumes of Thorpe's

Federal and State Constitutions, through the kindness of Senator Gallinger; two volumes on Apologetics, from Very Reverend Charles F. Aiken.

The Feast of the Conversion of St. Paul. On January 25, the Feast of the Conversion of St. Paul, patronal feast of the Faculty of Theology, was celebrated in Divinity Chapel, Caldwell Hall. Solemn High Mass was celebrated by Very Reverend John D. Maguire, Ph.D., Dean of the Faculty of Letters, and the sermon was preached by Very Reverend John Cavanaugh, C.S.C., President of Notre Dame University.

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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—St. Vincent of Lerins, *Commonit, c. 6.*

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THE IMMACULATE CONCEPTION.[1]

"Tota pulchra es, amica mea, et macula non est in te." (Cant. IV, 7).

In the first clause, eleventh chapter, of the General Constitutions of the Catholic University of America we read the following words: "The most blessed Virgin Mary Immaculate, who by her patronage fosters the Church of the United States, shall also be the celestial Patroness of the University, and her feast shall be celebrated solemnly each year, on the eighth of December." The action of the framers of those Constitutions, in choosing Mary Immaculate to be the principal Patroness of the University—St. Thomas of Aquin being the second Patron—was in keeping with all the traditions of the rising Church in our beloved country. From its earliest days this church, more particularly than any new portion of the Lord's vineyard, has been especially devoted and dedicated to the Blessed Virgin under the title of the Immaculate Conception. The Bishops assembled in the sixth Provincial Council of Baltimore, in the year 1846 (eight years before the Dogma was proclaimed), unanimously chose her to be the Patroness of the United States—"ardentibus votis, plausu, unanimique consensu" are the words used in the Acts of the Council. On February 7th, 1847, Pope Pius IX. approved the action of the Bishops, granting permission, when the feast fell on a week-

[1] Sermon delivered in Divinity Chapel, Catholic University of America, December 8, 1909.

day, to transfer the solemn celebration to the following Sunday, on which day all masses, private as well as solemn, and the Vesper Service, were to be of the Immaculate Conception. In the interval between the sixth and seventh Provincial Councils of Baltimore all Bishops throughout the world had been requested by Pius IX. to make known to him the sentiments of their subjects regarding Mary's Immaculate Conception. The Fathers of the seventh Provincial Council assured the Holy Father that in the United States both the clergy and the people had "great devotion" to the Immaculate Conception (n. 73). They went further and declared that it would be pleasing and acceptable to them if the Holy Father in his wisdom should judge it opportune to proclaim as a doctrine of the Church that the Blessed Virgin, in her conception, was immaculate and entirely free from the stain of original sin (*ibid.*, n. 74). Whatever causes, then, may be assigned to explain the fact, it is a fact that, from the first years of her life and vigorous activity, the Church in the United States was in a special manner devoted and dedicated to Mary Immaculate. Perhaps it was because Spain, France, Ireland and England, which sent Apostles to the new land, sent with the faith of Jesus Christ belief in a doctrine which may well be called a natural consequence of faith in the divinity of Christ, the Immaculate Conception of Mary, his Mother.

Spain is justly styled "the country of the Immaculate Conception." As early as the year 1398 John I., King of Arragon, solemnly placed his person and his kingdom under the protection of Mary Immaculate. In that land people were accustomed to place over the door or on the front of their houses a tablet with the words of Mary's privilege written on it: children were called by the name of "Concepcion": when the people met they greeted each other with an expression in honor of this mystery. *God's Mystic City,* a book written by a Spanish nun, Mary of Jesus, Abbess of the Convent of the Immaculate Conception of Agreda, inspired Murillo to paint his *Immaculate Conception,* the master-piece of the Spanish school. (Dom Gueranger, *Liturgical Year,* December 8th.)

France, in the days of Louis XIV. (1643-1715), obtained from Clement IX. that the feast of the Immaculate Conception should be kept with an octave throughout the Kingdom. For centuries previous to this the Theological Faculty of Paris had always exacted from its Professors an oath to defend this great privilege of Mary (*ibid.*). Ireland received from St. Patrick faith in Christ and devotion to his Mother; and ever since she received that faith she has been marked amongst all nations of the earth by great devotion to Mary and readiness to accept every doctrine and every practice that promoted the honor of the Mother of God.

It must be borne in mind, also, that the Catholics, who came to our shores in Lord Baltimore's Colony, came from the land of St. Anselm, Archbishop of Canterbury, a defender of Mary's Immaculate Conception. He was the author of an expression adopted by all theologians, including St. Thomas Aquinas: The purity of Mary is the greatest possible after that of God (Lib. de Conceptu Virginali, 18, parum a princ.).

From Spain, France, Ireland and England, which gave to America her first Apostles and the first members of the rising Church, we received, as a very precious inheritance, devotion to Mary's Immaculate Conception and confidence in her intercession. That the lesson learned from our forefathers was not forgotten is clearly shown by the Acts which I have cited, reflecting the sentiments of the Church of the United States, as they were voiced by the Bishops assembled in the Provincial Councils of Baltimore.

Some years passed after the celebration of the seventh Provincial Council of Baltimore (1849): the first Plenary Council of Baltimore was held in 1852: on the eighth day of December, 1854—just fifty-five years ago to-day—Pius IX. proclaimed the Dogma of the "Immaculate Conception." The Church in the United States was growing and prospering under the benign providence of God and the patronage of the Blessed Virgin; the Bishops of the country had no occasion for making a solemn and general announcement of their sentiments and of

the sentiments of their diocesans until the year of grace 1866, when they were assembled in the second Plenary Council of Baltimore, under the great Martin John Spalding, Archbishop of Baltimore and Delegate of the Apostolic See. What action did they take in the light of the definition of December 8th, 1854? They requested that the feast of the Immaculate Conception, Patroness of the United States, should be observed throughout the country as a *feast of precept,* i. e., with the obligation of hearing mass and of abstaining from servile work. The request was granted by Pius IX., October 6th, 1867, and the decree to that effect, signed by Cardinal Barnabo, Prefect of the Propaganda, was issued January 24th, 1868.

The Fathers of the third Plenary Council of Baltimore, held in 1884, desirous of procuring uniformity in the observance of holydays of obligation in the United States, requested the Holy See to suppress a few feasts of precept that were observed in some dioceses, but retained amongst the six to be kept as holydays of obligation, the feast of the Immaculate Conception. More than sufficient reasons for the devotion of the entire American Church to the Immaculate Mother are to be found in the almost miraculously rapid growth and extension of the Church in our country during the first three-quarters of the nineteenth century, especially during the forty years that elapsed between 1846—when Mary was solemnly chosen as Patroness of the United States—and 1884, the year of the third Plenary Council of Baltimore. In 1904, in his letter on the celebration of the Golden Jubilee of the Proclamation of the Immaculate Conception, Pope Pius X., now happily reigning, points to the miracles wrought at Lourdes as a solemn approbation from heaven of the definition of the Dogma. "No sooner had Pius IX. proclaimed as a Dogma of Catholic faith the exemption of Mary from original sin, than the Virgin herself began in Lourdes those wonderful manifestations, followed by vast and magnificent movements, which have produced those two temples dedicated to the Immaculate Mother, where the prodigies which still continue to take place through her intercession, furnish splendid arguments against the incredulity of our days."

An appeal to miracles should not be made when facts can be attributed to natural causes. And we know that many natural causes, notably the tide of immigration contributed greatly to the growth of the Church in our land during the period of which I am speaking. Nevertheless, since we must not look always to the earth alone, but from time to time should raise our minds and our eyes to heaven, assuredly there are good grounds for the pious belief that, under the providence of God, we should give thanks to the Immaculate Mother for the extraordinary blessings obtained by her prayers and under her protection for the Church which chose her to be its Patroness. Here I ask you to join with me whilst I breathe a fervent prayer and express the hope that God may hasten the day when the growth and the success of this Catholic University of America may be pointed to as evident signs of the protection extended over it by our Patroness, Mary, the Immaculate Mother of Jesus.

But why should I speak of the future only? The history of the first two decades of the University's existence, including all the difficulties and trials and dangers that so often go with the beginnings of great undertakings, together with later struggles and misfortunes that tried the souls of great and courageous men: the triumph of the University as it stands to-day, having surmounted all difficulties, better prepared than ever before to do good work in this choice portion of the Lord's vineyard—all these things speak of the blessing of God on a work that was undertaken for His greater glory; they speak also of the protecting mantle of Mary Immaculate which has been extended over this important institution of learning. I do not neglect the powerful influence of natural causes that contributed to the successful foundation of the University and to the successful prosecution of the good work begun: they must be estimated according to their true value; it would be an act of base ingratitude to forget our first friends and benefactors. But, whilst we make due allowance for natural causes which contributed to success, we must not forget the occurrences which tended to produce difficulties and con-

fusion. In the opinion of serious men, friendly to the University, mistakes were made; it would have been a remarkable miracle had there been no false steps taken. Nevertheless, and notwithstanding these mistakes, the University lives and will continue to live and do good work in the cause of higher education. The explanation of this fact must be sought in a cause higher than the good will and the efforts of men; and I firmly believe that the higher cause is the blessing of God, obtained by the intercession of Mary Immaculate.

From these considerations it follows that everything pertaining to the glory of the Immaculate Mother should be specially dear to all professors, students and friends of the University. In loyalty to her, also, it is incumbent upon us to do all in our power, each one acting in his own sphere, in order that there may be no fault, or mistake, or apathy on the part of man to prevent this Institution from becoming one of the glories of Mary. Addressing myself particularly to the lay students and friends of the University I would urge them to keep these truths always in mind. Spread them far and wide. Your devotion and your enthusiasm will be communicated to others, and then we may have the happiness of witnessing a grand rally to support and to aid the Alma Mater, with the inspiring battle-cry: "For the honor and glory of God, and for the exaltation of our Patroness, the Immaculate Mother."

The battle-cry, I am sure, is one in which you will heartily join. When Pius IX., on December 8th, 1854, proclaimed the Dogma of the Immaculate Conception, a new jewel was added to the crown of glory that encircles the brow of our Blessed Mother in heaven. It would be more accurate to say that new brightness was added to one of the jewels in that crown, because the jewel had been placed there by the hand of God, and had been recognized by men many centuries before the Doctrine of the Immaculate Conception was solemnly proclaimed as an article of our faith. The Pope of Rome has no authority or power to make new revelations to the Church; but, by the power of the Holy Ghost, promised and sent by

the Saviour to teach the Church all truth (John xiv, 26 and xvi, 13), he has the authority to declare what is or is not contained in the deposit of revelation, which comes down to us from the days of Christ and of the Apostles.

In the Acts of the Vatican Council (Faith and Reason, C. IV) we read: "The doctrine of faith, which God has revealed, has not been proposed, like a philosophical intervention, to be perfected by human ingenuity, but has been delivered as a divine deposit to the Spouse of Christ, to be faithfully kept and infallibly declared . . . . Let the intelligence, science and wisdom of each and all, of individuals and the whole Church, in all ages and in all times, increase and flourish in abundance and vigor: but in its own proper kind, that is to say, in one and the same doctrine, one and the same sense, one and the same judgment." (Vincent of Lerins, *Commonitor*, C. 23-28. *The Vatican Council and its Definitions,* by Cardinal Manning, pp. 55 and 89.)

Pius IX., then made no new revelation, but "having with sighs petitioned the Paraclete Spirit," he solemnly declared that the doctrine of Mary's Immaculate Conception has been revealed by God, and "*consequently* is to be believed firmly and inviolably by all the faithful."

"We *declare* and *pronounce* and *define* that the doctrine which holds that the Blessed Virgin Mary, in the first instant of her conception, has been, by a special grace and privilege of Almighty God, and in view of the merits of Jesus Christ, the Saviour of the human race, preserved and exempted from every stain of original sin, is revealed by God, and consequently is to be believed firmly and inviolably by all the faithful." (Bull "Ineffabilis Deus," December 8th, 1854.) In the history of Catholic dogmas we can distinguish three stages: First, the stage of implicit faith; second, the stage of doubt and controversy; third, the stage of solemn declaration and of explicit faith. In the year 1854 the doctrine of the Immaculate Conception had passed through the first two stages. In the early ages of the Church it had been implicitly believed by the faithful, together with other doctrines, or parts of revelation, which had not been

fully developed in their minds, or, had not been explicitly proposed for their acceptance. Then came the stage of doubt and controversy, when learned and saintly men were ranged on opposite sides. The controversy was practically ended before the days of Piux IX., and the Catholic world was anxious for the third stage, the definition of the dogma, to be followed by the explicit faith of all the Catholics in the world.

By the definition all doubts were removed from the minds of any Catholics who might have been inclined to accept the teaching of some old theologians, who held that Mary was, indeed, sanctified *before her birth,* but *not in the first instant of her conception.* The Pope declared that the Blessed Virgin was exempted from the general law in virtue of which all children of Adam are "by nature children of wrath" (Ep. II, 3). Nay more, her exemption was a *special grace and privilege,* granted to Mary alone amongst all the children descending from Adam in the ordinary course of nature. In the case of Christ there could be no question of sin, since He was conceived, not by man, but by the power of the Holy Ghost. Mary being a descendant of Adam in the ordinary course of nature, her soul should and would have been stained by original sin, had not the grace and favor of God prevented and preserved her from contracting it: and this grace operated to make her sinless, not *after* she was conceived, but *in the very first instant of her conception.* This is the quintessence of the dogma of the Immaculate Conception.

Now that the dogma has been defined, the doctrine universally understood and accepted, some may ask: Why did learned and saintly men, during the period of doubt and controversy, hesitate and withhold their assent from a doctrine which agrees so admirably with all Catholic instincts relating to Jesus and His Mother? Two grave reasons are assigned to explain their hesitation: First, there was the doctrine of original sin, proposed in the sweeping declaration of St. Paul: "As by one man sin entered into the world, and by sin death, and so death passed upon all men, in whom all have sinned" (Rom. v, 12). Prudent theologians make it a rule to refrain from asserting special

privileges of grace unless they are clearly made known by revelation. (See *e. g.,* S. Theol., 3 P. Qu. 1, A. 3, and Qu. xxvi, A. 6.) Before the definition many did not dare to assert that by a special privilege Mary was exempted from the general law. Then there was the doctrine of Christ, the Redeemer of all men. If Mary was never, not even for an instant, under sin, they argued, she did not need redemption, therefore Christ was not her Redeemer. Strange as it may seem to us, serious and saintly men failed to see that greater honor would accrue to Christ if, in virtue of His foreseen merits, Mary was exempted entirely from sin, rather than freed and redeemed from sin contracted; and they doubted until the development of Christian doctrine made it clear that their fears for Christ's glory were groundless.

Amongst those who either doubted or opposed this doctrine there were many who wore the white robes of the Order of St. Dominic. With many others they taught that the Blessed Virgin was sanctified *before her birth,* as were Jeremias the Prophet (Jer. 1, 5) and St. John the Baptist (Luke 1, 41): but in order to preserve the doctrine of original sin and of Christ's universal redemption, they held that she must have been, for at least one instant, under sin. I should abuse the esteemed privilege of speaking on this occasion were I to tire your patience by asking you to listen to an apology for the theologians of our Order who were opposed to the doctrine of the Immaculate Conception. Since, however, the true story of their position and of their influence pertains to the true history of the dogma on which our minds are centered, I believe that you are willing to hear a brief statement on this subject. It is not true that the Order of St. Dominic, as a body, combated the doctrine of the Immaculate Conception. Those who desire to know the facts relating to this question can find them in books treating the subject, *e. g.,* in Bishop Ullathorne's *Immaculate Conception* (p. 144), and in the *Tractatus de Bma. Virgine Maria,* of Father Lepicier, Professor of Theology in the Propaganda (P. II, Cap. 1, Art. 1, n. 19, VI, pp. 119-120). There is a very ancient tradition that the book which St. Dominic

cast into the fire as a test of his teaching against the Albigensians, and which was miraculously preserved from the flames, contained a defence of the Immaculate Conception.

Father Pacifici, a Franciscan, declares that twenty-one thousand Dominicans, in taking their degrees at the University of Paris, solemnly pledged themselves to defend this privilege of Mary. At the Council of Trent twenty-five Dominican Bishops signed a petition for the definition of the dogma. Father Rouard de Card, who succeeded Father Lacordaire as Provincial of the Dominicans of Belgium, enumerated ten thousand professors of the Order who taught that Mary was conceived without sin. St. Vincent Ferrer defended the true doctrine as did Father Dominic Soto, one of the most distinguished theologians of the Council of Trent, and in this they have been followed by all Spanish members of the Order. As early as the year 1356 there existed Confraternities of the Immaculate Conception, attached to the Dominican Churches in Naples, Seville, Brussels and elsewhere. Some theologians who held high positions in the Order were opposed to the doctrine, and thus it came about that the opinions of a few were spread abroad as the sentiments of the entire religious body. The attitude of those theologians was due, in a great measure, to certain passages of doubtful meaning in the works of St. Thomas Aquinas, one of the greatest theologians, if not the greatest theologian, of the Catholic Church, whom Leo XIII. replaced on the pinnacle of glory which he had occupied for so many centuries. Any discussion about the opinion of St. Thomas on this subject belongs to the class-room rather than to the pulpit. If there are any persons here present who wish to make a study of this question. I should be glad to assist them at any time convenient for them and for me.

The *obvious* meaning of some texts in the *Summa Theologica* is contrary to the doctrine of the Immaculate Conception. Cardinal Lambruschini, who was living in 1854, and many others held that there had been some tampering with the text of St. Thomas' works by unscrupulous copyists and editors; and they brought forward ancient editions of his works, wherein

it is clearly stated that the Blessed Virgin was at all times free from sin, even original sin. Others say that St. Thomas wavered and hesitated. In his latest works, as we have them to-day, he does not explicitly affirm the doctrine of the Immaculate Conception, but he lays down the principles from which Catholic theologians deduced this doctrine, and it cannot be shown that he professedly and explicitly rejects it. With St. Anselm he declares that the purity of Mary was the greatest possible after that of Christ (3P. Qu. 27, Art. 2, ad 2um).

He says that "*since we do not know precisely at what time the Blessed Virgin was sanctified*—all admitting it was before her birth—we celebrate the feast of her sanctification on the day of her conception" (*Ibid.*, ad 3um). It must be borne in mind that he wrote at a time when the theories of conception and animation were far different from those accepted by the best biologists of our times. It is worthy of note that amongst those who defend the Angelic Doctor, in treating this question, there are serious writers who are not of the Order of St. Dominic, notably Father Cornoldi, S. J., who wrote a book on the subject. Shall we give the great Doctor the benefit of the doubt, and accept the most favorable interpretation of his words? His great name and the signal services his writings have rendered to the Church entitle him to expect a friendly disposition. He is not the first saint and doctor who wrote in language that seems obscure or inaccurate to those who live in the noon-day of revelation fully developed and understood; and if he erred on this point, this is the only important doctrinal error found in his works. Granting that he erred, he would still be the great St. Thomas, and his mistake would serve to show all the more clearly that the Church of God is not dependent on the services of any one theologian, be he a St. Cyprian, a St. Augustine or a St. Thomas.

"Roma locuta est: causa finita est." Rome spoke fifty-five years ago; the disputed question was then settled once and forever. Whatever the past may have been, I can assure you that there are not to be found in the world to-day more ardent admirers of Mary's Immaculate Conception than the brethren

of St. Thomas. The Dominicans of the United States rejoiced and gave thanks to God when in 1904—the Jubilee Year of the dogma—Providence made it possible for them to dedicate to Mary, the College of the Immaculate Conception, the great white building which stands near the Catholic University. They will be found always in the foremost ranks of Mary's devout clients: they will always join most earnestly in the prayer with which I close: May God continue to bless the Church in the United States; may God continue to bless the Catholic University of America, for the honor and glory of the sacred name of Jesus, for the exaltation of His Mother, who is also our Mother, and our Patroness, Mary the Immaculate Virgin!

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THE NEW PHILOSOPHY IN FRANCE—A CRITICISM.[1]

(Continued.)

II.

Being and Becoming.

Essentially pragmatic in its theories of common sense and of scientific knowledge, the New Philosophy is essentially intuitive in Metaphysics or Philosophy.

Intuition and the intuitive process constitute the original and specific element of the theory of metaphysical knowledge in the New Philosophy, as the notion of continuous Becoming constitutes the fundamental and primary element in its theory of reality. As these two elements, which moreover, correspond to each other, are the soul of the New Philosophy, the original character from which it derives its name and through which it exercises its influence,—Professor William James tells us that "Bergson's philosophy is what has led him personally to renounce the intellectualistic method and the current notion that Logic is an adequate measure of what can and cannot be—"[2] it is a matter of importance and interest for us to subject them to a careful examination and to determine their true or illusory value.[3] And by opposing to the New Philosophy the principles of the traditional Philosophy, viz., that of Being and Concept as found in its full vigor in the genuine Scholastic Philosophy, we shall show that it is the latter, as old as humanity and yet ever young in its immutable and fruitful elements, that gives the true explanation of Reality.

[1] Cf. *The Catholic University Bulletin*, April, 1906; March, 1908; June, 1909; November, 1909.

[2] "A pluralistic universe," 1909. Lecture VI.

[3] See our first article in the *Bulletin*, March, 1906, with the bibliography; to the works mentioned we must add the more recent one by Bergson: "L'Evolution créatrice." (Paris, 1907).

Metaphysical Principles of the New Philosophy.

Let us first summarize the metaphysical principles of the New Philosophy and its criticism of the traditional Philosophy, as they are presented in the works of Professor Bergson and in Professor LeRoy's articles, without intending, however, to vouch that the disciple has always held fast to the master's thought or has not carried it to consequences which the master would disown.[4]

There is an external reality, but this reality is immediately present to the mind. On this point, common sense is right in its opposition to the Idealism and Realism of philosophers. But while philosophy led by mechanistic prejudices, even to our day has represented the world as an organization of things and events distinct from each other and of relations fixed and permanent, because it was easier to conceive its elements as material units distributed through space and subject to static laws, the New Philosophy starts with the fundamental principle that reality is mobile. Rest is but apparent or rather relative; reality is continuous tendency and tendency is an actual change of direction in its incipient stage. So, true reality is made up not of things but of actions; it is made up of actions created and constantly creating themselves through the vital energy or "*élan vital*" immanent in them, which continues and realizes more and more the primal creative action. These *actions* in their making are the Mind. *Things* are merely the forms presented to our senses by the actions in the process of their unmaking and dissolving: they constitute what we call Matter.

The actions therefore which constitute reality are not distinct from and merely dependent upon each other, they are indistinct and fused into each other. Number, space and time are notions useful to practical life and scientific knowledge,

[4] We do not examine here Prof. LeRoy's applications of his philosophical principles to Theology. They have been and they remain condemned. Our present study however will help to make clear the justice of this condemnation.

applicable to matter, but they are not primary data of reality. And so it is with the internal acts of consciousness; they do not follow and succeed each other, they endure and are continuous.

Hence, if there is in nature neither fixity of things nor multiplicity and distinction of events, but a continuous and ever-flowing Becoming, we cannot speak of cause and effect, of antecedent and consequent, of the reproduction of the same antecedents and the same consequents. The law of causality, useful to common sense and scientific systematization, is not an element of pure reality, nor does it therefore express a philosophical principle. In the same way, philosophy knows nothing of order or hierarchical classification into genera and species, since nature does not contain any diversity and multiplicity of elements. Nor does it know of the principle of finality as a law of reality, since finality implies distinction between means and end and subordination of means to end, while nature is essentially indistinct flux and continuity. Finally, the principle of identity or contradiction itself may be a law of common and scientific thought, but it is not a law of reality, nor therefore of philosophical thought, for it implies a certain stability and permanence; and for the New Philosophy there is no permanence in nature; nature is essentially a continuous Becoming.

Thus all these notions and principles, according to the New Philosophy, are common sense and scientific notions and principles. They are legitimate, viz., useful in their field; but they are not legitimate in Metaphysics and Philosophy. Science indeed, as well as common sense, is above all practical. Accordingly it does not care about pure reality, viz., the acts in the making, but rather about matter and things, viz., reality in the unmaking, which can be used and controlled. It proceeds through intelligence,[5] discursive reason and logic, geometrical perceptions and static conceptions. But intelligence with its concepts and its logic does not reach reality which is essentially

[5] We must always keep in mind that, for the New Philosophy, "*intelligence*" means discursive reason, that is, knowledge looking for practical representations and results, and so it is essentially distinct from and opposite to "*intuition*," or knowledge of the pure reality.

ever moving; for, if we may extract static concepts from the moving reality, it remains always impossible to rebuild the mobility of reality by means of the stability of such concepts. All the attempts to prove the relativity of knowledge are tainted with an original defect; they suppose as well as the Dogmatism which they attack, that all knowledge must necessarily start from clearly outlined concepts in order to grasp the flowing reality.

The fundamental error of philosophy therefore, in its general development from the Greeks up to our own day, according to the New Philosophy, has been to take for its object things rather than actions, and for its process logic rather than intuition. By so doing, it has become a mere extension of science; it partakes of its native and essential weakness, because it is based on the same fundamental prejudices, viz., "*reification*" and parcelling out (*morcelage*). It takes divers and instantaneous views of reality, combines them as the cinematograph combines divers photographic images, and gives the appearance of moving reality. It lays the foundation of Logic; but it is a system of conceptual Logic based on artificial identities and similitudes which deform reality without perceiving it. It has drawn out the general outline of a certain metaphysics, but of "the metaphysics natural to human intelligence," [6] viz., the metaphysics of this faculty which aims, above all, at practical representations and results, and sacrifices reality to usefulness.

In a word, philosophy has been intellectualistic, and intellectualism, although it is necessary to express and communicate to others the knowledge acquired, is naturally unable to apprehend reality. It proceeds through concepts, and concept necessarily implies a deformation of reality.

In what then does philosophy consist, and what is its proper function and process? To philosophize, the new school answers, is to invert the habitual direction of the process of thought. Being does not exist, all is Becoming; there are no distinct things or states in nature, all is continuous; reality is never

[6] Bergson, "L'Évolution créatrice," p. 352.

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made but always in the making; the substance of reality is duration. "There is more in motion than in the successive positions attributed to the mobile; there is more in the Becoming than in the forms successively gone through; and there is more in the evolution of the form than the diverse forms successively realized."[7] Reality is the "*élan vital,*" the spirit and the mind made of life and consciousness which, continuing the primal creative action, realizes and creates itself through progressive stages and differentiations of nature into plant, animal and man, or by reason of obstacles and impotency, unmakes itself gradually into matter. Philosophy then is the coming into an immediate contact with pure reality itself, viz., with the concrete Becoming in the very act of its making. This cannot be obtained either by the representation of the Becoming taken as an object of knowledge or by a synthesis of concepts, since concepts, being essentially fixed and static, represent only pauses, successive positions of the Becoming, not Becoming itself. The only possible means to realize such an immediate contact is to live the Becoming, and the necessary process is intuition or intellectual sympathy which makes us penetrate into and live the life of the actions and events which constitute the universe. To dive back into the stream of the moving reality,—we are using an image and the language in accordance with the symbolistic character of the New Philosophy,—to let ourselves flow in and with it through all its currents and windings: such is the task of the philosopher, and such is the special and strenous effort which constitutes the proper philosophical attitude.

What then becomes of truth in such a system of philosophy? Here we follow more especially in the steps of Prof. Le Roy.[8] Traditional Philosophy defines truth as a conformity between an object and the mind: "adequatio rei et intellectus." According to the New Philosophy, such a definition cannot be

[7] Bergson, "L'Évolution créatrice," p. 341.

[8] On this special point the reader may consult with profit the excellent treatment of this question by J. de Tonquédec: "La notion de vérité dans la philosophie nouvelle," Paris, 1908.

reality, that is, Becoming in its making, once created, goes on accepted, for it implies that reality is outside our thought without any means left to reach it; moreover, it exacts an agreement between reality and thought which can never be verified; finally, it implies a comparison which supposes that we can apprehend the object otherwise than by thought. Truth, the New Philosophy says, does not imply any external term on which it depends; it is not the result of contemplative knowledge; it is action itself in the making, and it must be defined in terms of life. We must not call truth immutable and eternal, for it has nothing fixed or static; it is living: "that which ceases to progress diminishes, that which ceases to adapt and transform itself gets old and dies."[9] In Philosophy no question is ever solved; philosophy is by nature perpetual invention and reinvention. A truth is never established, it passes through a system but never stops in it; if it does, it becomes an error. Philosophical systems are not false, they have their value, but this value is momentary; they represent truth at a certain moment of its making, at a certain stage of its progressive life, but they become false as soon as they are considered definitive. Their true value consists in preparing that which shall, some day, outgrow them; it is a value of transition.[10] So there is no truth completely made and fixed in any form or thought; it is continuously in the making; what is stable in it is above all an orientation and a sense of development.[11]

How then shall we distinguish truth from error, and what is the criterion of truth? The criterion of truth is life. All that is capable of duration, all that resists critical dissolution and is the source of fruitfulness is true as long as, and in the measure in which, it realizes itself, is useful and is a principle of life.[12]

We may understand now, in what sense truth is said by the New Philosophy to be free. Truth and reality are one, and

[9] E. Le Roy, "Dogme et critique," p. 349.

[10] *Ibid.*

[11] E. Le Roy, "Sur la notion de vérité," in "Correspondance de l'Union pour la Vérite," n. 1. 1906.

[12] "Dogme et critique," pp. 157, 158.

creating and realizing itself, not according to a plan fixed beforehand, but by an internal and unconditioned effort, through a process of continuous selection between the divers possible directions. Its development is not regulated by necessity, nor by any fixed law, not even the law of contradiction; it is not, however, left to its arbitrary caprice; it is free. There are indeed true and false developments; both are possible, the former are obligatory, though not necessitating. The divers laws which govern matter, the divers principles which regulate the mental life, such as axioms, categories, desires, etc., are not primitive; they have been constituted in virtue of decrees laid down by ourselves; they are subject to evolution and we can change them.

Common sense therefore is made of the usual notions, which constitute the rudimentary representations of the universe as necessary for life; its end is not to represent reality as it is, but to picture it in a way the simplest and most practical for the needs of daily life. Science is made up of static concepts and principles supposedly immutable; its end is not to represent reality in itself, but to give us the simplest, handiest and most efficacious means to use the forces of nature. Philosophy alone has for its direct object reality itself; it reaches it through intuition which makes us enter into reality and live it; for reality is essentially life and ever progressing Becoming.

It is easily seen, after this rather long summary, how this philosophy is new and how fundamentally it is opposed, as a philosophy of continuity, Becoming and intuition, to the traditional philosophy which is one of multiplicity, being and concept. It now remains to examine the position and claims of the "New Philosophy" on these points; this examination will show that the traditional philosophy is still the true philosophy.[13]

[13] For a more extensive study and critical examination of the principles of the New Philosophy we refer the reader to the excellent works of A. Farges: "Théorie fundamentale de l'acte et de la puissance," 7me édit. (Paris, 1909) and of Garrigou-Lagrange O. P.: "Le sens commun, la philosophie de l'être et les formules dogmatiques," Paris, 1909; also to a good article by B. Jacob: "La philosophie d'hier et celle d'aujourd'hui," in *Rev. de Métaphysique et de Morale*, Mars, 1898.

Multiplicity and Continuity; Being and Becoming.

The "New Philosophy" maintains therefore that all is continuity in nature and continuity is essentially duration, change, becoming; that the immediate data of perception represent nature as an immense mass shapeless, continuous, ever moving and changing. It claims that the notion of nature, as accepted by common sense, science and traditional philosophy which consider the real universe as an organization of divers and stable elements, is an artificial conception, built under the influence of practical utility and desire for clear reasoning, and based upon two postulates, viz., the postulate of the parcelling out (*postulat du morcelage*) and the postulate of the static reification (*postulat de la réification statique*). Let us now examine these fundamental principles of the New Philosophy.

Is it indistinct continuity rather than manifold discontinuity and diversity which constitutes pure reality? We answer that reality is fundamentally made up of manifold and distinct, stable and constant elements; that in nature itself our senses and our mind find the diversity of objects contained in their representations and conceptions. It is true that our primitive sensual perception of nature, that of the new-born child, represents nature as a vague, indistinct and moving continuity. St. Thomas himself, after Aristotle, declares it: our primitive perception, he says, is that of a vague continuity (*continuum indivisibile, totum universale*), where all elements are more or less blended into an indistinct whole. But, as he remarks, senses and mind begin with common and obscure knowledge, and this primitive perception of our senses and of our mind is only a confused perception.[14] Why should we make this degree of knowledge the type of all knowledge, and the child's knowledge the type of perfect human knowledge? Moreover, this perception, though vague and indistinct, does not represent

[14] Summ. Theol. I. P. Q. LXXXV, a. 3, 8. Those who wish to acquire a clear notion of the scholastic theory of intellectual knowledge should carefully study the whole question as well as those which immediately precede and follow it.

all its elements as entirely confused. It has some outlines, more or less discernible, of their multiplicity, together with their diversity of relations in space and time. Even for the new-born child, color is not sound and sound is not resistance. As soon as attention is fixed on reality and more experience is acquired, this distinction between objects becomes more and more defined and their relations are more and more clearly determined. A few moments after his birth, the child will follow with his eyes the motion of a light through space. On what ground can we consider the primitive and spontaneous perception as natural, and the attentive and reflective perceptions as illusory? We are told that these distinctions between divers objects and their relations are due to the influence of practical utility; that for the sake of clearer representation, we create both space with its divers parts, and time with its successive instants, in which we cut up the continuous and moving reality into distinct, separated and static objects. We shall not deny indeed, that our practical needs have a certain influence on our knowledge; but what is precisely the part played by them in this work? We may clearly see that it does not consist in creating artificial distinctions between elements indistinct by nature. Our practical needs and interests help and direct us in recognizing real and already existing diversity, though not yet perceived, by their power to attract and to fix our attention. Far from creating space and time in order to separate what is continuous and to stop what is moving, it is through the real distinctions which we perceive in the objects and phenomena that we know space and time.[15] The child acquires a clearer and more individual perception first of the beings and things by which he is surrounded, viz., of those beings and things which he needs most and which interest him most. Neither these needs, however, nor these interests create for him the individuality of those beings and objects; it exists in reality itself; but needs and interests, by putting him into more intimate contact with those objects, make him realize

[15] S. Thomas, *Contra Gent.*, l. III, c. 39.

better and more clearly their particular and distinctive characters. All our senses concur in this work of progressive knowledge, more particularly vision and touch. Touch has a special prominence in the work of discrimination, by reason of its object, resistance. But touch does not, more than the other senses, create its special object; it merely perceives its particular and individual characters. All the senses, by a spontaneous discrimination of their proper objects (*sensus communis* of Aristotle and of the Schoolmen), realize more and more the distinction between the material objects and perceive more clearly, in the primal and confused continuity, the elementary parts truly distinct but closely united which constitute reality. Does not Professor Bergson himself tell us that life "manifests a desire for individuality, that it tends to constitute naturally isolated, naturally closed systems"? Does he not speak of "organisms completely individualized"? These are his words: "The universe is a collection of solar systems and everything compels us to consider them as analogous to our own. These systems indeed are not absolutely independent of one another. Our sun irradiates heat and light to the most remote planet and, on the other side, our solar system moves in a well-defined direction as if it were attracted. There is therefore a bond between the worlds. But this bond may be considered as infinitely loose in comparison with the solidarity which unites the parts of one and the same world between themselves. In such a way that it is not by mere artifice or by mere reasons of conveniency, that we isolate our solar system; nature itself invites us to isolate it."[16] Does he not maintain that the "*élan vital*" has diversified itself into manifold streams distinct not only in degree but in nature? We are far from absolute continuity.

The same must be said of the elements and events of conscious life. When I experience a feeling of hope and then, on account of adverse circumstances, a feeling of despair, it is very true that this latter feeling takes on a peculiar qualitative

[16] Bergson, *L'Évolution créatrice*, pp. 11, 13, 14, 17, 262.

aspect under the influence of the former. Must I conclude that the feeling of despair is not distinct from the feeling of hope, but merely continues and prolongs it by a kind of condensing process? But my consciousness tells me very plainly that the second feeling is distinct from the first, that it succeeds it, reacts against it; that far from continuing it, it replaces and opposes it. They are indeed related to each other but this relation is not a relation of unity and continuity; it is a relation of diversity and solidarity and even in the present case, a solidarity of opposition and contrast.

In a word, the New Philosophy proves very well that there is between the objects of nature and its phenomena a close and complex solidarity; this solidarity it describes very minutely; but it does not and cannot prove that nature is mere continuity and becoming. Spontaneous as well as reflective experience plainly disprove such a theory.

Our criticism, so far, has been more especially based on the observation of the data of our sensual perceptions. From the point of view of intellectual knowledge we shall see, even more clearly, that the true elements which constitute reality are permanent beings and not the flowing becoming, multiplicity of beings and not continuity of the Becoming, distinction between beings and not mere difference of moments and stages in the evolution of the Becoming. In our very first act of knowledge, not only do our senses act and vaguely perceive the surrounding phenomena, but our intelligence is also exercised. The first knowledge of the child, whatever its degree of clearness or confusion may be, is truly human knowledge. As the eye sees colours, and the ear hears sounds, so also our intellect, by a natural act of abstraction from the concrete and individual phenomena, perceives Being which is its proper object, as color is the proper object of vision, and sound that of hearing. As St. Thomas remarks, this first intellectual perception is very vague and confused.[17] It is however real knowledge, and this apprehension of Being is the very element by which

[17] *Summ. Theol.* 1a. Quest. II., a. 2; Q. LXXXIV, a. 7; Q. LXXXV, a. 3, 8.

human knowledge differs from mere animal knowledge. Man does not see, hear or touch anything without perceiving, at the same time, through and under the phenomena of color, sound and resistance, Being which will constitute the element of his ideas, the basis of all his judgments and reasonings.[18] This apprehension is not the conclusion of a complex reasoning but an immediate and spontaneous operation, a natural abstractive intuition of Being. As color is an immediate object of intuition to my eye, my pleasure or pain an object of intuition to my consciousness, so also Being is an object of intuition to my intelligence. I apprehend it in external reality because it is there and I am intelligent, as I perceive color and pleasure because I have eyes and consciousness. Here we may quote with approval the following passage from Professor James: "The very first sensation which an infant gets *is* for him the outer universe. And the universe which he comes to know in later life is nothing but an amplification of that first simple germ which, by accretion on the one hand and intussusception on the other has grown so big and complex and articulate that its first state is unrememberable. In his dumb awakening to the consciousness of *something there,* a mere *this* as yet (or something for which even the term *this* would perhaps be too discriminative, and the intellectual acknowledgment of which would be better expressed by the bare interjection "lo!"), the infant encounters an object in which (though it be given in a pure sensation) all the "categories of the understanding" are contained. It has externality, objectivity, unity, substantiality, causality, in the full sense in which any later object or system of objects has these things. Here the young knower meets and greets his world; and the miracle of knowledge bursts forth, as Voltaire says, as much in the infant's lower sensation as in the highest achievement of Newton's brain." [19]

In this apprehension of the notion of Being, by the light of

[18] St. Thomas: *Contr. Gentes.* l. II, c. 83; *de Veritate,* Q. I; *Sum. Theol.* Q. XII, a. 4; Q. LXXXIV, a. 7; Q. LXXXV, a. 3; Ia IIae Q. XCIV, a. 2; Opusc. 44, *Summa totius Logicae,* Tract. 3, c. 1.

[19] *Psychology,* ch. II, p. 15–16.

natural reflection, our intelligence perceives immediately the principle of identity: Whatever is, is; or in its negative form, the principle of contradiction: Whatever is, cannot at the same time not be. Our notion of Being, so vague and confused in its first apprehension, becomes more and more distinct. By reflecting upon its own act of apprehension, man perceives itself as relative to Being, as a knowing Being relative to and distinct from a known thing, and so grasps the distinction of Being into object and subject, into non-ego and ego.[20] Pursuing its work of reflection upon sensual data, our intelligence perceives the notion and principle of substance. The multiplicity, the unceasing and successive changes which exist in nature, as manifested by and realized in the sensual phenomena, are not intelligible except in relation to Being as one and permanent, identical with itself, subject of the phenomena and uniting bond of their multiplicity and succession. Without the existence of permanent Being, we are left in presence of an absolute discontinuity and dispersion where continuity and Becoming themselves disappear. The New Philosophy has not sufficiently noticed that an absolute Becoming implies an absolute discontinuity. If it has, it may have declined to consider this situation, under the pretext that we are here in a field superior, not subject, to contradiction. But reality and the fundamental exigencies of reason, which reflect reality, are stronger than systems and theories. In the writings of these philosophers we read of "an underlying fundamental noumenon"; the universe is described as "an immense continuity of unceasing transformations" or as "a whole" (un Tout) where each thing finds the root of its realization; the bodies of the universe are said to be "foci of co-ordination" or "centres of perspective." They may and probably will answer that such terms are mere symbols necessary to express our intuition of reality.

Be that as it may, the New Philosophy, dominated by the influence of the Becoming, following on the steps of Heraclitus

[20] St. Thomas, *de Veritate*, Q. 1, a. 1–9.

and Hegel, denies the principles of contradiction in order to maintain the supposed existence of the absolute Becoming, as Parmenides denied the Becoming in order to maintain the existence of the Being. But, as Aristotle remarks, both Being and Becoming are imposed upon us by reality itself and the reality of Becoming can be maintained and understood only in relation to Being.[21] Becoming is that which can be and is not. It is not a mere nonentity, yet it is not a complete being; it is a mixture of entity and nonentity. This is not, as Hegel would say, a "contradiction realized," for this composite motion is not being and non-being under the same aspect; it is being in relation to mere nonentity, and it is non-being in relation to a perfectly realized being. Becoming therefore is intelligible only as far as we distinguish between completely realized or actual being (called by Aristotle and the Schoolmen ἐντελέχεια, "actus"), and indetermined and potential being, intermediate between mere nothingness and complete realization (δύναμις, potentia). With the help of these notions Becoming is intelligible. It is the passage from potency to act: the ball in its rolling is in potency to its term, the germ to the plant, the embryo to the adult state. Essentially incomplete and unintelligible in itself, Becoming can be understood only in relation to a starting point and to a term, in relation to Being as the uniting bond between its divers elements.[22]

Becoming, moreover, in the process of its realization implies another element, viz., an external principle which may determine and direct its activity. Existing only in the state of potency it needs an efficient cause to actualize its tendency and it implies at the same time an end which may determine its direction, and the attainment of which will constitute its actual perfection, viz., a final cause; hence the notion and principle of causality.[23]

[21] *I. Metaphysic.* 1, 5; Comm. of St. Thomas, L. 9; *I. Physic.* C. 8; Comm. of St. Thomas, L. 14.

[22] Arist.: *I Physic.* c. 8.; Comm. of St. Thomas, L. XIV.; St. Thomas, C. *Gentes*, L. 3. c2; *Summ. Theol.* Ia. Q. VII. a. 1; Q. XLIV, a. 4.; Q. LXXXV. a. 5; I. IIae, Q I. a. 2. etc.

[23] St. Thomas, *In IV, Metaphys.* L. V, VI.; *de Veritate*, Q. X., a. 6–8.; Ia. Q. CXVII, a. 1; Ia IIae. Q. LI., a. 1. etc.

Looking at the universe in the light of these notions of Being, substance, act and potency, causality, we may then perceive and penetrate into the constitution and order of the universe, where multiplicity, diversity and progressive gradation are combined with unity, identity and permanence in the essential distinctions which form the classes of beings and the dynamic relations which unite them.

All the considerations hitherto developed are nothing more than the very data of common sense.[24] They are also those of metaphysical intuition and reflection because they are the very data presented by reality itself to human reason.[25]

Beings and things, substances and phenomena or accidents, act and potency, causes and effects, order and classes, the New Philosophy tells us, are the result of a pragmatic parcelling out, of an artificial distinction which we create because we need it in our language and in our practical dealings with nature. All these notions, we answer, are the very elements of a natural parcelling out, necessary distinctions which reality imposes upon us, because reality is truly constituted by them and so is intelligible only through them. Such distinctions are indeed due to our reflection and to our striving after clearness, but neither our striving after clearness nor our reflection create them. We discover them in nature itself as its constituent elements; and the more we penetrate into nature, the more also do these distinctions display to the eyes of our reason their real diversity and relations.

We are asked why "we would not reduce Being to Becoming.[26] We answer that it is impossible, for Becoming then would itself be unintelligible. Becoming indeed is a potency which demands an actual Being at its starting point and at its term. Otherwise it cannot exist, because it cannot become. As Becoming, it is not yet and, when it is, it has ceased to become.

[24] *Ibid.*

[25] On the Scholastic theory of common sense and its relations with philosophy, see the above-mentioned work by Father Garrigou-Lagrange.

[26] E. Le Roy: Comment se pose le problème de Dieu. (*Rev. de Mét. et de Mor.*, Mars, 1907.)

We can now point out the initial and fundamental error contained in the following sentence, already quoted, from Professor Bergson, which expresses, we believe, the essence of his whole system: "There is more in a motion than in the successive positions attributed to the mobile, more in the becoming than in the forms passed successively through, and there is more in the evolution of the form than the diverse forms successively realized." Let us apply such a principle to concrete cases, and we shall have to say that there is more in the potency than in the act, more in the motion toward an end than in the actual possession of the end, more in the germ in its process of growth than in the adult. Such assertions bear within themselves their own refutations. In reality, Professor Bergson and his disciples are here laboring under the very illusion which they have so much deprecated in others: they are misled by mechanistic symbols. Professor Bergson represents immobility and immutability under the symbol of inertia, of crystallized and dead beings. But perfect immobility and immutability truly consists in the act fully realized, in the perfection reached and permanently possessed. In the living being, it is the fulness of vital energy actually reached; from the point of view of life, the animal is more perfect when sated than in the process of eating. As finite life is always imperfect, there is always in its process a recurrence of act and potency. But in the perfect and infinite Being, in the pure Act, thought and love are in their full perfection, free from any potency, and the very essence of this Being consists in the immutable possession of its perfection, in an immutable and eternal act of perfect thought and perfect love. This immutability and immobility has its principle not in death, but in fulness of life and action.[27]

We are accused of "reifying" everything and of denying motion and duration; of conceiving motion and time in function of space, as a succession of static moments placed side by side in order to be enabled to measure and use them. Such an accusation is unwarranted. We maintain that motion as well

[27] St. Thomas, Ia. Q. IX. a. 2; Q. XVIII, a. 1, 3; IIa IIae. Q. LXXXI, a. 8.

as time does not consist simply in static and successive positions, but in the real passage from one point or moment to another: "*Fluxus ipsius nunc.*" [28] What Professor Bergson rightly criticizes is the notion of motion as defined by Descartes "the transfer of a part of matter or of a body from things immediately adjoining and considered as being at rest, to other things," [29] a definition which in fact ignores mobility, foregoes qualitative and quantitative motion to consider simply local motion. The scientist who wishes to measure the Becoming must view it in its static element, in its relations to space and time which supply him with fixed landmarks; he neglects the passage in its flowing to consider it in the positions which mark its direction and velocity. This view is indeed incomplete, but it is not false; for these static elements are a constituent part of motion and time as well as the very element of mobility.

It has been said of the New Philosophy that it is a renewal of sensualism and materialism.[30] We do not see how it can evade this accusation. By affirming that the mind is the essence of reality, and matter a mere dissolution of the mind, the New Philosophy has attempted to overcome the existence of matter and its influence. But it happens that in reality, matter exists, not as a degradation of the mind, but as a natural element of nature, as primitive and essential in the constitution of our universe as mind itself, and imposes its natural control upon duration and motion.

Matter is indeed a principle of imperfection—and it would be interesting to compare the theories of Professor Bergson on individuality and distinction with the Thomistic theory of the principle of individuation—; but it is a natural principle of imperfection which enters into the constitution of all the beings, man included, which constitute our universe. There is no pure mind in our world. Hence all that the New Philosophy calls pure and immediate data, such as pure duration

[28] Sum. Theol. Ia P. Q. x. a. 4, ad 2.

[29] Lettre 24. Principe de la philosophie, 2 P. n. 23.

[30] Couturat, "Contre le nominalisme de M. Le Roy." (*Rev. de Mét. et de Mor.*, Janvier, 1900.); Jacob, *Art. Cit.*

and pure mobility, is in reality an illusion. Becoming and duration, life and consciousness are naturally dependent on matter; under the influence of matter, duration is time, life exists only in connection with material bodies and mind itself exists only as the form of matter; and all existing beings are subject to space. Such are the primitive data of perception and apprehension. To deny matter is not to suppress it. Matter takes its revenge by making its necessary influence and control felt everywhere.

The New Philosophy calls itself an Idealism in the sense that it reduces reality to image; but this very reduction is a negation of intellectual idea. Instead of looking for the intelligible reality under the sensual data which dissimulate it, it looks for the sensual phenomena which are supposed to be masked by the Intelligible.[31] So under the pretext of grasping reality more closely, it refuses to understand it. Instead of dominating the sensual phenomena through the knowledge of the intelligible elements, it drowns itself in the sensual and the unconscious.[32] Such is the revenge of matter.

We may now better appreciate the errors of the theory of intuition and truth as advocated by the New Philosophy and realize the validity of the theory of abstraction and concepts, which constitutes the theory of knowledge in the traditional Philosophy.

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(*To be Concluded.*)

[31] Jacob: art. cit.
[32] Couturat: art. cit., p. 18.

THE NATIONAL UNIVERSITY OF IRELAND.[1]

II.

This article should deal with the four Charters and the four Statutes, and an attempt will be made to do so; but the exigencies of space will not allow me to analyze them all so fully as I should wish and as they intrinsically deserve. I shall therefore devote my attention principally to an exposition of the Charter and the Statute of the University, as being of prime importance, passing lightly over the Charters and the Statutes of the three Constituent Colleges, but at the same time pointing out whatever of particular interest they seem to me to contain. This plan is all the more feasible as, in general, the government of each College is modelled on the government of the University.

Before proceeding to a detailed examination of any of those documents, I should premise that the Statutes are, so to say, a translation of the Charters into action. It is only fair also to state that, in drawing up the Statutes, the Commissioners appear to have gone about their task in a workmanlike way. In the first place, they invited representations from the Senate of the University, from the governing body of each of the Colleges, and from bodies or persons claiming to be interested parties. Secondly, they visited several important British cities, where there are modern universities, in order to investigate the provisions made therein for technological and commercial education, and took the evidence of experts in those branches of study. In their report they acknowledge the valuable information which they received, on matters connected with technological, agricultural, and commercial teaching of a university standard, from various university authorities and other educationists. They next conferred with the resident commissioner

[1] See *Catholic University Bulletin*, February, 1910, for the first article on this subject.

of National Education in Ireland with reference to the extension of the advantages of academic teaching to the more distinguished of the King's Scholars in residence in the Training Colleges of the Board of National Education, and with the secretary of the Department of Agriculture and Technical Instruction as to the establishment of co-ordination between the technological work of the Dublin Royal College of Science and the teaching of applied science in the University. They also had interviews with representatives of the Gaelic League and of the School of Irish Learning, and with various authorities on music, architecture, commerce, and banking, regarding the teaching of each of those subjects. Thus fortified and enlightened, the Commissioners proceeded to the making of the Statutes.

The Charters.

The Charters for the National University of Ireland and for its three Constituent Colleges give effect to the provisions of the Act. The Charters for the National University and for University College, Dublin, are necessarily new, as being for previously non-existent bodies. The old Charters for Queen's College, Cork, and Queen's College, Galway, are revoked, and new Charters are granted to them under their new names of Constituent Colleges.

Constitution and Foundation of the University.

The University Charter starts by constituting and founding the University to have its seat in Dublin under the name of the National University of Ireland, "by which name"—so runs the legal phraseology—"the Chancellor and other members of the University for the time being shall be, and are hereby constituted, one body corporate, with perpetual succession and a common seal, and with power, without any further licence in mortmain, to take, purchase, and hold, and also to sell, grant, exchange, demise, and otherwise dispose of real and personal property." The value of real property to be so held

by the University in the United Kingdom is not to exceed £50,000 according to its value at the time of acquisition over and above the value of any site, buildings, and hereditaments used and occupied for the immediate purposes of the University. The value of real property to be similarly held by each of the Constituent Colleges is limited to £30,000.

The Visitor of the University.

The King reserves to himself the right to be the Visitor of the University, acting through such Board of Visitors as he may from time to time appoint. He is also the Visitor of each Constituent College. As part of the visitorial authority the king has the right to direct an inspection of the University and the Constituent Colleges, of their buildings, laboratories, and general equipment, and also of the examinations, teaching, and other work done by the University and the Constituent Colleges. It is under this heading that it is provided that any President of a Constituent College, any University Professor, or any University Lecturer who is removed by the University from his office may appeal to the Visitor against such removal.[2] This appeal must be heard by a Board of four Visitors, and if they do not unanimously concur in such removal, it shall not take effect. The same visitorial rights that the king reserves to himself, he also reserves to his heirs and successors. From whatever point of view this section is regarded, it appears to be an admirable one.

Membership of the University and of the Colleges.

The members of the University are (1) every person who is an authority or a member of an authority of the University, (2) every member of a Constituent College, and (3) every matriculated student of the University. Women are eligible equally with men to be members of the University or of any

[2] See *Catholic University Bulletin*, February, 1910, pp. 97, 98.

authority of the University, and to hold any office, however high, or enjoy any advantage, however great, of the University. The same rule applies to the Colleges.

The members of each Constituent College are the President of the College, the members of the Governing Body of the College, the members of the Academic Council of the College, the registered graduates of the University who have been matriculated students in the College, and the students of the College who are matriculated students of the University, with the addition, in the case of University College, Dublin, of the registered graduates of the University who have been matriculated students in the Catholic University College, Dublin, or in the Cecilia Street Medical School, Dublin; in the case of University College, Cork, of the registered graduates of the University who have been matriculated students in Queen's College, Cork; and in the case of University College, Galway, of the registered graduates of the University who have been matriculated students in Queen's College, Galway.

Authorities of the University.

The authorities of the University are (1) the Chancellor, (2) the Vice-Chancellor, (3) the Pro-Vice-Chancellors, (4) the Senate, (5) the General Board of Studies, (6) the Faculties, and (7) Convocation.

The Chancellor of the University.

The Chancellor is the head and chief officer of the University, and is entitled, if present, to preside over the meetings of the Senate, of any Committee appointed by the Senate, and of Convocation. His [3] tenure of office is for life or until his

[3] In dealing with the officers I have, for the sake of convenience, used masculine pronouns and possessive adjectives throughout; but it must be remembered that any office in the University or in a Constituent College may be held by a woman as well as by a man. In the language of the Statutes, "words importing the masculine gender include females."

resignation. It is provided that the first Chancellor shall be elected by the Senate, not necessarily from its own body, at its first meeting, and that all succeeding Chancellors shall be elected by Convocation.

The Vice-Chancellor.

The Vice-Chancellor is the chief executive officer of the University. He may act as Chancellor during a vacancy in that office, and may act for the Chancellor, during the absence or inability of the latter, in all matters, except that he shall not be entitled to preside at a meeting of Convocation. By virtue of his office, the Vice-Chancellor is a member of Convocation, a member of the General Board of Studies and Chairman of that Board, and a member of each Faculty of the University. He is to be elected by the Senate from its own body for such period not exceeding five years as the Senate may determine, and he is eligible for re-election. He may resign his office at any time. No person shall continue to be Vice-Chancellor if he ceases to be a member of the Senate.

The Pro-Vice-Chancellors.

There is no limit to the number of Pro-Vice-Chancellors. At present there are three. A Pro-Vice-Chancellor may act as Vice-Chancellor during a vacancy in that office, and may act for the Vice-Chancellor during the absence or inability of the latter. The senior Pro-Vice-Chancellor present has a prior right to act as Vice-Chancellor, seniority depending on the date of election. If more than one Pro-Vice-Chancellor shall be elected at the same time, the resolution electing them shall declare their priority *inter se*. Each Pro-Vice-Chancellor is elected by the Senate from its own body for such period as the Senate may determine. A Pro-Vice-Chancellor may resign his office at any time. No person shall continue to be a Pro-Vice-Chancellor if he ceases to be a member of the Senate.

The Senate.

The present Senate, as nominated by the King in the Charter, is to hold office for five years from the 1st of November, 1909. It consists of 39 persons. Future Senates are to consist of 35 persons, made up as already described.[4] Those persons who, by virtue of their office, are members of the Senate shall cease to be members thereof as soon as they cease to hold the qualifying office. Other members are Senators for five years, but on retirement are eligible for re-nomination or re-election, as the case may be. Any *non-ex-officio* member may resign at any time. Members of the Senate are eligible equally with other persons for appointment to paid offices in the University or in a Constituent College. They receive no salaries as Senators.

Powers of the Senate.

The Senate is the governing body of the University, and, subject to the provisions of the Act, of the Charter, and of the Statute, shall exercise all the powers and discretions of the University, and shall regulate and determine all matters concerning the University. Subject as before, the Senate has the following powers:

(*a*) To make statutes and regulations for the University, provided (i) that no statute or regulation shall be altered so as to change the status, powers, or constitution of any of the authorities of the University until such authority shall have had an opportunity of pronouncing an opinion upon the proposed change, and (ii) that regulations relating to degrees and examinations shall not be made without report from the General Board of Studies and the Faculties.

(*b*) To establish Faculties in all such departments of knowledge as the University may from time to time be able to equip and maintain in such a manner as will encourage original research, promote scholarship, and spread learning throughout the land.

[4] See *Catholic University Bulletin*, February, 1910, p. 111.

(*c*) To grant and confer Degrees and other Academic Distinctions in accordance with the provisions of the Charter.

(*d*) To institute Professorships and Lectureships and any offices required by the University and, subject to the provisions of the Act and the Charter, to appoint and remove the holders of such offices.

(*e*) To appoint and remove the Presidents, Professors, and Lecturers of the Constituent Colleges, subject to the Irish Universities Act, 1908, and to the provisions of the Charter and the Charters of the Constituent Colleges.

(*f*) To institute and award studentships, scholarships, exhibitions, prizes, or other rewards.

(*g*) To accept from donors gifts of money, lands, or other property for the foundation of professorships, lectureships, studentships, or scholarships, or for the erection of buildings, or for the endowment of research, or for any other purpose or purposes connected with the University, upon such trusts and conditions, if any, as may be specified by the donors in regard to the foundation (including in the case of a professorship or lectureship any special provision to have effect in lieu of the general provisions of the charter as to the mode of appointment to or removal from such offices); provided always that nothing in such trusts or conditions is contrary to the provisions of the Act.

(*h*) To examine and inspect schools and other educational institutions and grant certificates of proficiency, and to provide such lectures and instruction for persons not being members of the University as the University may determine; and to co-operate, by means of joint boards or otherwise, with other universities and authorities for the conduct of matriculation examinations, for the examination and inspection of schools and other academic institutions, and for the extension of university teaching and influence in academic matters, and for such other purposes as the University may from time to time determine.

(*i*) To make contracts on behalf of the University in any manner authorized by law for making contracts by or on behalf

of companies incorporated under the Companies Consolidation Act, 1908.

(*j*) To do all such other acts and things, whether incidental to the powers aforesaid or not, as may be authorized in relation to the University or the Constituent Colleges, or may be requisite in order to further the objects of the University.

(*k*) To direct by regulations the form, custody, and use of the Common Seal.

(*l*) To deprive any graduate of the University who, in the opinion of the Senate, is guilty of scandalous conduct, of any Degree or Degrees conferred by the University, and of all privileges enjoyed by him or her as such graduate aforesaid.

As will be at once seen, these are very wide and comprehensive powers. All right-thinking people will heartily sympathize with the high ideal set up in sub-section (*b*) and will wish for its complete realization. Under sub-section (*h*) there is evidently contemplated in educational methods a great forward move, new in Ireland, whereby the University, by exercising through the Senate functions outside its own immediate province, may become a center of light and leading, a developer of latent Irish intellectuality. Beneath the somewhat cumbersome official verbiage of the sub-section there lurks great potentiality for good, and it is to be hoped that the powers thus conferred may, so far from being allowed to lie dormant, be exercised to the full for the betterment and uplift of educational methods, so that the new spirit which has recently come into Ireland may be strengthened and made productive of the happiest results.

Procedure of the Senate.

The Senate is to hold a stated ordinary meeting to be known as the yearly meeting in such month as its own regulations may determine, and on such day of that month as the Chancellor may appoint. Other ordinary meetings are to be convened at such times as are fixed by regulations, and at any other time either by direction of the Chancellor or upon a requisition addressed to him signed by not fewer than twelve Senators stating

the object for which the meeting is to be held. An extraordinary meeting of the Senate may be convened by direction of the Chancellor in case of any sudden emergency. Ordinary meetings require twenty-one days', extraordinary meetings, four days' notice. Any Senator who intends to bring forward at an ordinary meeting any business or to propose any person for election to any office must give to the Registrar notice of his intention at least fourteen days before the date of the meeting, and the Registrar in turn must give to every Senator at least seven days' notice of all business to be brought forward and of the name of any person to be proposed for election to any office. No business other than that of which due notice has been given may be transacted except such as may be brought forward by the Chancellor, or by his leave, as being in his opinion either of a merely formal character or of urgent importance. The notice of an extraordinary meeting shall state the business to be transacted and the emergency that renders the meeting necessary, and no other business may be transacted at the meeting.

Subject to the provisions of the Charter and the Statute, the Senate may, from time to time, make regulations for governing its own proceedings, including the determination of a quorum.

Committees.

The Senate shall appoint from its own body a Standing Committee and a Finance Committee, and may also appoint for particular purposes such other committees as it thinks fit. Of all committees the Chancellor, the Vice-Chancellor, and the Registrar are *ex-officio* members. The Chancellor when presiding at a meeting of a committee has a casting as well as a deliberative vote.

The Standing Committee.

The Standing Committee shall consist of the Chancellor, the Vice-Chancellor, the Presidents of the three Constituent Colleges, the Registrar, and not more than seven other Senators.

The Finance Committee.

The duties of the Finance Committee are:

(*a*) To present an annual report to the Senate upon the finances of the University.

(*b*) From time to time to make such inspection and examination of the University accounts, and such inquiries as to expenditure, as it shall deem advisable, and to procure such expert assistance in relation thereto as may be found necessary.

(*c*) To make provision for the keeping of the account-books of the University in such form as the Treasury may direct for presentation to the Controller and Auditor-General.

(*d*) To transact any financial business that may be committed to it by the Senate.

(*e*) To make investments for the University, subject to review by the Senate.

Advisory Committees.

The Senate may also appoint Advisory Committees, consisting either wholly or partly of persons outside its own body, and may delegate to any such Advisory Committee such duties as it thinks fit, regarding financial, administrative, or other matters affecting the University, or any particular Faculty or Department of the University, or the management or supervision of any buildings or other property of the University. The Senate itself is to make regulations prescribing the procedure of Advisory Committees. All other Committees may, subject to such restrictions as may be imposed upon them by regulations of the Senate, make regulations for governing their own procedure, including the determination of a quorum and the time and place of their meetings.

The General Board of Studies.

A General Board of Studies must be appointed. It will consist of the following persons:

The Vice-Chancellor, who will be, in virtue of his office, Chairman of the Board; the Presidents of the Constituent Colleges; eight representatives of University College, Dublin; seven representatives of University College, Cork; six representatives of University College, Galway; and at least three extern examiners.

Care is to be taken in the selection of the representatives of the three Constituent Colleges that all the subjects of university instruction shall, so far as may be, receive due representation on the General Board of Studies.

In addition to those members of the Board already named, any "recognized" College shall be entitled to select from among its "recognized" teachers one or more representatives, as the Senate may determine, to be members of the General Board of Studies.

The Board shall hold office for three years, but its members shall be eligible for re-election or re-appointment. At any meeting of the Board nine members form a quorum, and in the absence of such quorum no business may be transacted. At all meetings the Vice-Chancellor has a casting as well as a deliberative vote. The chief Clerk of the University shall attend the meetings of the Board, and shall act as its Secretary. Subject to the provisions of the Charter, of the Statute, and of the Regulations of the University, the General Board of Studies may make regulations for the government of its own proceedings.

Functions of the General Board of Studies.

All matters which come before the Senate in reference to university studies and the courses for the various examinations held by the University shall be referred to, and be reported on by, the General Board of Studies; and such powers as the Senate deems fit in relation to university studies and the courses for the various examinations held by the University, may be delegated to the Board.

The Faculties.

There shall be within the University the Faculties following:

1. Arts.
2. Philosophy and Sociology.
3. Celtic Studies.
4. Science.
5. Law.
6. Medicine.
7. Engineering and Architecture.
8. Commerce.

Each faculty shall consist of the Vice-Chancellor; the Dean of the Faculty, who shall be appointed annually by the members of the Faculty from among the Professors of the University in the subjects of the Faculty; and the Professors and the Lecturers of the University in the subjects of the Faculty.

The subjects shall be distributed among the various Faculties in the following manner:

I. *Faculty of Arts.*

Archæology.
Art.
Eastern Languages.
Education.
English.
Ethics.
French.
Geography.
German.
Greek.
History.
Irish.
Italian.
Latin.
Logic.
Mathematics.
Mathematical Physics.
Metaphysics.
Music.
Philology.
Political Economy.
Psychology.
Spanish.

II. *Faculty of Philosophy and Sociology.*

Education.
Ethics.
History.
History of Philosophy.
Logic.
Metaphysics.
National Economics.
Political Economy.
Psychology.
Statistics.

III. *Faculty of Celtic Studies.*

Archæology.
Art.
History.
Irish.
Music.
Philology.
Welsh and other Brythonic Languages.

IV. *Faculty of Science.*

Agriculture.
Agricultural Chemistry.
Anatomy.
Applied Chemistry.
Botany.
Chemistry.
Electrical Engineering.
Experimental Physics.
Geology.
Mathematics.
Mathematical Physics.
Physiology.
Veterinary Hygiene.
Zoology.

V. *Faculty of Law.*

Constitutional Law.
Jurisprudence.
Law of Contracts.
Law of Real and Personal Property.
Law of Public and Private Wrongs.
Roman Law.

VI. *Faculty of Medicine.*

Anatomy.
Botany.
Chemistry.
Dental Subjects.
Experimental Physics.
Hygiene.
Mental Diseases.
Midwifery and Gynaecology.
Ophthalmology.
Pathology.
Physiology.

Materia Medica.
Medical Jurisprudence.
Medicine.
Public Health.
Surgery.
Zoology.

VII. *Faculty of Engineering and Architecture.*

Architecture.
Chemistry.
Engineering.
Electrical Engineering.
Experimental Physics.
Geology.
Mathematics.
Mathematical Physics.

VIII. *Faculty of Commerce.*

Accountancy.
Banking.
Commerce.
English.
French.
Geography.
German.
History.
Italian.
Law.
National Economics.
Political Economy.
Spanish.
Statistics.

Each Faculty shall act as a Board of Studies for its own Department, reporting to the General Board of Studies and acting under its supervision. Faculty meetings shall be called by the Dean, subject to the approval of the Vice-Chancellor. Subject to the provisions of the Charter and to the Statutes and Regulations of the University, each faculty may make regulations governing its own proceedings.

Convocation.

The Convocation of the University shall consist of the Chancellor, the Vice-Chancellor, the members of the Senate, the Professors and Lecturers of the University, and all registered Graduates who are enrolled as members of Convocation. The Chancellor, the Vice-Chancellor, the Senators, and the Professors and Lecturers of the University are *ex-officio* members, and are entitled, as such, to be members only so long as they continue to hold the offices by virtue of which they are qualified

to be members. The Roll of Convocation is to be kept in such manner as Convocation may direct. This Roll shall be conclusive evidence that any person whose name appears thereon, at the time of his claiming to vote as a member of Convocation, is so entitled to vote, and that any person whose name does not then appear thereon is not so entitled. The Clerk of Convocation is in the first instance to be appointed by the Dublin Commissioners, and after their powers determine he is to be appointed by the Senate. His duties are to keep the Roll of Convocation, to issue notices for all meetings of Convocation when convened by proper authority, to give certain notices in connection with the election of Chancellor and Senators, and to perform such other duties as shall from time to time be prescribed by Convocation with the approval of the Senate. The salary of the clerk is £100 a year. The first clerk is Mr. Charles F. Doyle, K. C. Graduates of the Royal University of Ireland, who, under Section 13 of the Irish Universities Act, 1908, are registered as graduates of the National University of Ireland, are entitled to enrolment as members of Convocation on the same conditions as if their degrees had been conferred by the National University.

The first meeting of Convocation shall be held on a day to be fixed by the Chancellor, but shall not be later than six months from the dissolution of the Royal University. At such first meeting Convocation shall elect a Chairman, who shall continue in office for such time as Convocation shall determine. A meeting of Convocation shall be held at least once in each year on a date to be fixed by the Senate, and meetings may be held at such other times as the Senate or the Chancellor shall appoint. At meetings of Convocation forty members shall form a quorum, except at meetings held for the election of a Chancellor or Senators, when five will be sufficient for a quorum.

The powers of Convocation are to elect a person to be Chancellor of the University in succession to the first or any subsequent Chancellor; to elect its own Chairman, who shall, in the absence of the Chancellor, be entitled to preside at its meetings; to elect eight of its own members as its representatives

on the Senate, after the expiration of the period of office of the present Senate; to discuss and pronounce an opinion on any matter whatsoever relative to the University, including any matters referred to it by the Senate; to make from time to time regulations for the government of its own proceedings, subject to the provisions of the Charter and of the Statutes and the Regulations of the University; and to make representations to the Senate on any matter affecting the University.

Professors of the University and Lecturers of the University.

The following persons, and no others, shall be deemed to be and shall be entitled to be styled Professors of the University or Lecturers of the University, as the case may be:—

(*a*) The holders of Professorships and Lectureships endowed out of the income of the University or of any Constituent College derived from public funds, including persons holding such offices by virtue of temporary appointment under Section 15 of the Act, and the holders of such other Professorships and Lectureships as may be instituted by the University.

(*b*) The holders of any other Professorships and Lectureships the appointment to which is vested in the University.

(*c*) The holders of Professorships and Lectureships founded in connection with the University or in connection with any Constituent College the appointment to which is not vested in the University, if they have been recognized by the Senate as Professors or Lecturers of the University: provided that such recognition shall not be accorded unless the University is directly represented on the Body by whom the appointment is made or confirmed.

The Senate may also contract with persons of eminence in any subject of study, not being Professors or Lecturers of the University, for special or occasional Courses of Lectures to be given in the University or in any of the Colleges in such subject, for such remuneration, and upon such terms as may seem fit.

As already explained,[5] the appointment of the first set of Professors and Lecturers is vested in the Dublin Commissioners. After the powers of the Commissioners shall have ceased the Senate shall appoint the several Professors and Lecturers of the University, including the University Professors and the University Lecturers in the Constituent Colleges. The Senate may, on the recommendation of the Academic Council of any Constituent College, confer the title of Reader upon any Lecturer of the University.

Saving the rights of existing officers, every Professor and Lecturer appointed before the expiration of seven years from the dissolution of the Royal University, that is, from 1st of November, 1909, shall, subject to good conduct and the due fulfilment of his duties, hold office until the expiration of that period. Saving the said rights, every Professor appointed after the expiration of that period, except the Professor of Jurisprudence and Roman Law, the Professor of Constitutional Law and the Law of Public and Private Wrongs, and the Professor of the Law of Property and the Law of Contracts in University College, Dublin, shall, subject to good conduct and the due fulfilment of his duties, hold office until he shall have attained the age of 65 years, and may thereafter be continued in office for five further years, provided that such further continuance in office is sanctioned by the Senate annually, and, if the Professor is attached to a Constituent College, is approved of by the Governing Body and by the President of such College. The excepted Professors shall hold office for seven years.

Every Professor of the University shall, upon entering into office, sign the following declaration:

"I, *A. B.*, do hereby solemnly and sincerely declare and engage that I will faithfully discharge the duties of Professor of ....., in the National University of Ireland, and that I will not, in lecturing, teaching, examining, or in the performance of the other duties attached to my Chair, make any statement, or use any language that would be disrespectful to the religious opinions of any of my class."

[5] *Catholic University Bulletin*, February, 1910, pp. 97 and 109.

Every Professor and every Lecturer shall:

(*a*) in respect of the lectures to be given by him, conform to the Regulations applicable to his Chair.

(*b*) give to the students attending his ordinary lectures assistance in their studies, by advice, by informal instruction, by occasional and periodical examination, and otherwise, as he may judge to be expedient. For receiving students who may desire such assistance, such stated times shall be appointed during the period in which he lectures, as he shall think fit to assign.

Every full-time Professor shall, so far as it is compatible with the other duties of his Chair, devote himself to research and the advancement of knowledge.

As the Commissioners had no means of estimating accurately either the amount of money necessary to meet the compensation payable under the Act, or the annual amount necessary to carry on the work of the University, especially with regard to the expense of the University Examinations, they found themselves obliged to leave the Statute incomplete in the matter of instituting Professorships in the University. They state in their report that at least one year's experience will be required, before they can determine whether the income of the University is sufficient to meet the stipends which should be attached to the Professorships necessary to enable the University to fulfil the functions of the University constituted by the Charter. They are, however, quite emphatic in the expression of their opinion that Professorships and Lectureships in the University itself, as distinct from the Professorships and Lectureships in the Constituent Colleges, are contemplated by the Charter. The inference is that, if at the end of a year the funds allow, they will proceed to institute Professorships and Lectureships in the University proper and make appointments thereto, and that, if the funds do not allow this course to be adopted, Parliament will have to be asked for a further grant. The Commissioners however, as we shall presently see, have appointed the clerical staff of the University and the teaching and other staffs of the Constituent Colleges.

Students.

Every person who shall have passed the Matriculation examination, shall have paid to the University the prescribed Matriculation fee, and shall have signed a declaration to the University in the prescribed form to observe and obey its statutes and regulations, shall be a matriculated student of the University.

Registers of the University.

A register of graduates in a prescribed form shall be kept, and shall contain the name and address of each graduate, the degrees which have been conferred upon him, the dates on which they were so conferred, and such other particulars as shall be prescribed. This Register shall be conclusive evidence of the right of every person whose name shall appear therein to the Degree therein stated to have been conferred upon him. There shall also be in a prescribed form registers of the Authorities of the University, of the Professors of the University, of the Lecturers of the University, and of other members of the University.

The Registrar.

Mr. Joseph M'Grath, LL. D., is appointed by the Charter to be the first Registrar of the University. Mr. M'Grath has been for many years one of the two Secretaries of the Royal University of Ireland. His salary in his new post is £1,000 a year. The salary of his successors is to be £500 a year, rising by annual increments of £25 to £700 a year.

The Registrar is a very important official. His duties, which are very clearly defined and are therefore more or less of the routine order, are nevertheless both intricate and comprehensive. It is his business, among other things, to keep the register of graduates and the other registers of the University; to provide for the safe custody of all such muniments, records, writings, and documents as may be entrusted to him,

and, when directed by the Senate, to lodge in a bank or in other custody muniments and securities of the University; to see to the publication of the lists of successful candidates at each University examination; to prepare the testimoniums for Degrees and the Diplomas and Certificates evidencing the other Academic Distinctions intended to be conferred; to have charge of the University buildings and to present to the Standing Committee an annual report as to their condition and as to any repairs, alterations, or additions that he shall be of opinion may be required; to superintend and control the keeping of the account-books of the University; to present once a year to the Finance Committee for submission to the Senate a statement of the income and expenditure of the University and also an estimate of the income and expenditure for the coming year; to check all accounts payable by the University; to supervise matriculation and other examinations at examination centers outside the Constituent or Recognized Colleges; to supervise the preparation and publication of the University Calendar; to be responsible for the summoning of all meetings and be the administrative officer for the carrying out of any resolutions adopted at such meetings; to appoint and dismiss servants for the care of the University buildings; and to conduct the correspondence of the University.

Clerks.

To assist the registrar in the discharge of his duties there are four clerks—a Chief Clerk, an Accountant Clerk, and two others. Besides assisting the Registrar, the Chief Clerk is the confidential clerk of the Senate, of the General Board of Studies, and of the Faculties. He has to attend all the meetings of these bodies, and of their committees, to record the attendance of members at all such meetings, and to keep the minutes of the proceedings. The salaries attaching to the clerkships are —Chief Clerk, £350 a year rising by yearly increments of £10 to £450; Accounting Clerk, £200 a year rising by yearly increments of £10 to £250; third Clerk, £150 a year rising by

yearly increments of £10 to £200; and fourth Clerk £100 a year rising by yearly increments of £10 to £150. Those appointed to each of those offices, respectively, are Mr. Alister P. M'Allister, M.A.; Mr. F. H. Wiber; Mr. Matthew F. Kane; and Mr. Alexander A. McCarthy.

Subjects of Study.

The subjects which shall respectively be studied for the several Degrees and other Academic Distinctions of the University shall be prescribed by Regulations. Approved courses of study may be pursued by a student either in the University or in a Constituent College or in a Recognized College or partly in the University and partly in one or more of the Constituent or Recognized Colleges or partly in one of the Constituent Colleges or Recognized Colleges and partly in another or others of them, or, in respect of such subjects of prescribed instruction as cannot conveniently be pursued in a College, or in respect of other special subjects, and in respect of Courses of Study for Post-Graduate students, in such other places as may be prescribed by Regulations.

Courses of study which may be so approved may consist of any Courses of prescribed instruction whether the same shall be Courses of lectures; Courses of catechetical instruction; Courses of clinical instruction in hospitals or other like institutions; Courses of practical work in laboratories, railway, manufacturing, or other workshops, works, or offices, or in mines, or on the open ground; Courses of research in any University or College, Public Office, or other Record office or Muniment room, library, museum, or other place, or amongst ancient or other monuments, whether any such University or other place be in the United Kingdom or in any other country; provided the same shall be undertaken or carried on by the direction or under the supervision of the prescribed professor or lecturer.

The Senate may accept the periods of study passed by students of the University at other Universities as equivalent to such parts of Approved Courses of Study as the Senate may by regu-

lation determine, and may accept particular Courses of Study in special subjects taken in other places by students who are pursuing Courses of Study in the University or in a Constituent College or in a Recognized College, as component parts of Approved Courses of Study, provided that the Senate is satisfied that the instruction given in such special subjects is adequate.

Courses of study proposed by a Constituent College for its own students must be approved by the Senate, and, in case of non-approval, the Senate shall by Regulations prescribe courses of study for that College. The Senate may also approve a course of study of a university type taken in a Recognized College as equivalent in part or in whole to an approved course of study taken at the University.

The duration of approved periods of study when pursued at the University or at a Constituent College shall be measured by the Terms of the University. The duration of a period of study when pursued elsewhere than in the University or in a Constituent College or Recognized College shall be prescribed by the Senate, but no such period shall be less than the average length of a Term of the University.

The Terms of the University.

There are three terms in each year, called respectively the Michaelmas Term, the Hilary Term, and the Trinity Term. The commencement and termination of the Terms shall be fixed by regulations.

Examinations.

Detailed instructions are given for the conduct of examinations. Examinations may be held in the University or in a Constituent College or in a Recognized College, or in any other place which the Senate may deem fit and convenient for this purpose.

The Matriculation Examination.

For all students who desire to enter the University there shall be a common Matriculation examination, except for those who are exempted. The subjects of study for this examination, the conditions for passing it, and other details in connection with it shall be proposed by the General Board of Studies, shall be submitted to the Academic Council of each Constituent College, and shall be prescribed by the Senate by Regulations made after consideration of the Report of the General Board of Studies and of the objections, if any, of the Academic Council of any Constituent College. The examination shall be conducted by such of the University Professors and University Lecturers in the Constituent Colleges as may be selected by the Senate for that purpose. If Assistant Examiners are required, they are to be appointed by the Standing Committee. The papers set in any subject for the Matriculation examination must be submitted to the Teachers of that subject in each of the Constituent Colleges, and are subject to the approval of the Teachers in that subject in at least two of the Constituent Colleges.

The students who may be exempted from this entrance examination are those who have already passed the Matriculation or any other examination of any University in Ireland or elsewhere, or any examination of any public educational authority in the king's dominions, provided that all such examinations are recognized by Regulations of the University as exempting from its own Matriculation examination.

Examinations subsequent to Matriculation.

For the examination of candidates for Degrees or for University Studentships, Scholarships, or other Prizes, at least one independent and extern examiner shall be appointed by the Senate in each subject or group of subjects of study. All such examinations shall be conducted by Professors of the University

and Extern Examiners, with such Lecturers of the University and Recognized Teachers as the Senate may appoint. The examination for Degrees of the University held in Constituent Colleges shall be conducted by such Professors and Lecturers of the College as the Senate shall appoint, in association with Extern Examiners. The Senate shall determine by Regulations the examinations passed by students of the National University at other Universities which shall be accepted as equivalent to particular examinations in the University. Examiners, including Extern Examiners, shall be appointed by the Senate annually. An Extern Examiner who has held office for three years shall not be eligible for re-appointment, until after such interval being not less than one year as the Senate may by Regulations prescribe. Extern Examiners shall be paid such remuneration as may be prescribed by Regulations. If a University Professor or University Lecturer attached to any Constituent College examines students other than those of the College, he is entitled to extra remuneration for so doing.

The following degrees may be conferred by the University:—

A. In the Faculty of Arts.

Bachelor of Arts (B. A.).
Bachelor of Music (B. Mus.).
Master of Arts (M. A.).
Doctor of Literature (D. Litt.).
Doctor of Music (D. Mus.).

B. In the Faculty of Philosophy and Sociology.

Doctor of Philosophy (D. Phil.).

C. In the Faculty of Celtic Studies.

Master of Celtic Studies (M. Litt. Celt.).
Doctor of Celtic Studies (D. Litt. Celt.).

D. In the Faculty of Science.

Bachelor of Science (B. Sc.).
Bachelor of Agricultural Science (B. Agr. Sc.).
Master of Science (M. Sc.).
Master of Agricultural Science (M. Agr. Sc.).
Doctor of Science (D. Sc.).

E. In the Faculty of Law.

Bachelor of Laws (LL.B.).
Doctor of Laws (LL. D.).

F. In the Faculty of Medicine.

Bachelor of Medicine (M. B.).
Bachelor of Surgery (B. Ch.).
Bachelor of Obstetrics (B. A. O.).
Bachelor of Science, Public Health (B. Sc., Public Health).
Master of Surgery (M. Ch.).
Master of Obstetrics (M. A. O.).
Doctor of Medicine (M. D.).
Doctor of Science, Public Health (D. Sc., Public Health).
Bachelor of Dental Surgery (B. D.S.).
Master of Dental Surgery (M. D. S.).

G. In the Faculty of Engineering.

Bachelor of Engineering (B. E.).
Bachelor of Architecture (B. Arch.).
Master of Engineering (M. E.).
Master of Architecture (M. Arch.).

H. In the Faculty of Commerce.

Bachelor of Commerce (B. Comm.).
Master of Commerce (M. Comm.).

The following Degrees shall be known as Primary Degrees:—

Bachelor of Arts; Bachelor of Music; Bachelor of Science; Bachelor of Agricultural Science; Bachelor of Medicine; Bachelor of Surgery; Bachelor of Obstetrics; Bachelor of Dental Surgery; Bachelor of Engineering; Bachelor of Architecture; Bachelor of Commerce.

To receive any Primary Degree a student must have pursued, after Matriculation, an approved course of study for at least nine terms in the subjects prescribed to be studied for such Degree, and must have passed at least two University examinations in those subjects, viz., the First University Examination

and the Degree Examination. The nine terms need not necessarily be consecutive. In the case of a candidate for a Primary Degree in Arts the Senate has power to remit, for grave cause of absence, one or two—but not more than two—terms. The Senate has also power to admit undergraduate students who have kept terms at another university, and to count the terms so kept as terms kept at the National University, provided that the other University has been approved for the purpose by the Senate, that the whole time of attendance at lectures or other courses of instruction is in every case not less than that which is required by the Statutes for obtaining a Degree, and that at least three terms have been kept in the National University.

To receive the Degree of Bachelor of Architecture a student must have pursued an approved course of study of at least nine terms, must also for a period of at least two years have been engaged in practical architectural work, making in all a period of five years from the date of Matriculation, and must have passed the prescribed examinations.

A student can be admitted to the Degree of Bachelor of Dental Surgery only at the end of a period of four years from the date of Matriculation, and during that period he must have pursued an approved course of study of at least nine terms, and he must also pass the prescribed examinations.

The Degrees of M. B., B. Ch., and B. A. O. shall be conferred only at the same time and after the same course of study. To be admitted to the final examination for these degrees a student must have completed the prescribed course of study in the Faculty of Medicine, extending over a period of at least five academic years from the date of his registration as a student of medicine by the General Medical Council, must have passed the prescribed examinations, and must have attained the age of 21 years. Further, these degrees can not be conferred upon any person who has not attended at the University or at one or more of its Constituent Colleges during at least three years the courses of study prescribed for such degrees. The Senate may accept, for not more than two years of the required five, courses of study pursued in any other University or School of Medicine recognized for this purpose by the Senate.

Higher Degrees.

To receive the degree of Bachelor of Laws a candidate must have received the degree of Bachelor of Arts at least two years previously, must have pursued an approved course of study in the Faculty of Law of at least nine terms, of which at least six shall be subsequent to his passing the examination for the Degree of B. A., and must have passed the prescribed examinations.

To receive the Degree of Bachelor of Science, Public Health, a candidate must have received the Degrees of M. B., B. Ch., and B. A. O. at least one year previously, must have pursued an approved course of study in the Faculty of Medicine, and must have passed the prescribed examination.

A candidate for the Degree of Master in any Faculty other than the Faculties of Arts, of Celtic Studies, and of Science, must have passed the examinations prescribed for the Degree, and either written and presented a satisfactory Dissertation, or complied with such conditions, and performed such other exercises, as may be prescribed for the purpose of qualifying for the Degree. Such candidate shall not, however, "be eligible to obtain any of the Degrees hereinafter mentioned until not less than the respective periods hereinafter specified shall have elapsed from the time of conferring on the candidate the Primary Degree in the same Faculty, that is to say:—

Master of Engineering, three years after Bachelor of Engineering.

Master of Architecture, three years after Bachelor of Architecture.

Master of Surgery, three years after Bachelor of Surgery.

Master of Obstetrics, three years after Bachelor of Obstetrics.

Master of Dental Surgery, three years after Bachelor of Dental Surgery.

Master of Agricultural Science, three years after Bachelor of Agricultural Science.

Master of Commerce, three years after Bachelor of Commerce.

Provided that the Degree of Master of Surgery or Master of Obstetrics may be obtained in two years by a Graduate in Medicine or Surgery who is also a Graduate in Arts or in Science." [6]

To receive the Degree of Master of Arts—

I. A Bachelor of Arts of at least one year's standing must, after graduation, have pursued for one year an approved Post-Graduate Course in Arts, must have written and presented a satisfactory Dissertation, based upon the work done or study pursued by him during the year, and must have performed such other exercises as may be prescribed to that end.

II. A Bachelor of Arts of at least two years' standing must, after graduation, have written and presented a satisfactory dissertation, must have passed a special examination for the Degree, and must have performed such other exercises as may be prescribed to that end.

To receive the Degree of Master of Celtic Studies—

I. A Bachelor of Arts of at least one year's standing must, after graduation, have pursued for one year a prescribed Post-Graduate course in Celtic Studies, must have written and presented a satisfactory Dissertation, based upon the work done or the study pursued by him during the year, and must have performed such other exercises as may be prescribed to that end.

II. A Bachelor of Arts of at least two years' standing must, after graduation, have written and presented a satisfactory Dissertation, must have passed a special examination for the Degree, and must have performed such other exercises as may be prescribed to that end.

To receive the Degree of Master of Science—

I. A Bachelor of Science of at least one year's standing must, after graduation, have pursued for one year in the Faculty of Science an approved Post-Graduate

[6] Statute for the National University of Ireland, Chapter XLIII, Section 4, pp. 39–40.

Course of study, must have written and presented a satisfactory Dissertation on the work done or study pursued during the year, and must have performed such other exercises as may be prescribed to that end.

II. A Bachelor of Science of at least two years' standing must, after graduation, have written and presented a satisfactory Dissertation, the subject of which shall have been approved by the Dean of the Faculty concerned and by the Board of Studies, must have passed a special examination for the Degree, and must have performed such other exercises as may be prescribed to that end.

The Degree of Doctor.

"A candidate shall not be eligible to obtain any of the Degrees hereinafter mentioned until not less than the respective periods hereinafter specified shall have elapsed from the time of conferring the Primary Degree mentioned, that is to say:—

Doctor of Literature, five years after Bachelor of Arts.

Doctor of Philosophy, five years after Bachelor of Arts.

Doctor of Celtic Studies, five years after Bachelor of Arts.

Doctor of Science, five years after Bachelor of Science or Bachelor of Arts.

Doctor of Laws, five years after Bachelor of Laws.

Doctor of Medicine, three years after Bachelor of Medicine.

Doctor of Science, Public Health, three years after Bachelor of Science, Public Health.

Doctor of Music, five years after Bachelor of Music.

Provided that the Degree of Doctor of Medicine may be obtained in two years by a Graduate in Medicine and Surgery who is also a Graduate in Arts or Science." [7]

In the Faculties of Arts, Celtic Studies, Philosophy, Science, Law, and Music, the Degree of Doctor shall be given only on

[7] **Statute for the National University of Ireland, Chapter XLIII, Section 8, p. 41.**

original work, which shall be supplemented by an examination, unless, in the judgment of the General Board of Studies, acting on the advice of examiners who are to be appointed by itself and who may or may not be members of the Faculty concerned, the examination, in view of the excellence of the original work submitted by the candidate, may be wholly or in part dispensed with. The work to be submitted by a candidate for the Degree of Doctor of Literature, of Celtic Studies, of Philosophy, or of Science must be a published work, which either shows original thought, or embodies such results of personal research as to be in the judgment of the examiners worthy of recognition by the University as adding to the sum of existing knowledge of the subject treated.

The work to be submitted by a candidate for the Degree of Doctor of Laws must be a contribution to the advancement of the study of Law or of the Science of Law, which in the judgment of the examiners is worthy of recognition by such Degree.

The Degree of Doctor of Medicine, or Doctor of Science, Public Health, may be conferred either after examination, or on the submission of published work embodying the results of personal observations or original research, which, in the judgment of the examiners of the Medical Faculty, appointed by the General Board of Studies, shall be considered satisfactory as a qualification for the Degree.

A candidate for the Degree of Doctor of Music must submit an original composition, of a form and structure to be prescribed by Regulations. If the work submitted by the candidate is approved by the examiners, he will be admitted to an examination in which he must answer in subjects to be prescribed by Regulations. There shall be, in addition, a practical examination at which the candidate will be required to perform certain prescribed pieces, and also to perform at sight, on certain prescribed instruments.

Other Recipients of Degrees.

Degrees may also be granted to persons who hold offices in the University or in the Constituent Colleges, as Professors, Lecturers, or otherwise; to Graduates of other Universities whom the University may decide to admit to Degrees of equal or similar rank; to students who shall have carried on independent research in the University or in a Constituent College; and to approved persons who shall be selected for Honorary Degrees.

Academic Distinctions.

In addition to Degrees, the University may confer Academic Distinctions. Diplomas in the Faculty of Arts may be granted to Matriculated Students of the University who have passed certain examinations, and Diplomas may also be granted in Public Health, Celtic Studies, Commerce, Journalism, Agriculture, Music, Applied Science, Education, Architecture, and Veterinary Hygiene. Certificates may under certain conditions be granted in Commerce and in Music.

Studentships.

Every year three Travelling Studentships, each of the annual value of £200 and tenable for three years, will be offered for competition among Graduates of the University of not more than three years' standing. Each of those valuable prizes is subject to the condition that the holder shall, during each of the three years, apply himself to research in the subject in which he obtained the studentship or in some cognate line of research approved of by the General Board of Studies. This research must be pursued outside of Ireland in such places as the Senate shall direct, and under the direction of a Professor of a University, or of some other person selected by the student himself and approved of by or for the Senate. A satisfactory detailed report of the work on which the student has been en-

gaged, and a satisfactory certificate from the person under whose direction it has been conducted, are conditions of the continuance of the studentship for a second and a third year. These studentships may be given for proficiency in subjects of secular education only, and must not be given in respect of any subject of religious instruction.

Fees.

The Senate may demand and receive such fees as it from time to time appoints.

Discipline.

For the due maintenance of good order and discipline within the University, the University shall make such Regulations as it may deem expedient in regard to the wearing of academical dress; the rendering of assistance and obedience to all persons in authority; the observance of decorum at the meetings of the University; the definition and determination of offences; the penalties on offenders; and the manner in which pecuniary penalties and fines shall be collected and disposed of.

Administration of Funds.

To guard against any possible corrupt use of the endowment or other funds of the University, the Charter provides that "except as aforesaid, and except by way of prize, reward, special grant, or remuneration for services rendered or to be rendered in the past, present, or future, respectively, the University shall not make any gift, division, or bonus in money unto or between any of its members." A similar inhibition is placed on each of the Constituent Colleges.

The Constituent Colleges: the Presidents.

Turning now from the Charter and the Statute of the University, we may survey, very briefly, the Charters and the Statutes of the Constituent Colleges.

Each College is to be a teaching body. Each has a President of its own. The President of University College, Dublin, named in the Charter to hold office for six years, is Denis Joseph Coffey, M. A., M. B., B. Ch. His salary and the salary of his successors is to be £1,500 a year, with residence, fuel, and light. Until an official residence has been provided for him he is entitled to £300 a year in lieu thereof. Any President after the first in any of the Colleges is to hold office until he shall have attained the age of 70.

The salary of the President of University College, Cork, is £1,200 a year, with residence, fuel, and light. The first President, named in the Charter, to hold office in accordance with the provisions of the Act, is Bertram Coghill Alan Windle, M. A., D. Sc., M. D., F. R. S.

The salary of the President of University College, Galway, is £800 a year, with residence, fuel, and light. In addition, if he is appointed a Professor, he is entitled to two-thirds of the Professor's salary and to all the fees payable to such Professor. The first President, named in the Charter, to hold office in accordance with the provisions of the Act, is Alexander Anderson, M. A., LL. D.

The powers and duties of each President are set forth in very full detail. Some of these have been already mentioned.[8] Amongst other things he has to reside in the College at least 210 days in each year.

Governing Bodies of the Colleges.

The first Governing Body of each Constituent College is named in its Charter, and is to hold office for three years and three months from 1st of November, 1909. That of University College, Dublin, consists of 30 persons; of University College, Cork, of 29 persons; of University College, Galway, of 26 persons. The future Governing Bodies are to be made up thus:—

[8] See *Catholic University Bulletin*, February, 1910, p. 98.

University College, Dublin:—The President, 1; Nominated by the Crown, 4; Appointed by the Senate of the University, 3; Professors of the College elected by the Academic Council, 6; Graduates of the University who are members of the College elected by those Graduates, 6; The Lord Mayor of the City of Dublin, 1; Elected by the Council of the County of Dublin, 1; Elected by the Members of the General Council of County Councils, 8; Co-opted, 4; in all, 34.

University College, Cork:—The President, 1; Nominated by the Crown, 3; Appointed by the Senate of the University, 2; Professors of the College elected by the Academic Council, 6; Graduates of the University who are members of the College elected by those Graduates, 4; The Lord Mayor of Cork, 1; The Mayor of Limerick, 1; The Mayor of Waterford, 1; Elected by the County Council of Cork, 1; Elected by the County Council of Waterford, 1; Elected by the County Council of Kerry, 1; Elected by the County Council of Limerick, 1; Elected by the Council Councils of Tipperary, 1; Co-opted, 4; in all, 28.

University College, Galway:—The President, 1; Nominated by the Crown, 3; Appointed by the Senate of the University, 4; Professors of the College elected by the Academic Council, 4; Graduates of the University who are members of the College elected by those Graduates, 4; Elected by the County Council of Galway, 1; Elected by the Urban District Council of Galway, 1; Elected by the County Council of Leitrim, 1; Elected by the County Council of Mayo, 1; Elected by the County Council of Roscommon, 1; Elected by the County Council of Sligo, 1; Elected by the County Council of Clare, 1; Co-opted, 3; in all, 26.

The Governing Body of each College possesses as regards the College powers somewhat analogous to those possessed by the Senate of the National University as regards the University. One particular power is to establish, maintain, or license halls of residence or other places for the residence of students. In this connection each Governing Body shall appoint two or more Deans of Residence and one or more Lady Superintendents as Officers of Residence, and shall require every student of the

College to enter under such one of these Officers of Residence, subject to the direction of his parents or guardians, as he may choose. These Officers of Residence shall exercise supervision over the general conduct of the students outside the precincts of the College, and shall see that students not living with parents or guardians are in a hostel or lodging house recognized by the College.

The Academic Councils.

The Academic Council of each College consists of the President and the Professors of the College, with such Lecturers of the College as may be co-opted by the President and Professors. Among the functions of the Academic Council the following may be particularized:—

(*a*) To elect representatives on the Governing Body.

(*b*) To manage and carry out the curriculum, instruction, and education afforded by the College.

(*c*) To make recommendations for the Scholarships and other Prizes of the College.

(*d*) To regulate and carry out the discipline of the students of the College.

Faculties in the Colleges.

University College, Dublin, has eight Faculties, namely, Arts; Philosophy and Sociology; Celtic Studies; Science, including Technology and Agriculture; Law; Medicine; Engineering and Architecture; and Commerce.

University College, Cork, has seven Faculties, namely, Arts, including Philosophy and Journalism; Celtic Studies; Science, including Technology and Agriculture; Law; Medicine; Engineering and Architecture; and Commerce.

University College, Galway, has six Faculties, namely, Arts, including Philosophy; Celtic Studies; Science; Law; Medicine; and Engineering.

Officers of the Colleges.

In addition to Professors, Lecturers, Assistants, and Demonstrators, University College, Dublin, has as officers a Registrar, a Secretary (and Bursar), and a Librarian; University College, Cork, a Registrar, a Secretary, and a Librarian; and University College, Galway, a Registrar, a Bursar, and a Librarian. Minute instructions are given for the duties to be discharged by each of those officers.

Scholarships, Prizes, and other Rewards.

Part of the annual income of each College must be allocated by the Governing Body for the provision of Scholarships, Prizes, and other Rewards. In the Colleges at Cork and Galway a specified sum has also to be set aside each year for the payment of Pensions to retired Presidents, Professors, and other officers of the College.

Lists of Offices, Officers, and Salaries.

The Professors, Lecturers, and other officers who have been so far appointed in the Constituent Colleges, with the yearly salaries attached to their offices, are the following:—

University College, Dublin.

*Professorship of Greek, Rev. Henry Browne, S.J., M.A., £600; *Professorship of Latin, Mr. P. Semple, M.A., £700; *Professorship of Mathematics, Mr. H. C. M'Weeney, M.A., £700; *Professorship of English Literature, ——, £500; *Professorship of English Language and Philology, Rev. George O'Neill, S.J., M.A., £400; *Professorship of French and Romance Philology, M. Edouard Cadic, D.Litt., £500; *Professorship of History, Mr. John M. O'Sullivan, M.A., Ph.D., £500; *Professorship of the Theory and Practice of Education, Rev. T. Corcoran, S.J., B.A., £400; *Professor-

ship of Ethics and Politics, Rev. M. Cronin, D.D., M.A., £500; *Professorship of Logic and Psychology, Rev. J. Shine, M.A., £400; *Professorship of Metaphysics, Mr. W. Magennis, M.A., £700; *Professorship of Celtic Archæology, Mr. R. A. Stewart Macalister, M.A., F.S.A., £600; *Professorship of Early (including Mediaeval) Irish History, Mr. John Mac Neill, B.A., £600; *Professorship of Early (including Mediaeval) Irish Language and Literature, Mr. Osborn Bergin, M.A., Ph.D., £600; *Professorship of Modern Irish Language and Literature, Mr. Douglas Hyde, M.A., LL.D., £600; *Professorship of Chemistry, Mr. Hugh Ryan, M.A., D.Sc., £750; *Professorship of Geology, Mr. Henry J. Seymour, B.A., £500; *Professorship of Experimental Physics, Mr. J. A. M'Clelland, D.Sc., £800; *Professorship of Mathematical Physics, Mr. Arthur W. Conway, M.A., D.Sc., £600; *Professorship of Zoology, Mr. George Sigerson, M.D., £600; *Professorship of Anatomy, Mr. E. P. M'Loughlin, M.B., £800; *Professorship of Physiology and Histology, Mr. B. J. Collingwood, M.D., £700; *Professorship of Pathology and Bacteriology, Mr. E. J. M'Weeney, M.D., £600; Professorship of Hygiene and Medical Jurisprudence, Mr. J. M. Meenan, M.D., £250; Professorship of Materia Medica and Therapeutics, Mr. Martin Dempsey, M.D., £200; Professorship of Medicine, Sir Christopher Nixon, Bart., M.D., £250; Professorship of Midwifery and Gynaecology, Mr. Alfred Smith, M.B., F.R.C.S., £200; Professorship of Surgery, Mr. J. S. McArdle, M.Ch., F.R.C.S., £300; Professorship of Jurisprudence and Roman Law, Mr. James A. Murnaghan, LL.D., £250; Professorship of Constitutional Law and the Law of Public and Private Wrongs, Mr. J. G. Swift MacNeill, K.C., M.P., £250; Professorship of the Law of Property and of the Law of Contracts, Mr. Charles F. Doyle, K.C., £250; *Professorship of Civil Engineering, Mr. Pierce F. Purcell, M.A., M.A.I., £600; *Professorship of the National Economics of Ireland, Mr. Thomas M. Kettle, B.A., M.P., £500; *Professorship of Political Economy, Rev. T. A. Finlay, S.J., M.A., £500; Professorship of Architecture,

Sir Thomas Drew, LL.D., £200; Professorship of Commerce, Mr. Charles H. Oldham, B.A., £400; *Lectureship in German, Mrs. M. M. Macken, M.A., £300; Lectureship in Accountancy, ——, £150; Lectureship in Banking and Finance, ——, £100; *Lectureship in Physics, Mr. J. J. Dowling, M.A., £300; *Lectureship in Botany, Mr. J. Bayley Butler, M.A., £350; Lectureship in Modern Irish History, Miss Mary Hayden, M.A., £250; Lectureship in Ophthalmology, Mr. L. Werner, M.B., £50; *Lectureship in Pure Mathematics, Rev. M. F. Egan, S.J., M.A., £300; Lectureship in Dental Mechanics, Mr. J. L. Potter, L.D.S., £50; Lectureship in Dental Surgery, Mr. E. Sheridan, F.R.C.S., L.D.S., £50; *Lectureship in the Italian and Spanish Languages and Literatures, Miss M. Degani, £300; Lectureship in Eastern Languages, Rev. P. Boylan, M.A., £200; Lectureship in Special Pathology, Mr. M. W. Crofton, M.D., £250; Lectureship in Irish Language, ——, £150; Lectureship in Welsh, Mr. J. Lloyd Jones, M.A., £150; Registrarship (this office must be filled by a Professor or Lecturer of the College), Mr. Arthur W. Conway, M.A., D.Sc., £100; *Secretaryship and Bursarship, Mr. J. W. Bacon, M.A., £300 rising by annual increments of £20 to £400, with residence, fuel, and light; *Librarianship, Mr. D. J. O'Donoghue, £200.

University College, Cork.

Professorship of Archæology, Mr. B. C. A. Windle, M.A., D.Sc., M.D., F.R.S., £100; *Professorship of English, Mr. W. F. P. Stockley, M.A., £450; *Professorship of Greek, Mr. C. H. Keene, M.A., £450; *Professorship of History, Mr. P. J. Merriman, M.A., £450; *Professorship of Irish Language and Literature, Rev. Richard Henebry, Ph.D., £450; *Professorship of Latin, Mr. J. P. Molohan, M. A., £500; *Professorship of Mathematics, Mr. A. H. Anglin, M. A., £500; *Professorship of Philosophy, Mr. G. J. Stokes, M.A., £450; *Professorship of Romance Languages, Mr. W. F. T. Butler, M.A., £450; *Professorship of Botany and Agriculture, Major H. Cummins, M.D., £350; *Professorship of Chemistry, Mr. A. E.

Dixon, M.D., £600; *Professorship of Geology and Geography, Mr. Isaac Swain, B.A., £350; *Professorship of Physics, Mr. W. Bergin, M.A., £600; *Professorship of Zoology, Mr. M. Hartog, D.Sc., £550; Professorship of Jurisprudence, ——, £150; Professorship of Law, ——, £150; *Professorship of Anatomy, Mr. D. P. Fitzgerald, M. B., £600; Professorship of Medicine, Mr. W. E. Ashley Cummins, M.D., £200; Professorship of Obstetrics and Gynaecology, Mr. H. Corby, M.D., £200; *Professorship of Pathology, Mr. A. E. Moore, M.B., £500; *Professorship of Physiology, Mr. D. T. Barry, M.D., £600; Professorship of Surgery, Mr. C. Yelverton Pearson, M.D., £250; Professorship of Therapeutics, Mr. J. Dundon, M.D., £100; *Professorship of Civil Engineering, Mr. C. W. O'D. L. Alexander, £600; *Professorship of Economics and Commerce, Mr. Timothy Smiddy, M.A., £450; Lectureship in German, Miss Mary Ryan, M.A., £150; Lectureship in History of Education, Mr. Eugene P. Mac Sweeney, £50; *Lectureship in Methods of Education, Miss Elizabeth M. O'Sullivan, £150; Lectureship in Modern Irish, Mr. Eamon O'Donoghoe, £150; Lectureship in Music, Mr. F. St. J. Lacy, A.R.A.M., £50; Lectureship in Philosophy, Rev. Edwin F. Fitzgibbon, O.S. F.C., B.A., Ph.D., £150; *Lectureship in Mathematical Physics, Mr. Matthew Conran, M.A., £250; Lectureship in Hygiene, Mr. D. D. Donovan, L.R.C.S., £50; Lectureship in Materia Medica, Mr. J. Dundon, M.D., £50; Lectureship in Medical Jurisprudence, Mr. P. T. O'Sullivan, M. D., £50; Lectureship in Mental Diseases, Mr. J. J. Fitzgerald, M. B., £50; Lectureship in Ophthalmology, Mr. A. W. Sandford, M.D., £50; Lectureship in Architecture, Mr. A. Hill, B.E., £50; Lectureship in Electrical Technology, Mr. P. E. Belas, B.A., £50; Lectureship in Accounting, Mr. A. J. Magennis, A.S.A.A., £50; Registrarship (this office must be filled by a Professor or Lecturer of the College), Mr. W. F. T. Butler, M.A., £100, with residence, fuel, and light; *Secretaryship and Bursarship, Mr. Henry Clifton, M.A., £200, rising by annual increments of £10 to £250; *Librarianship, Mr. J. Fawcett, £200.

University College, Galway.

*Professorship of Modern Irish Language and Literature, Mr. Thomas O'Maille, M.A., Ph.D., £300; Professorship of Celtic Philology, ——, £150; *Professorship of Greek, Mr. R. K. M'Elderry, £350; *Professorship of Latin, Mr. C. Exon, £350; *Professorship of Mathematics, Mr. W. A. Houston, £350; *Professorship of Physics, Mr. Alexander Anderson, M.A., LL.D., £350; *Professorship of History, English Literature, and Mental Science, Mr. W. F. Trench, M.A., £350; *Professorship of Chemistry, Mr. A. Senier, Ph.D., £350; *Professorship of Natural History, Geology, and Mineralogy, Mr. R. J. Anderson, £350; *Professorship of Civil Engineering, Mr. E. Townsend, M.A., D.Sc., £350; *Professorship of Modern Languages, Mr. V. Steinberger, M.A., £350; *Professorship of Anatomy and Physiology, Mr. J. P. Pye, M.D., £350; Professorship of Jurisprudence and Political Economy, ——, £150; Professorship of English Law, Mr. J. M. Sweetman, £150; Professorship of Medicine, Mr. J. I. Lynham, M.D., £150; Professorship of Surgery, Mr. W. W. Brereton, £150; Professorship of Obstetrics and Gynaecology, Mr. R. J. Kinkead, B.A., M.D., £150; Professorships of Materia Medica and Pharmacy, Mr. N. W. Colohan, M.D., M.Ch., £150; Lectureship in Electrical Engineering, Mr. J. Griffiths, B.Sc., £120; Lectureships in Medical Jurisprudence and Hygiene, Mr. R. J. Kinkead, B.A., M.D., and Mr. A. Senier, Ph.D., £20 each; Lectureship in Fever Cases, Mr. N. W. Colohan, M.D., M.Ch., £20; Registrarship (the Registrar, the Bursar, and the Librarian must be selected from the Professors and Lecturers of the College), Mr. E. Townsend, M.A., D.Sc., £75, with residence, fuel, and light; Bursarship, Mr. J. I. Lynham, M.D., £75; Librarianship, Mr. V. Steinberger, M.A., £75.

Those offices marked thus * are full-time appointments; the others are not. Offices with no name attached are, so far as

I am aware, not yet filled. It should be remembered that in University College, Galway, the Professors and Lecturers who held office on the 30th of September, 1908, are entitled to Class Fees as well as Salaries.

To arrive roughly at the equivalent of any of these salaries in American dollars the amount may be multiplied by 5: to arrive at the true value this product should be multiplied again by 2, in order to equalize the ratio between a country like Ireland, where commodities are comparatively cheap in terms of money, and a country like the United States, where money is admittedly cheap in terms of commodities. In fixing the ratio I am guided by my experience in Dublin and Washington. Thus the true American value of President Coffey's position is 1,800 x 5 x 2 = 18,000 dollars per annum.

Conclusion.

There are a thousand and one other points on which, *spatiis exclusus iniquis,* I have been unable to touch. Enough, however, has perhaps been said to illustrate the difficulties that lay before the framers of the Act and the Charters and their courage and skill in overcoming them. It is obvious also that a herculean task confronted the Commissioners in the drawing up of the Statutes. As one sees how carefully they provided for every contingency, one is lost in admiration of their forethought, their ability, and their broad-mindedness. It will not be their fault if the University is not a splendid success.

The salient points that struck me, as I read through the various bulky documents which I had to study, were that the new academic scheme in Ireland is frankly, openly, and undisguisedly co-educational; that the University and the Colleges will be from the start largely under lay control, and will probably be increasingly so; that the studies will be entirely secular, unless by private enterprise religious teaching is brought in; that a distinct novelty is introduced in giving to popular representative bodies like city, urban, and county councils a

voice in the government of the Constituent Colleges; that another novelty is that of adopting the system so well known in America of giving credit for studies pursued, terms kept, and examinations passed in other Universities; that the machinery provided for the management of the University and its dependent but autonomous colleges, though cumbersome, is by no means chaotic; that while the olden *litterae humaniores* are to be splendidly taught, special stress is to be laid, in accordance with modern needs and ideas, on practical scientific and commercial studies; that research work, for which there were but few opportunities in the Royal University, is to be a distinguishing feature of its successor; that the excellence and high standard of Irish University degrees is to be maintained; that Professors, Lecturers, and other officials, as well as being reasonably paid, are given, under conditions that are not onerous, undoubted security of tenure in their positions; and that every precaution is taken for safe, sane, and pure administration.

Among the difficulties which I foresee will be that of standardizing the teaching as between the University and the different Constituent Colleges, between the Constituent Colleges *inter se,* and between them and the Recognized Colleges. This was obviously in the mind of the Commissioners when they inserted a special chapter in the University Statute on the subject. It is, however, a difficulty which with due care and attention may be overcome.

There is also the question of the insufficiency of endowment, to which reference has been already made.[9] That the matter is a serious one has been abundantly shown. It would be a pity—nay, it would be nothing short of a scandal—if Parliament did not at the outset, by a further grant of public funds, place the University and all its Constituent Colleges on such a financial basis as to allow them to exercise the widest powers for the improvement of education in Ireland. To do so will be only a small instalment towards the righting of many Irish educational wrongs.

[9] See *Catholic University Bulletin,* February, 1910, pp. 102–106.

As a final word I may be permitted to say, that, looking at the subject in a broad and comprehensive way, I am filled with hope for the effect likely to be produced on the Ireland of the future by the establishment of this twentieth-century University.

P. J. Lennox.

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NOTES ON EDUCATION.

Religious Readers.—*Continued.*

However useful text-books may be, whether in the form of religious readers or of catechisms, the Catholic Church has always insisted that faith comes by hearing. No text-book can ever take the place of oral instruction in the teaching of religion. If this be true of the adult, it is preëminently true of the child. Nevertheless, the text-book has its legitimate function to perform and it should be so constructed as to perform this function efficiently and its method should harmonize with that employed in the oral instruction which should precede and accompany it in every stage of the child's development. But this does not mean that the oral instruction is identical in matter and form with that contained in the text-book. On the contrary, one should be the complement of the other. The oral instruction of young children must of necessity proceed by means of question and answer, but this by no means justifies the conclusion that the text-book on religion should take on the form of question and answer.

Dr. Scannell, in an able article on Christian Doctrine in the *Catholic Encyclopedia,* says: "Oral instruction by means of question and answer has occupied a prominent place in the scholastic method of moral and religious teachers of all countries and of all ages. The Socratic dialogues will occur to everyone as brilliant examples. But many centuries before Socrates' day this method was practiced among the Hebrews. . . . . Proselytes were carefully instructed before being admitted to become members of the Jewish faith. The regular instruction of children began when they were twelve years old. Thus we read of Christ 'in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard Him were astonished at His wisdom and His

answers.' During His public life He frequently made use of the catechetical method to impart instruction: 'What think ye of Christ? Whose Son is He?' 'Whom do men say that the son of man is? . . . . Whom do you say that I am?', etc."

It should be observed that the catechetical method here alluded to is diametrically opposed to that employed in our modern catechisms. Our Saviour's questions were more like those of Socrates; they were calculated to call forth the thought and belief of His disciples in their own words. His was a method of drawing out and developing the content of the disciple's mind. Socrates never dictated the answer to one of his own questions. He asked the questions; His disciples answered them. The same is true of Christ. He asks His disciples questions to compel them to see the inevitable conclusion of a premise, the strict fulfilment of a prophecy, or the practical application of some doctrine that He taught. When, instead of this, we formulate the answer to our own question and compel the child to memorize it, we are giving him the letter of the law, which killeth, instead of the spirit which giveth life. The rabbinical school followed this method and the deplorable consequences to which it led are well known.

If questions are employed in the text-book for a young child, they should be of such a character as to help the child to master the thought contained in an uninterrupted story. In most cases, however, it is preferable that the catechist should ask the questions in his own way. He can thus follow up the thought of the child and secure better results than may be attained by any set of rigid questions printed in the text-book. Dr. Scannell, on a later page of the article from which we have just quoted, says: "A good catechism should conform strictly to the definition given above. That is to say, it should be elementary, not a learned treatise of dogmatic, moral, and ascetical theology; and it should be simple in language, avoiding technical expressions as far as consistent with accuracy." Thus far there will be few to quarrel with Dr. Scannell's statement, but he continues: "Should the form of question and answer be maintained? No doubt it is not an interesting form for grown-

up persons; but the children prefer it because it lets them know exactly what they are likely to be asked. Moreover, this form keeps up the idea of a teacher and a disciple, and so is most in conformity with the fundamental notion of catechizing."

Obviously, Dr. Scannell here confuses the function of the text-book with that of the teacher. The text-book should furnish the information which will enable the pupil to answer the teacher's questions, but it should not usurp the place of the teacher. Moreover, there will be many who will totally disagree with his statement that the children prefer the question and answer form. The children love above all things a connected, simple story, and it is only out of this form that they are enabled to derive clear concepts of the matter in hand. The question and answer form appeals only to children who rely exclusively on memory and shirk the burden of thinking, or to those children who are afraid of their teacher and who, in consequence, do not dare to reveal their own thoughts lest they should be held up to ridicule.

There is another statement in this article that runs counter to the best catechetical methods of the past and of the present. "In some countries religious instruction forms part of the daily curriculum, and is mainly given on week days by trained teachers. Where this is the case it is not difficult to secure that the children shall learn by heart some official text-book. With this as a foundation the priest (who will by no means restrict his labors to Sunday work) will be able to explain and illustrate and enforce what they have learned by heart. The teachers' business will be chiefly to put the catechism into the child's head; the priest must get in into his heart." This is an inversion of the natural order. It is a method that runs counter to the fundamental laws of mental development. To memorize what is not understood is at all times a difficult task, because the truth thus memorized is not assimilated and must be held in the mind as a foreign element. But the child's difficulty is not the worst feature of this method. Erroneous notions attach themselves to what is not understood and prevent a subsequent understanding of the matter. We have dealt with

this subject extensively in earlier articles. Archbishop Messmer denounces this method in unsparing terms in his work on Spirago's method, which we quoted in the last number of the *Bulletin.*

Apart from the points which have been here referred to, Dr. Scannell's article is an admirable presentation of the whole subject and it is calculated to render great assistance to the army of devoted men and women who are engaged in the work of teaching catechism in our parochial schools and Sunday Schools throughout the English speaking world.

Many attempts have been made in recent years to bring the methods of teaching religion into harmony with the laws of genetic psychology. This is particularly the case throughout Germany. It is worthy of note, however, that this movement has at the same time served to bring the present method of teaching catechism into conformity with the best catechetical traditions in the Catholic Church. However the proposed systems differ in details there is practical agreement in fundamentals. The Herbart-Ziller system, so strongly endorsed by the editor of the *Katechetische Blätter,* insists that the matter be so arranged that the topics be presented together which are essentially one. In this way, each item of knowledge that is mastered should prove an effective help to the child in the acquisition of each subsequent item. The process should be in concentric circles. A second fundamental characteristic of this method is its insistence upon the three formal steps: Presentation, Explanation, and Application. There is added to this, but as a less important feature, a short Preparation before the Presentation together with Combination, that is, a gathering together of the threads of thought after Explanation.

In the Munich School the *instruction never begins with the catechetical questions.* The aim is to capture the child's interest at the very beginning and to hold his attention throughout. In this method the instruction always begins with a story from life or from the Bible, with a catechetical, Biblical, or historical picture, with a point of liturgy, Church History, the lives of the saints, or some such objective lesson. The catechist

then proceeds to evolve from the lesson the concepts which he is intent on developing, after which he proceeds to combine these concepts into the doctrine of the catechism and to make the formal applications of the truth to the life of the child.

The material for the presentation may be taken at random, but evidently there would be a large gain for the child and for the teacher if the material suitable for this exercise were culled from the Bible and Church History and nature and woven together into organic unity in the reader which we place in the children's hands. This seems to be demanded by the psychology of the situation and it would also serve to bring our method into closer agreement with that employed by Christ Himself and by the Fathers of the Church.

St. Augustine, in his *De Catechizandis Rudibus,* recommends the practice of beginning the instruction of converts with a connected narrative of the chief events in the history of God's dealings with man. This should embrace the Old and New Testaments and the History of the Church brought up to date, however meagre the outline. From this, according to him, we should proceed to evolve the fundamental doctrines of Christianity.

Our Lord counted on the main facts of the Scriptures and the prophecies being familiar to His hearers and His discourses were made up largely of the second exercise, that is, evolving the doctrinal and moral lessons from the Scriptures and from the simple natural phenomena familiar to His hearers. He constantly referred to the Prophets or to some type or figure in the Old Testament and pointed to its fulfilment in His own life. Or, calling attention to some natural phenomenon, He illustrated a spiritual truth which He would impress upon His hearers.

Catechists of every school will agree with Dr. Scannell when he says, under the head of Practical Catechetics, in his article in the *Catholic Encyclopedia:* "The teacher should endeavor to influence the child's heart and will and not be content with putting a certain amount of religious knowledge into its head; for, as Aristotle would say, the end of catechizing is not knowl-

edge, but practice. Knowledge, indeed, there must be, and the more of it the better in this age of widespread secular education; but the knowledge must lead to action."

It is evident from all that has been said that, in the first two grades of the primary school, at least, the matter and method required for the best religious instruction are at the same time eminently suitable for the child's reader. Moreover, combining the work of reading with that of religious instruction not only saves time for the child, but ministers to the most urgent need of his unfolding life, that is, unity. We do not agree with the spirit of Dr. Scannell's remark that in teaching religion "both teacher and child must realize that they are engaged in a religious work, and not in one of the ordinary lessons of the day." Everything that the child learns at this stage of his development should be reduced to practice as soon as possible, for it is only in the practical application of the truth that it is rendered fecund in the child's mind. He should, therefore, be led to realize from the very beginning that whatever he does, whether he eats, or drinks, or plays, or sleeps, his action should be animated by a religious spirit. To separate out religion as a thing apart, to take its place side by side with the other branches, is the root of the very evils of which Dr. Scannell complains. It is this procedure that is responsible, in large measure, for the Catholic so often met with in our day who will go to Mass on Sunday and when he reaches his office Monday morning is careful to forget all about the Sunday sermon. In fact, the thought of blending religion with business seems to him grotesque, and whatever his public protestations may be, he proceeds to act on the maxim that "business is business."

The chief problem before us, then, in the development of a suitable Catholic reader, is to select the right material and to organize it in the right way. The connected historical narrative recommended by St. Augustine is unquestionably the right procedure when dealing with adults, and probably when dealing with the older children, but the child has little need of historical sequence and he is wholly unable to handle so large

an array of materials in one uninterrupted narrative. Separate instances and short biographical sketches must be taken from this record and woven into the child's experience. In this way only can he assimilate the truths and grow to a mental and moral stature that will enable him to follow a strict historical development.

If we cannot fall back on the historical sequence of events in the story of Christianity, upon what shall we rely in the selection of our material? Evidently, in this the little child must lead us. What materials does he need in the upbuilding of his mental structures, and what moral lessons is he prepared for? When this is clear, it should not be difficult for us to select the materials for Presentation.

Dr. Henseling of Leipzig contributes a very valuable study on this subject in a recent number of the *Zeitschrift für pädagogische Psychologie,*[1] under the title "Erfahrungen über die Stellung der Schulkinder zur religiösen Tradition," from which we quote the following account of a lesson given by the author to children in the third grade to whom he had told the story of our Lord's life with more or less detail. The lesson is divided into two parts. In the first the children are asked to imagine the presence in their midst of one who had never heard of Our Lord. Then each child was required to state what story about our Lord he would tell to the stranger and to give the reasons for his choice of story in the fewest words possible. This lesson is calculated to develop the logical consequences of the events narrated from the life of Our Saviour, but the lesson had better be given in the words of Dr. Henseling, or, rather, in the simple statements of the children gathered around him to whom he yields the rostrum for the moment.[2]

[1] 11. Jahrgang, Heft 1. s. 42.

[2] Many men as yet know nothing of the Lord Jesus. Imagine that such a man were here with us! Each one of you shall tell him a story!—Now, let each one of you tell me which story he would relate under those circumstances: Why, precisely, that story!—Hans R.: "How Jesus was born—since one cannot begin in the middle of things." Heinrich B.: "Jesus in the temple — —." Walter H.: "The Wise Men from the East—that is the next story." Wilhelm B.: "How Jesus healed the man with the palsy." Gerhard W.: "I will tell him

"Viele Menschen wissen noch nichts von dem Herrn Jesus. Denkt, ein solcher Mensch Wäre jetzt hier! Jeder soll ihm eine Geschichte erzählen!—Nun soll mir jeder sagen, welche Geschichte er da erzählen will und: warum grad die!—Hans R.: 'Wie Jesus geboren wurde—man kann doch nicht so aus der Mitte heraus anfangen.' Heinrich B.: 'Jesus im Tempel—' Walter H.: 'Die Weisen aus dem Morgenlande—das ist die nächste Geschichte.' Wilhelm B.: 'Wie Jesus den Gichtbrüchigen heilt.' Gerhard W.: 'Ich will ihm erzählen: Wie Jesus den Sturm stilt—damit er weiss, dass Herr Jesus was kann.' Ernst P.: 'Der reiche Fischzug—damit er weiss, dass der Herr Jesus mehr kann als andere Menschen.' Heinrich B.: 'Ich Möchte gern erzählen von Jesus Kreuzigung—weil er so viel ausgehalten hat; was sie alles mit ihm gemacht haben!' Herbert S.: 'Die Hochzeit zu Kana—weil er aus dem Wasser Wein gemacht hat.' (Vergnügtes Lächeln bei vielen!) Herbert F.: 'Die Hochzeit zu Kana—weil er das erste Wunder getan hat.' Paul F.: 'Jesus stilt den Sturm—weil das Wunder niemand tun kann.' Walter F.: 'Wie Herr Jesus auf dem Wasser gelaufen ist—weil, das können nicht so viele Leute, das kann

how Jesus stilled the storm.—From this he will understand that Jesus has power." Ernst P.: "The draft of fishes.—From this he will understand that the Lord Jesus can do more than other men." Heinrich B.: "I would like to tell about the crucifixion of Jesus--because He suffered so much; all that they did to Him." Herbert S.: "The wedding feast of Cana.—Because He made wine out of water." (Amused giggling on the part of many of the children.) Herbert F.: "The wedding feast at Cana.—Because He worked His first miracle." Paul F.; "Jesus stilled the storm.—Because no one can work this miracle." Walter F.: "How Jesus ran on the water.—Because so many people cannot do this; only the Lord Jesus can do this." Hermann Th.: "Where Jesus was before the judge.—Because He then knew that the Pharisees hated Him." Erhard D.: "How Jesus was crucified.—Because the man did not know that Jesus had lived." And then: "Where Jesus healed the ear of the servant.—Because no body could do this." Hans R.: "But if we tell the man the story he will not believe a bit of it."—Yes, many a one has said that when the story of the Lord Jesus was told to him, but many others have wished to hear more about the Lord Jesus; and then they have taken the Book and have read the entire story, and many have then said: I also will be a Christian. And while the Lord Jesus still lived the people told many wonderful stories about Him. And there also came many and asked the Lord: "Lord, give us a sign that we may believe in thee." Jesus sent them home and neither did He work a miracle for King Herod. What He appreciated was a pure heart.

doch bloss der Herr Jesus.' Hermann Th.: 'Wo Jesus vor Gericht war—weil er dann weiss, dass die Pharisäer Rache an ihm hatten.' Erhard D.: 'Wo Jesus gekreuzigt wird—weil der Mann doch nicht weiss, dass Jesus schon gelebt hatte.' Und dann: 'Wo Jesus dem einen Knecht has Ohr wieder heilt —weil das niemand kann.' Hans R.: 'Aber wenn wir nun dem Mann die Geschichte erzählen, da glaubt er's doch gar nicht!'—Ja, das hat auch schon mancher gesagt, als ihm von dem Herrn Jesus erzählt wurde. Viele andere aber wollten noch mehr von dem Herrn Jesus hören: und dann haben sie das Buch genommen und haben alle die Geschichten gelesen, und viele haben dann gesagt: Ich will auch ein Christ werden! Und als der Herr Jesus noch lebte, da erzählten die Leute schon viele wunderbare Geschichten von ihm. Da kamen auch manche und baten den Herrn: 'Herr tue uns ein Zeichen, so wollen wir an dich glauben!' Jesus hat sie heimgeschickt und auch dem König Herodes hat er kein Wunder vorgemacht. Ihm kommt's auf andere Dinge an: ein reines Herz.—"

The imitative instinct is very strong in children and the Doctor here acted very wisely in appealing to it. The precocious child in the group alone felt the difficulty that there would be in the stranger's way in believing the stories of the miracles and events in Jesus' life. This is not a child's attitude; it seldom crops out before the eighth or ninth year and frequently not until several years later. But there is usually one or another of this type of child to be found in every class where the children are more than eight years old, and his doubts, like those of St. Thomas, the apostle, if wisely handled, may be made to strengthen the faith of the others and to prepare them against the day of trial. The appeal is here made to Church History, and it is one of the main uses that should be made of the facts of Church History when dealing with classes of young children, and, indeed, this argument never loses its cogency. The cloud of witnesses will always strengthen the faith of the weak. It is easy to believe what multitudes of others have believed. It is when we imagine ourselves alone in our beliefs that the strength of our faith is

tested. But, we have broken into the midst of Dr. Henseling's lesson. After his comment, he turned immediately to the children and helped them to make the practical Application.[3]

"Und nun denkt einmal, der Herr Jesus käme zu uns ins Zimmer und sagte: Nun soll mir jeder von euch eine Bitte sagen! Um was würdet ihr denn bitten?—Heinrich B.: 'Ich täte sagen: Lass mich fromm werden, dass ich ein reines Herz bekomme!' Walter L.: 'Gesundheit.' Herbert S.: 'Ein Pferd.' Hermann Th.: 'Wenn ich, dass hier jetz ein recht grosser Haufen Gold läge.' Erhard D.: 'Langes Leben.' Ernst P.: 'Gesundheit!' Gerhard H.: 'Dass ich in Himmel komme.' Walter H.: 'Kann sich noch nicht entschliessen.' Hans P.: 'Dass ich in Himmel komme; und Recht langes Leben.' Herbert Z.: 'Dass ich in Himmel komme.' Herbert F.: 'Recht langes Leben.' Paul G.: 'Das ich nicht alt werde —nu ja, das is doch nischt.' Gerhard W.: 'Ich möchte fromm werden; frommes Herz!' Hans R.: 'Dass ich in den Himmel komme.' Herbert K.: 'Dass ich fleissig werde und viel lerne.' Walter F.: 'Dass ich lauter Taschen voll Mark-

[3] And now imagine that the Lord Jesus came to us, here in this room, and said: Now, let each one of you make one request of me! For what would you ask Him? Heinrich B.: "I would say, let me become pious that I may obtain a pure heart." Walter L.: "Health." Herbert S.: "A horse." Hermann Th.: "That I might have here just now a great big pile of gold." Erhard D.: "Long life." Ernst P.: "Health." Gerhard H.: "That I may go to Heaven." Walter H.: Cannot yet make up his mind. Hans P.: "That I may go to Heaven, and have a very long life." Herbert Z.: "That I may go to Heaven." Herbert F.: "A very long life." Paul G.: "That I may not grow old—Well, yes, that is nothing." Gerhard W.: "I wish to become pious; a devout heart." Hans R.: "That I may go to Heaven." Herbert K.: "That I may become diligent and learn a great deal." Walter F.: "That I may have my pockets full of money." Wilhelm B.: "That I may go to Heaven." Otto Sch.: "Long life." Hermann Th.: "That there might be a kinematograph here, just now."—I now divided the wishes into three groups: 1. Devout hearts, going to Heaven, to become diligent and to learn much. 2. Health, and long life. 3. A horse, much money, a kinematograph.—Do you think that all these requests would please the Lord Jesus? Whereupon many: "No, not the last!" And which would give him the most pleasure? "The first." And what would He say to those who asked Him for a devout heart, to go to Heaven, and for diligence and wisdom? Hermann S.: "You must do most of this for yourselves."

schtuckchen habbe.' Wilhelm B.: 'Dass ich in den Himmel komme.' Otto Sch.: 'Langes Leben.' Hermann Th.: 'Und dass jetzt hier gleich ein Kinematographen ist.'—Ich schied nun die Wünsche in drei Gruppen: 1. Frommes Herz, Himmelreich, fleissig werden und viel lernen. 2. Gesundheit und langes Leben. 3. Ein Pferd, viel Geld, Kinematographen.—Meint ihr, dass dem Herrn Jesus alle diese Bitten Freude machen? Darauf viele: 'Nein, die letzten nicht!' Und welche werden ihn wohl am meisten freuen? Die ersten. Und was wird er wohl denen sagen, die um ein frommes Herz, um das Himmelreich, um Fleiss und Klugheit bitten? Hermann S.: 'Da Müsst ihr selbst am meisten sorgen!'"

The ethical lesson here has a value incalculably greater than any formal statement that might be given to the children to commit to memory. Their ethical judgment is developed and their critical sense awakened. In looking at their own conduct from the standpoint of Jesus, they spontaneously take His point of view in judging of the value of things desirable. The desire for earthly possessions was quite natural and found its expression on the lips of several of the children, but when they were brought to look at the matter, not from the standpoint of their own cupidity, but from that of their Heavenly Guide, they soon recognized the things that have value in His eyes and the things that they should pray for. The final judgment called forth from Hermann S. concerning the advice that Jesus would give to those who asked for virtue instead of earthly possessions is very mature for a child in the third grade and probably resulted from previous training or from conversations overheard in his home. Nevertheless its expression here could not fail to be helpful to all the other children; it would help them to form their own judgments along similar lines more than if the judgment came directly from the teacher.

The lesson was given to children in the third grade, presumably to children somewhat more than eight years old, for the Doctor remarks in an earlier paragraph that this phase of development is scarcely begun in children six or seven years of age. It is hardly necessary to add that the Explanation and

Application must be adjusted to the stage of development through which the children are passing if good results are to be attained. Children in a slightly earlier phase of development would be quite incapable of following the lesson given above. The Doctor brings out this contrast very well in a paragraph immediately following the one which we have just quoted.[4]

"Wie oben, fragte ich auch einmal im 2. Schuljahr: Welche Geschichte würdt ihr erzählen? Josef K.: 'Die Speisung des 5000 Mannes—da gefällt mir, dass der Herr Jesus den Menschen Brot gegeben hat.' Hellmut G.: 'Wo er betete im Garten Gethsemane—mir gefällt, weil er gebetet hat.' Herbert K.: 'Wie die Weisen aus dem Morgenlande kamen—mir gefällt, dass die Weisen den Herrn Jesus beschenkt haben.' Harry Z.: 'Der barmherzige Samariter—weil der den Kranken aufgehoben hat.' Kurt W.: 'Von dem Jüngling, wie der geweckt worden ist—mir gefällt, dass er ihn wieder aufgeweckt hat, den Jüngling, Herr Jesus.' Georg B.: "Von den Weisen aus dem Morgenlande—weil der liebe Gott das kleine Kind beschützt hat.' Fritz B.: 'Wie die Wiesen aus dem Morgenlande kamen —wie die Weisen nicht mehr zum Herodes gegangen sind.' Hans. St.: 'Wo Herr Jesus über das Meer gegangen war—dass der Herr Jesus über dem Wasser gegangen war; und wo der andere auch wollte gehen auf dem Wasser, aber er brach ein.' Dazu Josef K.: 'Da hat mir was andres besser gefallen,

[4] Under similar circumstances I once asked the question in the second grade: Which story would you tell? Josef K.: "The feeding of the five thousand men.—I like it because the Lord Jesus gave bread to the men." Hellmut G.: "Where he prayed in the Garden of Gethsemane.—I like it because he prayed." Herbert K.: "How the Wise Men came from the East.—I like it because the Wise Men brought presents to Jesus." Harry Z.: "The Good Samaritan.—Because he cared for the sick man." Kurt W.: "About the young man, how he was brought to life.—I like that He, the Lord Jesus, brought him, the young man, back to life." George B.: "About the Wise Men from the East.—Because the Good God protected the Little Child." Fritz B.: "How the Wise Men came from the East.—How the Wise Men did not go back again to Herod." Hans St.: "Where the Lord Jesus passed over the sea—that the Lord Jesus walked on the water; and how the other wished to walk on the water, but broke in." Whereupon Joseph K.: "There is something else that pleases me better; something very fine: I like how he saved Peter."

was ganz Feines: Da hat mir gefallen, wo er den Petrus gerettet hatte.' "

It would be hard to find a better illustration of the transition which usually takes place in children somewhere about the completion of the seventh year, than is to be seen in the contrast between these two sets of children. The children in the second grade, as shown in this lesson, have scarcely any perception of the value of the incidents in Our Lord's life as proofs of His extraordinary character. They would exhibit Him to the stranger as a good man who does the things that they were taught should be done by good people. He fed the hungry. There is no consciousness of a miracle. He prays in the Garden, etc. Or they are attracted by the interest of the story itself, as in the case of the journey of the Wise Men, or the walking on the water, or of Jesus rescuing Peter. There is no miracle for the child at this age. The most impossible happenings are ordinary events to him and are taken as a matter of course.

Clearly, therefore, in the Explanation and the Application we must wait for the proper stage in the child's development before attempting to evolve fundamental principles and ethical concepts. The material for presentation in the first two grades should be selected with this limitation of the children in view. Nature stories, domestic scenes, and stories from the New Testament may be used with great effect in these grades if we keep the child's needs in view. An examination of the books which we have prepared for the children in the first and second grades, under the title Religion, First and Second Book, respectively, will, we believe, reveal how this may be accomplished. In Religion, Third Book, now in preparation, the later phase of the child's development is taken into account and materials from the Old and New Testaments and the History of the Church are used so as to develop doctrinal concepts.

Before taking up a more detailed analysis of these books, however, it will be well to examine briefly some of the series of readers in current use in our schools with a view to ascertaining their fitness for supplying the requisite material for the

children's religious instruction in the grades for which they are designed.

Among the readers which have been issued for use in our Catholic schools during the last ten or twelve years the following are the best known: The Columbus series published by Schwartz, Kirwin and Fauss in 1897, the McBride Art Readers, published in 1898, the New Century Catholic Series published by Benziger Brothers in 1903, the American Normal Readers, published by Silver, Burdette and Company in 1907, and the Standard Catholic Readers published by the American Book Company in 1909.

It would seem that these books were in every case primarily designed as readers and with their qualifications as such we have dealt to some extent in the preceding installments of this discussion. In speaking of the availability of a book, as containing the material for presentation in the child's religious education, however, we cannot lose sight of its quality as a reader, for if it fails here it cannot be admitted to our schools at all, since the problem before us is how to use an *available reader* as a basis for religious instruction.

In examining the Columbus series of readers with this two-fold end in view, we find the first two books of the series decidedly unsatisfactory on both counts. As a reader, the child's first book should develop a vocabulary of six or eight hundred words. The first reader of this series uses only two hundred and twenty-one words and the first and second readers together have a vocabulary of only seven hundred and thirty-four words, just about one-third of the vocabulary which we have a right to demand of the first two years in school. The books are, therefore, insufficient as readers and our examination need not proceed further. But books that are in fact in the hands of many of our children deserve a more thorough study.

The Columbus First Reader is a dreary word drill; there is little or no interesting content from end to end of the book. It would seem as if the author wished to show in how many ways he could combine a few words. The pictures in the book

are atrocious; the distorted animals, the stiff and lifeless children, the glaring color daubs of this book, are enough to destroy the very roots of the children's artistic sense. Pictures are an essential feature of elementary readers. They should be simple, of course, but above all things they must be in good taste and they should be true to life. They should tell the story that is contained in the printed text. This is particularly true of the First Book. The content of the Columbus First Reader is entirely valueless; it is a series of fragments for the most part as dull and lifeless as the pictures. These fragments deal chiefly with cats and rats and dogs and cows. They neither help to develop the home life of the child nor to create a sympathy with nature.

When examined from a religious point of view, it is hard to see what peculiar claim this First Reader has to be called Catholic. There is not a trace of any religious concept to be found in the book until we reach Lesson 95. Here God is introduced abruptly; there is no preparation whatever for the thought. God is mentioned for the first time in a sketch of a bad boy robbing a bird's nest. The boy thinks no one sees him, and argues the point out with his companion who insists that God sees him. The idea of God as the Creator of the flowers is introduced somewhat more happily in Lesson 98. Finally, in the closing lesson, the children are warned to be good because God is with them and sees them. The religious content is, in fact, more meagre than the meagre vocabulary, and perhaps it is just as well; there are few who would wish to have the thoughts about God and the beautiful truths of religion associated in the child's mind with dreary word drills and lifeless context.

In the Second Reader the story content appears in a somewhat improved form, but the drill is still too obvious to permit of the child's enjoyment. What has been said of the pictures in the first book applies here with equal force. The religious element, however, is a much more conspicuous feature than in the first book. The Sixth Lesson is on God's Love. The theme is attractive. Let us see how it is presented.

God's Love

Mama, it is time to go to bed now. Will you tell me what to say when I pray? Yes, you must thank God for being so kind to you, and thank Him for His love. Mama, does God love everyone? No, God does not love bad boys and bad girls. What must I do, Mama, to make God love me? You must be kind and good. You must give thanks to Him when you pray. You must not say bad words. You must do all the good you can, and do it every day. You must pray not only for those who love you but for all who do not. Think, my boy, of some of the things God does for us. He gives us all we eat and drink. He gives us the warm sunshine, the green grass, and the pretty flowers. He loves us, for He made us. When I pray, Mama, I shall say, "My God, I thank you for your love, and for all the good things you give me. Make me kind and good so that some day I can be with you."

Is there any need of comment on this lesson? The thought is religious enough, but was there ever anything so unnatural and impossible? This child should die and go to Heaven at once. Think of a little six year old coming to mama with the opening statement in the story, or of his leaving her with the closing sentence. Was there ever a real flesh and blood boy who wouldn't hate the little prig? If the mother instinct should so far desert any real mother as to permit her to preach to her child in this way, salvation is to be looked for only through miracles.

There are several other religious sketches in this book. They make their appearance at stated intervals without paying the slightest attention to what went before or to what is coming after. Many of them vie with "God's Love" from an artistic standpoint, while others are not altogether bad. Lesson 26 ushers in the second religious theme, the Mass. The lesson might well serve as a model of the way in which the theme should not be presented.

The Mass.

It is Sunday. We must go to Mass. Come, Kitty, get ready for Mass. We must be there in time. We must not be late. We are going to hear Mass. See, all the boys and girls are walking to Mass. They do not play, for it is Sunday, and they are going to hear Mass. Here we are, let us say our prayers. Let us pray for Mama and Papa and offer up the Mass for them. Here is the priest. He says the Mass. We must now think of the Mass. The priest is at the altar. It is the altar of God. We can read the Mass in our prayer books. We can pray to Mary, the Mother of God. Now the Mass is over. The priest has come down from the altar and has said the last prayers. We said the prayers with him. We read the Mass in our prayer books, we prayed to the Mother of God. We go out from Mass with the boys and the girls and go to our houses. We have been to the House of God, and we have prayed to God to make us good boys and girls. We were not late. We were on time. We have been to hear Mass. We have been in God's House. We must be good.

This is designed for a child in his seventh year. There is no preparation whatever for the idea of the Mass and it is hard to see what ideas the children may glean from this lesson, unless, indeed, it be this, that they mustn't play because it is Sunday. And the children are supposed to be Catholics and not Puritans. That they should go to Mass and be there on time are, indeed, two good practical lessons that are here insisted upon. But what meaning is the child to glean from such statements as we must now think of the Mass, we can read the Mass in our prayer books, we can pray to Mary, the Mother of God. It is hard to see how the child can fail to develop erroneous concepts from statements such as these. Of course the child should pray to Mary, the Mother of God, but are we to lead him unawares into the belief that this is practically the same thing as reading the Mass? The whole sketch is a bit of adult theology that has totally failed to take shape in the child's thought.

Several catechism lessons are introduced towards the end of the book, and there is a vivid sketch of a boy accomplishing the almost impossible task of learning his catechism lesson. The psychology of suggestion here is of the worst possible kind. If the lesson were designed for an adult instead of a child, we might have little fault to find with it, as it does express a truth that most of us are only too keenly aware of.

The third book of this series is much better than the two preceding ones, but we are not now concerned with the later phase of development to which it appeals.

We need hardly pause here to criticise the McBride Readers. They have been tried for more than a decade and they have very generally been found wanting. There are many things in the books, however, that deserve commendation. One of their chief faults, it would seem, is a failure to properly grade the material.

We have examined the New Century Readers in another connection and we need only concern ourselves here with the religious element in these books. There are four religious sketches in the first book. The first is of St. Anthony and the Child Jesus. The sketch in itself is not so bad, but the thought suddenly breaks off in the middle of the story and the text continues without any warning about two little birds and their nest, about kitty and a big ball, and the boys hurrahing around the flag. We have here the same jumble and confusion of thought to which we alluded in our former reference to this book. Lesson 30 is a brief sketch of the picture of the Child Jesus in the carpenter shop. Lesson 45 is a sweet little story woven round the picture of Christ blessing little children. Finally, Lesson 56 presents the Child Jesus enforcing obedience to the Fourth Commandment. The sketch in itself is good, but again it appears as a foreign element in the book, not coördinated with any of the material with which it is surrounded.

There are five religious sketches in the Second Reader. The first of these is a brief story of St. Elizabeth. It is very doubtful, however, if the material presented is suitable for the ethical development of young children. It presents the saint to the

child in the attempt to carry from her home a basket of food concealed beneath her cloak. She refuses to reveal to her husband what she is carrying and when he opens her cloak by force, he finds only roses, for a miracle has been worked. Now, the adult may be able to reason all this out, but to the child it simply presents a picture of wifely disobedience and subterfuge which is in no way improved for the young child because the end is good. Then follows the picture of the cruelty of the brother-in-law and the suffering of the outcast, for which there is no justification. And the final statement that the saint, in spite of all this persecution, was good to the poor and practiced mortification does not redeem the sketch from its objectionable features as material for the presentation of religious truth.

The second religious sketch is the story of Hermann Joseph and the apple. It presents the little boy as habitually talking to a statue of the Virgin and Child and finally tells of the statue bending down and accepting the apple from the boy. The legend has little value from any point of view and there are some features of it that are not free from objection, as it makes the boy endow the statue with life and pray to it.

Lesson 32 is a story about the picture of the Holy Night. The artistic unity is not preserved; it begins with a description of the picture and tells of its being painted by a great painter and then passes on to moralize about the great Lord of Heaven and earth becoming poor for our sakes and having no servants to wait on Him. It ends up with an exhortation to the children to be like the poor people whom Our Lord loved.

The next religious story, Lessons 43 and 44, entitled A Legend of the Holy Child Jesus, tells of a little boy who pushed out in a boat alone to rescue people from a shipwreck and how he had saved a little baby and then both he and the baby were rescued from a watery grave by the Child Jesus. The story is simply told and there is undoubted dramatic feeling in it. It tells of the answer to prayer and of the working of a miracle. If any adverse criticism is to be passed upon it, it is concerning its unlikelihood and its impracticability. Moreover, why should we turn to legendary miracles when the

child has not yet become familiar with the great miracles related in the New Testament? As the story is presented in the book, it stands alone; it is not correlated with the sketches which precede it or with those which follow it.

Finally, there is given an account of St. Vincent de Paul and of the foundation of the Sisters of Charity. A little girl visits New York and writes to her mother about some of the pictures in the Museum of Art. "There is another picture that I want you to tell me something about. It represents St. Vincent with a number of little children and some Sisters of Charity. Now, mother, why is it that in pictures of St. Vincent there are always Sisters? Did he invent these Sisters or what is the reason of it?" (A very likely question for a seven year old child to ask.) This is in a second reader, but the mother's answer is couched in the language of an adult to an adult, as she gives an account of St. Vincent de Paul and the foundation of the Sisters of Charity. Many of the sentences are from five to six lines in length.

This is all the material in these two books that even pretends to be religious in character. Apart from these few sketches, there is nothing whatever in the books that is either religious or Catholic in tone. There is almost as much religious material and of fully as high a quality in readers that lay no claim to be religious. Evidently, these books are wholly out of the question if we admit the principle that the readers should contain the material for the presentation of the religious lesson. But of course they were not intended for that and in all fairness they should be judged on their merits merely as readers. But they have little claim to be called Catholic Readers.

The American Normal Readers are in a large measure an adaptation of the Stepping Stones to Literature. It is to be regretted that the sketches taken from these readers have been altered as in most cases they were told much better in the Stepping Stones. There is a story content in these books that can scarcely fail to interest the children, although it seems to me that much more might be done in the direction of unification. The religious element does not ap-

pear at all in the first half of the first book and this also seems to me a mistake. On page 60 of the First Reader the religious element is introduced. The preceding sketches in a measure prepare for it and the lesson itself is simple and sweet. Several pages are occupied with stories of birds and of the seasons and of the wind; these culminate in a religious sketch which is as follows:

Think of God's care for the birds. God cares for all that He has made. Our Father in Heaven loves us. He will take care of us. We are in His care. (To be memorized) "Behold, the fowls of the air; for they sow not neither do they reap nor gather into barns; yet your Heavenly Father feedeth them."

Between this and the end of the book there are several religious lessons including a study of the guardian angel, the story of the Nativity, the stories of David and of the Good Shepherd. The book closes with a sketch of St. Agnes and with the Beatitude, Blessed are the clean of heart, for they shall see God, followed by a description of Heaven as the home of those who love God.

The religious material in the Second Reader is still more abundant and it is made effective by being coördinated with the other sketches. While we may rest dissatisfied with these books, we have every reason to be grateful for their appearance, as they mark a very decided step in advance from every point of view. Under such circumstances it would be ungracious to pick flaws or to quarrel with minor details in a work that possesses such genuine merit.

It is quite evident that these books may be made use of, to some extent, as a basis for the child's religious instruction. By the time the child has reached the religious lesson in the book he is prepared to comprehend something of its significance and it remains for the skilful teacher to develop the thought still further and to make the practical application. It may be questioned, however, whether there is sufficient material in the books for this purpose, or whether the religious material is sufficiently organized or whether it is presented in the right

sequence. Moreover, as may readily be seen from the previous articles in this series, the books do not meet our requirements in that they fail to make the religious element the central, coördinating, and dominating element of the work of the child's first years in school. The readers might, however, be used with great profit as supplementary readers where some such books as Religion, First and Second Book, are in the hands of the children as the text-books of the grades.

There is very little to be said in commendation of the Standard Catholic Readers. The paper is poor, the color daubs are atrocious; they would serve to destroy the child's artistic taste. The pen and ink sketches are of the poorest. As to the religious element, God is mentioned some dozen times in the First Reader. The children are told that God made them and gave them every thing they have and that they must be thankful to Him and pray to Him. They are told something about the angel guardian, and the book closes with the Lord's Prayer. The religious element is dragged in; it does not grow out of the book, it is not at the heart of it. Cats and rats and dolls and kites and children's games, if they may be called that, form the staple of the book. The Second Reader contains four sketches from the Old Testament and four stories of the New Testament events and closes with a rhyming rendition of the legend of the boy giving the apple to the statue of the Mother and Child. As isolated bits of religious matter, these sketches have been used over and over again and will always be used as standard material for the religious instruction of children. The Old Testament sketches are of Solomon's Temple, of Joseph, of Moses in the bullrushes and of king David. It is simply a question of how well they are adapted in the telling to the capacity of the children. The New Testament sketches consist of a brief sketch of the Blessed Virgin's life, the journey of Mary and Joseph to Bethlehem, ending with the stories of the Nativity, the Three Wise Men, the Flight into Egypt, and a short sketch of the boyhood of Jesus. As in the case of the First Reader, the religious stories do not constitute an organic part of the book; they are merely interjected into a content that bears little or no relationship to them.

The distribution of colored pictures in the books is purposeless. Every one at all familiar with the ways of children knows how they delight in colored pictures irrespective of their subject or artistic value. This in itself constitutes a grave reason for being careful in giving them only what is artistically correct in color. Wrong color combinations have as much power to do harm as correct combinations have to do good. The colors should be used to emphasize for the child the objects in the book which we want him particularly to love. Now, the colored pictures in these books are about on the level of the color work of the Sunday newspapers; they are a menace to the children's artistic taste. Moreover, the color emphasis in both books is laid chiefly on the non-religious and unimportant scenes. All the religious pictures in the first book, with the excepton of the frontispiece, are in black and white, while the animals and birds and children and fruit are occasionally represented in color. In the second book the story of Joseph is illustrated in color, but the two pictures are faulty in this that they represent Joseph and Benjamin as little boys. Joseph as a little boy interprets Pharao's dream and is at once made governor over all Egypt and Benjamin, brought down to Egypt by his brothers, is a little boy, whereas the Biblical narrative presents him to us as a married man and the father of a family. It is a very dangerous thing to take liberties of this kind with Bible stories, for in this way we lay the foundation for future doubt of the whole story in the minds of the children.

But why waste time on these books? It is hard to see on what grounds they can base a claim to be considered Catholic readers. The books are cheap from every point of view. Illustrations that might have been condoned ten or twelve years ago are unpardonable to-day in view of the improved methods which now obtain. Surely our schools have too much self-respect to be taken in by such a cheap bid for their trade.

Statistics published recently by the Bureau of Education and the work done by Mr. Ayres on the Russell Sage Foundation call attention to the fact that something like six million children in the public schools of this country are repeating the

work of the grades. Furthermore, it is shown that the overwhelming majority of these children become discouraged and leave school long before the completion of the grammar grades. Defective methods in the primary grades are responsible for a large portion of this evil, for the laggards are chiefly confined to the first five grades. Of course other elements enter into the process of manufacturing dullards, such as the failure to adjust the work of the grades to the capacity of the pupils, irregular attendance, bad home conditions, etc., but experience also shows that where the interest of the children is captured from the beginning and where the work of the grade is made interesting, success rewards the children's efforts and with the hope and the courage thus aroused they seldom drop behind their fellow pupils.

Unfortunately we have no statistics at hand which would reveal to us the state of this problem in our Catholic schools. There is little doubt, however, that conditions will be found to parallel those which obtain in the public schools. We have every reason to hope that they are better. For this hope many reasons might be assigned, but it is profitless to discuss the problems until we are in possession of the requisite data.

The fact that the taxpayers of the United States are called upon to contribute some $27,000,000 annually to defray the expenses of the work of permanently discouraging and turning into dullards so large a percentage of our children should make all who are responsible for the work of our schools pause. It is evidently high time that everything connected with the work of the primary grades be looked into. Everything that is in our power must be done to improve text-books and methods to the end that we may save the children who are entrusted to the schools. Interests of book concerns and the vested rights of antique methods must not be allowed to stand in the way of the solution of this vital problem. At present, however, we are only concerned with one factor of this many sided problem, namely, with the production of text-books suitable for the little children in the primary grades. In these pages we have pointed out the numerous defects of the books in present use. It is far

more important, however, to obtain a clear concept of what the ideal text-book should be. Until this is done we cannot hope for steady improvement nor will those who are responsible for the selection of text-books have an available standard by which to pass an intelligent judgment on the relative merits of the books which are actually in the field.

THOMAS EDWARD SHIELDS.

BOOK REVIEWS.

Lehrbuch der Kirchengeschichte von Dr. theol. and phil. J. Marx. Vierte verbesserte Auflage. Trier, 1908.

The manual of ecclesiastical history by the Rev. J. Marx, D. D., Ph. D., given to the public for the first time in 1903, saw its fourth edition in 1908. The rapid succession of editions is an evident sign of its usefulness ; and it is indeed an excellent guide for the students as well as the professors of our Catholic seminaries. In the first place it is very complete and comprehensive. A few introductory paragraphs give a description of ecclesiastical history and of its sources of information ; then follows an outline of the conditions of the pagan and Jewish world at the time of Christ, and of the establishment of the church ; the growth of the church, its conflicts with the existing civil powers, its organization, its teaching, its discipline, and its moral life, are dealt with in each successive period. All in all, most of the questions usually discussed in a general course of church history are treated in this manual ; there are some subjects, like the number of martyrs during the early persecutions, which one would look for in vain in other books of the kind. The work contains detailed doctrinal explanations of incidents which are of special importance on account of the theological difficulties they suggest. The attitude of Pope Liberius during the Arian conflicts, the attitude of Pope Honorius during the monothelitical controversy, and his condemnation by the sixth ecumenical council, are placed in the light in which they must be viewed both by the historian and the theologian. The value of the book is greatly enhanced by the many references to original authorities and standard works, placed either at the head of each topic, or else in the foot-notes. A very special feature is found in the original texts at the end of the volume, which are few in number but judiciously chosen.

The Law of Church and Grave, the Clergyman's Handbook of Law. By Charles M. Scanlan, LL. B. New York, Benziger Bros., 1909. Pp. xxvi, 251. Price $1.35 net.

Present-day relations between Church and State are giving rise in every country to a special body of law, emanating from secular

authority but governing ecclesiastical affairs, and to a constantly growing literature which aims at presenting in orderly fashion the conclusions of moment to the church, deducible from scattered statutes and decisions. To this literature, already voluminous in Europe and not inconsiderable in the United States, the present work is a contribution.

It contains a great deal of useful and important information, is well indexed, and is one of the few attempts to view this field from a Catholic stand-point. But it does not meet the need which exists for a scientific, thorough, masterly work on this so-called "ecclesiastical" law in our country. In less than 240 pages, divided into 34 chapters, the author traverses our constitutions, state and national, the decisions of our federal and state courts, and still has time and space to touch on Roman and Greek legal history, the relations of English to Roman law, and charivari or wedding-pranks. It would require much more than the space properly allowable to a book review to discuss the numerous and evident errors which even a cursory reading will reveal; *e. g.*, "the code of the church is the Ten Commandments;" "major excommunication non tolerati is unlawful in the Unlted States;" "a priest cannot be suspended from his priestly functions without specific accusation and trial." An attempt to verify several references has convinced the reviewer that sufficient care was not taken in regard to the citations of decisions, which to many will appear the most important feature of the book.

The Classical Moralists. Selections illustrating Ethics from Socrates to Martineau. Compiled by Benjamin Rand, Ph. D., Boston, New York and Chicago. Houghton, Mifflin Company.

Following the same plan as that on which he constructed his useful book, "Modern Classical Philosophers," Dr. Rand has produced a companion volume for the student of ethics. It is a compilation of characteristic extracts drawn from the masters and other writers who have achieved a permanent place in Ethical speculation. The volume ranges from the "Memorabilia" of Xenophon to Martineau's "Types of Ethical Theory." The compiler has, generally speaking, exercised discretion both in his choice of names and in the selection that he has made of representative extracts; though there are some salient exceptions to which we shall presently refer. Plato's thought is represented by the "Republic"; Aristotle's by those chapters of the "Nicomachean Ethics" which treat of the end of conduct and the

nature of virtue. To jump to the moderns, three sections of the "Metaphysic of Morality," speak for Kant, while two or three of the most characteristic chapters from the "Data of Ethics," give a fair idea of the trend of Herbert Spencer's essay in ethical construction.

The book will be a convenience and of service to the student as a needed supplement to the text-book. Every teacher is aware of the advantages which the student reaps from coming into contact at first hand with any work that is worthy study at all, instead of becoming acquainted with it only in second-hand or tenth-hand statements, which are usually devoid of all vitality, jejune and, frequently, inaccurate. As it is not every student who has convenient access to all the works from which Mr. Rand has drawn, this volume will serve, as far as it goes, for an extensive library of ethics. The excerpts are of generous length ; and, usually, represent what is characteristically constructive in the originals.

The editor, however, means this work to be very much more than a mere collection of specimens. He intends the book to represent the course of development which ethical speculation has followed. The selections, he claims, "exhibit nearly in chronological order the chief doctrines of the classical moralists, alike in ancient, mediaeval, and modern ethics." This claim challenges criticism. It is true that the chronological order has been followed in the arrangement of authors ; but on the question of doctrines, that is another story. In fact, one has but to inspect the table of contents to be convinced that no ingenuity could manage to arrange both the men and the thoughts in the one same chronological sequence. To cite one or two conspicuous instances in which the work fails to give a correct view of the order in which doctrines have been formulated, we may mention, first, the case of Ralph Cudworth. To this seventeenth century writer is reserved the honor of setting forth the doctrine of the eternal, immutable distinction between right and wrong. Why not assign it, at latest, to the fourteenth century? It is luminously laid down in the "Summa" of St. Thomas. Again, as a second instance, we may note that the appearance of the doctrine of the supremacy of conscience is unduly retarded when its promulgation is assigned to the good Bishop Butler, who only gives eloquent expression to a christian principle which St. Paul announced more tersely.

The editor would not unwittingly have committed the first of these oversights if he had made a happier selection, from the works of St. Thomas. He, indeed, assigns a fair proportion of space to Thomistic ethics ; but it is filled exclusively with six *Quaestiones* from the $2^a\ 2^{ae}$.

Here the doctrine, except what concerns the theological virtues, is mainly Platonic and Aristotelian. The distinctive principles of scholastic ethics would have been much more accurately reproduced by a selection from St. Thomas' treatment of the end of man, the Eternal and Natural Law, and the function of right reason as the subjective norm of right and wrong.

Turning to another consideration, we cannot understand why J. J. Rousseau, whose influence for good or evil has been, and is, so widespread and profound over modern thought and life, should have been passed over, while names of incomparably less significance are included. And the same may be said, less emphatically, regarding Auguste Comte.

If, however, Mr. Rand scarcely fulfilled his plan of presenting a history of ethics, the value of his work, as far as its primary aim is concerned is not thereby diminished.

JAMES J. FOX.

Religion, Second Book, by E. A. Pace and T. E. Shields. The Catholic Education Press, Washington, D. C., 1909. Pp. 160. Price 50 cents, net.

From one point of view, the series of text-books of which this is the second, may be regarded as a practical insistence upon the principle that religion should have the central place and be the moving spirit of education. To that end, in these books the child is taught reading and religion together. The selection of matter and its presentation are all with a view to meeting the child's understanding, consulting while advancing his powers. Book Second is essentially the same in method as Book First, now well known. There is change of subject matter, development of vocabulary and general advance in treatment to suit the growing mind of the pupil. The central truth considered is the Incarnation, carefully approached by the method of parable. The book leads up to and closes with the idea of sin and its forgiveness. This book, like its predecessor, is an effort to bring sound psychology and common sense to bear upon the teaching of religion. Music, illustrations, type, paper, are of the expected excellence.

CHARLES L. O'DONNELL, C. S. C.

The Problem of Human Life as viewed by the Great Thinkers from Plato to the present time. By Rudolph Eucken, Professor of Philosophy in the University of Jena. Translated from the German by Williston S. Hough and W. R. Boyce Gibson. New York, Scribners, 1910. Pp. xxv–582. Price $3.00 net.

This excellent English presentation of Professor Eucken's *Lebensanschauungen der grossen Denker*, which has already commanded much attention in Germany, will not disappoint the friends and admirers of the Jena professor. Those who in the past looked to him as the most sympathetic of the rationalistic critics of Christianity will not be disappointed in the volume before us. Advanced Catholic thinkers, who, in the spirit of thankfulness for crumbs that fall from the table of every philosopher who has not the misfortune to be a scholastic, have lauded the works and approved the opinions of the author, will point with justifiable pride to his latest achievement. Not only they, but all who have at heart the interests of spiritual philosophy and constructive religious thinking will welcome a work in which Christianity and its Divine Founder, the mission of the Church, and the historical struggle for the maintenance of religious morality are treated with intelligent reverence and enlightened sympathy. Those, especially, who were impressed by the uncompromising and intransigeant challenge of Dr. Eucken's Berlin colleague, the author of *Philosophia Militans*, may take courage at the realization of the qualified favor which traditional Christian views meet at the hands of this distinguished German professor.

Professor Eucken's philosophy is a peculiar system of spiritual and religious Activism. He puts life above thought, as all thinking men do. The mistake which, as it seems to us, he makes is in assuming that philosophy can furnish a scheme of life. He does assume this, and having assumed it, he naturally, and from his point of view, logically, contends that thought should not dominate life, but life, thought; in other words, he places the value of knowledge above theoretical validity, including, however in his conception of "value" not merely practical, but also spiritual, worth. The present book, he tells us, in the Preface, is designed to afford historical confirmation of this view. In it, he surveys the thoughts of all the great teachers of ancient and modern times. It is thus a history of philosophy and at the same time a philosophy of history. The result of his investigation is the conclusion that "In the first place, there are other forces at work in man than mere intellectualistic reflection, and, secondly, in

the higher strata of the intellectual atmosphere quite different currents prevail from those which are influencing the life of the people generally and even the so-called cultured sphere" (p. 568). This justifies him in the optimistic opinion that "Despite all the complexities of the present situation, we may conclude our historical survey without any gloomy forebodings. So long as belief can rise from the contemplation of that which is merely human to the recognition of a spiritual world, we can look on our perplexities as purely transitional, and, while striving to mould life afresh, can still draw much that is of value from the spiritual treasure-house of the past. For the past, rightly understood, is no mere past" (p. 570).

The author's estimate of Christianity is, on the whole, just. In spite of his initial failure to distinguish between the domain of philosophy and that of religion, he succeeds in presenting a picture of the essence of Christianity which in the main, is true. That is, if any picture of Christianity can be true, which overlooks the importance of the dogmatic element and the necessity of faith. Among the texts which he quotes from the Gospels as illustrative of the spirit of primitive Christianity, why do we not find the text "He that believeth not shall be condemned?" And is it fair to characterize as "ecclesiastical interpretation," all the historical developments of Christianity which do not agree with the author's determination of what Christ taught? The omission of all discussion of the meaning and function of Grace is surely a serious defect in an inquiry concerning the various "philosophies" of Life. "Harsh" is a word which Professor Eucken is fond of using. And harsh we must pronounce his treatment of "ecclesiasticism" (pp. 205 ff.). Harsh, too, is his judgment of St. Augustine's discussion of the Problem of Evil. Indeed, his whole treatment of St. Augustine is little short of unworthy. It is true, the Bishop of Hippo was guilty of self-contradiction—witness the *Retractationes*—but, is it just to say that he holds one view speculatively and adopts the opposite view practically because, being by nature a doubting Thomas, he was obliged to cling to the authority of a visible Church? Again, it is not entirely clear that Neo-Platonism had a direct determining influence on the sacramental system of the Church. Quite the contrary, one should conclude from a study, for instance, of Eriugena's doctrine of the Eucharist. The depreciating estimate of Thomas à Kempis, the exaltation of Luther as one who introduced "a new life full of fresh and glad activity" (p. 276), and the insistence on a sharp antithesis between the sensuous and the spiritual, reveal the Protestantism of the author, no matter how fully he may have transcended the Protestant point of view.

The translation is well done. Here and there an expression has been allowed to stand which a careful revision should have excluded : for instance "Thomas of Aquinas" (p. 311) and "Reason could *no* nothing" (p. 354). The book is suggestive and stimulating, and will, no doubt, do more to sustain the spiritual estimate of human life than many a more rigorous treatise from the pen of a scholastic writer.

WILLIAM TURNER.

History of Medieval Philosophy. By Maurice De Wulf, D. Ph., etc., Professor of Philosophy at the University of Louvain. Translated by P. Coffey, D. Ph., Professor of Philosophy, Maynooth College, Ireland. London, Longmans, 1909. Pp. xii–519.

The second edition of De Wulf's *Histoire de la philosophie médiévale* was well known to all students of the history of scholasticism, and the regret was often expressed that the work was not accessible to English-speaking students. This want has been filled by Dr. Coffey in his translation of the third edition of M. de Wulf's work. The translation is well done, is, in fact, worthy of the original and up to the standard of Dr. Coffey's version of *Scholasticism Old and New*.

The work is divided into two parts. The first, occupying less than a hundred pages, gives a rapid survey of Greek and Patristic philosophies which exerted a direct influence on medieval thought. The second, occupying the remainder of the volume, takes up in detail the history of medieval philosophy, which the author divides into four periods : medieval philosophy to the end of the twelfth century, medieval philosophy in the thirteenth century, medieval philosophy during the fourteenth and the first half of the fifteenth century and, finally, medieval philosophy from 1450 to the end of the seventeenth century. This chronological arrangement has its advantages, especially when the historian, as M. de Wulf does, singles out the doctrinal synthesis of St. Thomas of Aquin, and in treating of post-Thomistic philosophy devotes attention only, or mainly, to those doctrines which diverge from, or contradict, the teaching of St. Thomas. Historical subdivisions are, after all, a matter of convention, or convenience, and M. de Wulf has certainly earned the right to his own preference in the matter of method and arrangement. Still, although, as he tells us in the Preface, he has consented in some instances to retract the name *anti-scholastic* and substitute *non-scholastic* as descriptions of medieval philosophies which do not agree with the "doctrinal synthesis," we

cannot refrain from expressing once more our regret that the learned historian has not made further concessions to friendly criticism. It is entirely in a spirit of friendliness towards him, and out of a sense of what is fairly due a great, though misguided, scholastic, that we repeat a protest frequently expressed in these pages against classing John Scotus Eriugena as an "anti-scholastic." The Glosses on Boethius' *Opuscula* (which we miss in the bibliographical note to Eriugena), show how, once the great ninth century Irishman was free from the immediate influence of the Pseudo-Dionysius, he could fall in line with the other precursors of St. Thomas.

It would, however, be invidious to find fault with a work which is replete with scholarly information, which presents an accurate and sympathetic picture of scholasticism as a system, and which is certainly a valuable contribution to our all too scanty literature on medieval philosophy. Friend and foe of scholasticism will alike rejoice to be able at last to refer the enquirer to a reliable account in English of the great medieval thinkers to whom the modern world is indebted for more than it is willing to acknowledge.

Special thanks are due Dr. Coffey for his painstaking work. It is, no doubt, a labor of love for a disciple of De Wulf and a firm believer in scholasticism. Nevertheless, we hope that besides the consciousness of having done a good deed, he will have the reward of knowing that his work is appreciated by a large circle of readers.

WILLIAM TURNER.

Old Criticism and New Pragmatism. By J. M. O'Sullivan, M. A. (R. U. I.), D. Phil. (Heidelberg), Fellow of the Royal University of Ireland. Dublin, M. H. Gill & Son ; New York, Longmans, 1909. Pp. xiii–317. Price, 7s. 6d. net.

This is no book for beginners in philosophy. It presupposes an acquaintance with the terminology and contents of the most important systems of transcendental criticism ; it presupposes also a considerable amount of training in philosophical thinking. It is by no means easy reading. The advanced student of metaphysics, however, will find it stimulating and satisfying. If he has sufficient interest in the problems discussed, he will find it a reliable guide.

The volume treats of two very distinct movements in nineteenth century thought, the criticism of Kant and Hegel, and the pragmatism of Professors James, Dewey and Schiller. The best chapters in the

book are the chapters on Comparison between Kant's and Hegel's Method and that on Criticism and Pragmatism Compared. The study is original, thorough and founded on a first-hand acquaintance with the systems dealt with. There is nothing very brilliant in the descriptions, nor is there any care taken to relieve what some, even among the adepts in philosophy, will consider the dull monotony of the exposition and criticism. Indeed, there is at times a failure to bring the thought to focus. But that is less the fault of the author than the misfortune of those about whom he writes. If even Hegel's occasional boldly picturesque characterization of the abstract is "superseded" by a perfectly ponderous restatement of the same in technical language, and the result is a blur, it would not be fair to blame Dr. O'Sullivan, who has honestly striven to give Hegel's thought in its original form. One does, however, regret that "the Greek element in Hegel's thought" to which the author refers incidentally, is not developed to the point of adding freshness, vitality and vividness, and thus relieving the strain of mathematico-metaphysical thinking. The allusion (p. 267) to the "regrettable humour" of the pragmatists is a point well made : much of the humor referred to is *diverting* in a sense not intended by its authors. Yet, somehow, when Dr. O'Sullivan has shifted the enquiry from Criticism to Pragmatism we are in a clearer, though perhaps not in a healthier, atmosphere.

Dr. O'Sullivan's point of view, from which he sees clearly the fundamental misconceptions of both the Criticist and the Pragmatist, is that of epistemological realism. True to the basic principles of the school in which he received his philosophical training, he holds "the doctrine that we can know only our own mental states" to be not only not self-evident but actually false (p. 306).

WILLIAM TURNER.

Christian Pedagogy, or The Instruction and Moral Training of Youth, by Rev. P. Halpin. New York, Joseph F. Wagner, 1909. Pp. xv + 229. $1.50.

The scarcity of Catholic literature in English on the subject of Pedagogy will cause many to turn to this volume by Father Halpin for light. There is no need to offer an apology for a book on this subject, provided the book treats the subject in a worthy manner. In the opening paragraph of his Introduction Father Halpin says : "The only excuse for a book of this kind is, that it may be a help towards

keeping to the fore the old-time saving principles of all education and towards strengthening the legitimate protest against all dangerous encroachment, a protest that should grow louder and more general in these days, when enlightened defenders of these principles are not as numerous or as well-equipped as they should be in this fight which is so furiously raging around the foundations of civilization. It may seem exaggeration to identify pedagogy with the security of the home and the state. But what the mind is imbued with, sooner or later is translated into action. As a man's mind thinks so does his hand act."

The book lays little claim to scientific treatment and still less to originality. On page 13 the author gives expression to this characteristic trait of his book: "Christian pedagogy is a term which explains itself, and it is patent to everybody that it means the upbringing of the child according to the principles which have been introduced into the world by Christianity. It is an easy matter to call everything said in relation to it a platitude. Yet platitudes do not always mean utterances that have been heard for ages, and by everybody, and are understood by all. Granting, however, that they were, and were nothing more, it is not the characteristic of sound sense to decry them and to banish them from the pens and tongues of men."

The style in which the book is written is somewhat heavy and involved, and the thought loses much of its force by the lack of organization. The book is divided into two parts: Christian Pedagogy and Christian Pedagogy Applied. The first part is divided into the following chapters: Pedagogy, The Scientific Value of Pedagogy, Christian Pedagogy, Practical Work of Christian Pedagogy, The Subject of Christian Pedagogy: Youth, Home Education, The School, The Human Soul, The Human Body, The Senses, The Brain and the Imagination (two chapters), The Mental Operations, The Will, The Memory, Truth, Obedience, Honor, Self Respect, Law, Reward and Punishment, Manners, Conceit, Respect for Others, Degeneracy, Heredity, Taste, Country, Religious Influence. The second part includes the following chapters: The Matter of Education, The Children, Method, Personalities and Conditions, Temperament, Memorizing, Dangers, Qualifications of Instructors, Justice, Coöperation, Success, Preparation for Religious Instruction, Bible History, Catechism, Liturgy, Church History, Public Prayer and Congregational Singing, Attention, The Perfect Teacher, The Perfect School.

THOMAS EDWARD SHIELDS.

Readings on American Federal Government, edited by Paul S. Reinsch. Boston, New York, Chicago, London: Ginn & Co., 1909. Pp. xii + 850.

Students who begin their examination of our Federal Constitution at the Preamble and read to the end of the Fifteenth Amendment are in danger of believing that they know the National Government of the United States. Article II, for example, tells them that the Executive Power is vested in a President of the United States who "shall have power, by and with the advice and consent of the Senate, to make treaties, provided two-thirds of the Senators present shall concur." From this very clear statement of the extent of executive authority in the matter of making treaties, it would scarcely occur to the student just beginning a course in political science that any President without "the advice and consent of the Senate" would attempt to enter into *arrangements* with foreign states where, in the circumstances, the Constitution gave him no power to make *treaties*.

Article III will have taught him that the judicial power of the Nation, which is probably of equal extent with the legislative power, is "vested in one Supreme Court, and in such inferior courts as the Congress may, from time to time, ordain and establish." In this he perceives no warrant for executive interference or even executive criticism. Judge Humphreys, whose theoretical knowledge is doubtless well in hand, must have experienced something of a shock when a recent President brought him to book for exercising judicial discretion.

From his formal acquaintance with the Constitution the student knows, too, that Congress is empowered to declare war. Indeed, all American history tells him so. Fancy his surprise, then, to find a President of the United States using the armed forces of this Nation to prevent an independent state from attempting to assert her claim over a seceding province. This, too, has been done "within the memory of men still living."

It is unnecessary to cite other illustrations of conflict between the written Constitution and the objective fact, which is sometimes referred to as the "Providential Constitution of the American people." In this decade it may be a President that seems to transcend the limits of his authority; more than two-score years ago it was Congress that ignored the written instrument and registered whatever appeared to be a popular demand.

Enough has been said to show that there are different types among

our Presidents and that changes may come over the sentiments of Congress. That, for instance, we may at one time have as President one who looks closely to the law of the Constitution and sees little beyond the leaves of his book, and at another time have one who is not only willing but anxious to have enacted into law those large principles which support great social movements. Though the latter type may be regarded as, in some sense, lawbreakers, they can scarely fail to gain the esteem of the people.

In this book Professor Reinsch has placed the teachers of American history as well as the students of our institutions under considerable obligations, for he has brought together in a convenient volume excellent material for much profitable work. It is such reading that is necessary to give students an insight into actual government.

C. H. McCarthy.

MISCELLANEOUS.

The College and the Will.

The following brief discourse was delivered by the Right Reverend Rector at the banquet which followed the installation of Dr. Edmund C. Sanford as president of Clark College, Worcester, Mass., in succession to the late Carroll D. Wright, first president of that College, and long connected with the Catholic University as a lecturer on Social Economy.

Mr. Chairman, Ladies and Gentlemen:—

"In the presence of this audience I may easily assume that the college, and particularly a New England college, is a place for developing the intellect of a boy, and I suppose we ought henceforth say, of a girl. In any academic history of our country, New England might easily claim the principal chapter, as the original home of the institutions through which our American mind is now trained and guided,—the public school, the academy, the high school, the woman's college, the university. Knowledge, its content, principles, methods, uses, advancement, almost its apotheosis, is a chief concern of our citizenship. Really it is not without reason that we have come to be called the Athenians of our time, so ardent is our pursuit of learning, so brilliant the success attained and so distinguished the progeny of scholars whom New England is proud to call her own. This is enough to prove that in New England colleges the mind of our youth is cultivated in a very high degree.

"However, just as man is made up of a body and an informing moving spirit, so is his moral nature made up of mind and will. If the mind be the eye of the spirit, the will is its motor force, its efficient guide, its captain and master in all that pertains to practical life. If the mind discovers and appreciates ideals, it is the will that enables us to choose among them, to range one above another, and to disregard all obstacles in the pursuit of the chosen ideal or rather to conquer obstacles and work them into the service of whatsoever has come to seem to us supremely good and beautiful. If by the mind we follow after all truth it is by the will that we set aside practically what is only seeming truth, *i. e.*, falsehood, error, deception, and adhere to what is solid and permanent in every department of knowledge. This

is equivalent to saying that the college is not less interested in the training of the will of youth than in the training of its mind. Indeed, it would be right to say that the training of the will is really the more important, since it is generally admitted that a society formed on mere intellectual cleverness carries with it the germ of decay, if only because it tends to become unduly aristocratic, selfish, and miscellaneously unjust.

"If knowledge be the flower of the intellect, the flower of the will is character, that outward and visible sign by which the individual is known in the community for just what he is worth, those peculiar and indefaceable moral traits by which he is coined, as it were, and irrevocably appreciated among his fellowmen.

"And just as the college ought to send out its youth, intellectually formed and equipped for the demands that society, which pays the bills, is justified in making, so it ought to send out its youth morally trained, formed, exercised for the broad and varied life that opens before them. Of course, it is not expected that the college graduate will begin life with that moral grasp on duties and responsibilities that the greybeards of the city possess, any more than he is expected to enter his profession on the same level with those who have toiled their long and painful way to its great prizes.

"But he ought to be able to know practically what is duty, truth, even righteousness; he ought to appreciate honor, equity, mutual kindliness; he ought to esteem and acquire restraint of self, and consideration for others who are moving with him in the long procession of life; he ought to prize certain great fundamental virtues of humanity, like patience and moderation; he ought to feel, at least in a general way, that he belongs in no small measure to the body politic, and must therefore be ready in due time to bear its heavy burdens with equanimity, justice, courage, and a readiness to one day make great sacrifices for its welfare. The virtues of a good citizen may be read in many books from Plato down, but they are acquired by practice only, and in each generation by every individual for himself. The high moral character which distinguishes man from man is acquired mainly in youth, and mainly again by contact with living models of the same. In other words it is the college teacher who is largely responsible for the formation of the will in youth. It is a truism confirmed I believe by the psychologists, that imitation is the law of life, and so the ideals, principles, habits, views of the teacher are insensibly but surely and regularly taken over by the pupil; for his moral nature this is the line of least resistance. Even the so-called self-made men of American

society, if there be really any self-made men, surely formed themselves on some models, whether studied in books or personally familiar to them. We may not know who fashioned the great heart of Abraham Lincoln, but we may believe that in some one he saw embodied the moral ideas that later took shape in his thoughts and were eventually given by him a concrete life.

"This moral responsibility of the teacher for the formation of character, the development of will-power, the right moral appreciation of the world and life, is not easily over-estimated. And I may be pardoned, en passant, for saying that this is why the oldest and most experienced of the great religious bodies which now influence the new world, has in education always laid more stress on the teacher than on the things taught, on the personality of the guide than on the way traveled, on an upright heart and a pure conscience than on vast secular information, on the ultimate purpose of human life than on its transient interests, however worthy and useful.

"To come back to the college, it should be and can be a real nursery of the will, a gymnasium of all its powers and qualities. Study and discipline, success and failure, praise and reproof, deportment and play itself, have deep moral roots that ought to be laid bare to the youthful mind. The training of the will is of course not a thing apart from that of the intellect. It is rather like an atmosphere, something so regular, so subtle, so habitual, so facile, so penetrative and infusive of the entire nature of youth that the morally trained pupil comes out of college at once scholarly and virtuous, at least by temper and desire, by admiration and purpose. Let me add that if ever a society needed in its colleges this sure and steady formation of the will power of youth, it is our own, standing as it does on the edge of a new order, in a transitional stage, when world-wide industry and commerce are reshaping all former social and economic relations, when the urban man is replacing the rural man as the moral unit, the social cell of the nation, when great multitudes must be variously assimilated with the least possible disturbance, when the old customs and traditions that served fairly well a small, but generally homogeneous, people have fallen before the advance of new multitudes different in mentality as in social, economic and political ways.

"It is from the college that should come the moral leaders of this new society, the men who must in the next fateful generation think, plan, and act for American mankind, take up the work where their fathers dropped it and, like the 'lampadophori' of old, hand over to their successors the freshly blazing torch of highest culture, aflame

not alone with the dry cold light of the intellect, but also with the warm emotional light of the loving self-sacrificing spirit.

"But for this it will not be enough that the college cultivate the minds of its pupils; it must with at least equal reverence and ardor recognize the deeply moral, and even the religious nature of youth. It must stand for the natural virtues, and permit me to say it, also for the Christian virtues that once sustained this New England through generations of poverty, toil, and insignificance, and then sent forth its hardy children as path-makers through the western wilds, founders of cities and of states, pioneers of every daring enterprise, and heralds as they went of political and social ideals that were first realized in the United States of America.

"I have no doubt that under the guidance of its new head Clark College will continue to render the city and the state all the services that could be expected of so hopeful an institution. Dr. Sanford brings to it learning and experience, the esteem of his colleagues and the confidence of his fellow citizens, the vigor of mature age and the idealism of the born educator. With what better capital could he embark on the task that lies before him? If I add the memory and the example of his upright, scholarly and large-hearted predecessor, Carroll D. Wright, all will agree with me that his lines are indeed cast in pleasant places, and that from decade to decade we may look for an ever-growing harvest of those fruits of good citizenship which it was the desire of the generous founder of this school to multiply in the heart of the commonwealth."

Hypnotism, its Uses and Abuses.

Public Lectures at the University.—On Thursday, January 13, the Very Reverend Dr. Edward A. Pace opened the Winter Course of public lectures. His subject was *The Uses and Abuses of Hypnotism.* The following is a résumé of Dr. Pace's lecture:

For our present purpose, it is not needful to trace the history of the practices and theories which are now grouped under the name of hypnotism. The weird performances of Messmer at the close of the eighteenth century, the investigation conducted by the French Academy of Sciences in 1784 and the report presented in 1831 to the Academy of Medicine—all these are undoubtedly interesting. But apart from the details, their importance lies chiefly in the fact that

scientists of repute, however skeptical at first, were finally obliged to recognize the existence, under forms more or less grotesque, of a real influence exerted by the hypnotiser upon his subject. On the practical side, this was certainly a step in advance. So long as the representative of science refused to see in these performances anything more than trickery or fraud, the charlatan and the mountebank had things their own way, and their way was not always the best. But a halt was called when it was realized that "magnetic fluids" and "celestial therapeutics" were simply pseudonyms for an agency that might be productive of good and had surely been abused to evil effect.

From the view-point of theory, the rival claims of Charcot's school at Paris and of the group which centred about Liebault at Nancy have been presented again and again, with the result that in the main the latter have prevailed. The explanation of hypnotic phenomena as products of suggestion is now so widely accepted that it may be said to have displaced the other theories and to have secured for hypnotism a somewhat tardy recognition as a legitimate method in psychological research.

The nature of suggestion will be more readily understood if we take as a starting-point the sensori-motor theory of normal consciousness. According to this each mental process involves both an afferent phase and an efferent phase. An impression produced on an organ of sense not only travels along a nerve-path to the brain but it also passes outward from the brain over a motor path and issues, or tends to issue, in some sort of action. The same is true of each image that is lodged in the brain and even of the abstract ideas conceived by the mind. If we add to this the natural tendency to believe what is told us and to act in accordance with our belief, we can easily see that an idea which is suggested or introduced into the mind will exert an influence that is stronger in proportion as other ideas are excluded. In our ordinary experience there is a constant checking or inhibiting of one idea by another; in hypnosis, the antagonistic ideas are put out of action, as it were, and the suggestion has the monopoly both of consciousness and of the motor apparatus. The so-called methods of hypnotization are intended to bring about such a concentration of the subject's mind that only the ideas introduced by suggestion will have any effect. The exclusive control thus obtained is of course more thorough when the subject has been trained and when hypnosis is deepest, *i. e.*, in the state of somnambulism.

Owing to the influence which the mind exerts upon the body, various disorders of a functional character yield to hypnotic treatment. In the

clinical records, hysteria and neurasthenia hold a prominent place. Indirectly, it is claimed, impaired organs also may be benefited. But where the organic lesion has reached a certain point, suggestion will not avail ; it will not check the growth of a tumour nor destroy bacilli. The results obtained in the treatment of vicious habits, *e. g.*, alcoholism, is due obviously to the psychical element in these excesses.

On the other hand, hypnotic practices are attended with dangers which are greater when the hypnotiser is ignorant of the nature of the phenomena he produces and of their effects on mental and organic processes. For this reason, if for no other, amateur performances in which hypnotism is introduced for the sake of amusement and public exhibitions which make it a sort of stage property, should be prohibited. Given the nature of hypnosis, the fact that almost any normal person can hypnotise another is the best reason why the use of hypnotism should be permitted to physicians only.

In its moral aspect, the danger arises from the surrender of the will to the control of another. It is true that the subject sometimes offers resistance to suggestions which are contrary to his sense of morality or propriety, but it is possible, by means of other suggestions, to remove the opposition ; and once this is cleared away, even criminal actions may be ordered, the performance of which may be postponed to a considerably later date. A hypnotiser who thus designs to use his subject as an instrument for evil doing, can obliterate all traces of his share in the crime for which in reality he is responsible as principal and not merely as accomplice. No long record of such transactions should be necessary to make it evident that the interests of justice call for restrictive measures which shall control the practice of hypnotism as closely at least as the regulations limiting the sale and use of certain well-known drugs.

The surest safeguard, however, is the education of the intelligence in regard to the real nature of hypnosis, showing the radical difference between it and what is merely curious or "mystifying"; and especially the cultivation of the moral sense to such a degree that no sane mind will take the risk of giving over the freedom and of abandoning the personality which constitutes the moral agent.

The Backward Pupil.

Rev. Dr. Thomas E. Shields took for the subject of his lecture, January 20, *The Backward Pupil.* Dr. Shields said :

We have always had the backward pupil with us. He has been the trial of every teacher's life. But it has only been within the last few years that there has been any realization of the vast number of pupils that belong to this class. Dr. Seguin's work in the closing decades of the last century called the attention of Europe to the possibility of curing a certain percentage of the children that were being classed as defective. The work of rescuing these unfortunates spread rapidly through Germany. In the nineties it was taken up in England and in a few years schools in which special training for these children was given had become a regular feature of the school system throughout Great Britain. Experience showed that two or three years of the right kind of treatment helped these children to such an extent that three-fourths of them were able to take up regular school work.

In 1904 the Superintendent of Schools of New York City startled the public by his report which showed that 39 per cent. of all the children attending the public schools of New York City were above the normal age for the grade which they were in. The annual reports for the following five years show that this condition of affairs has not changed. A great many causes were naturally assigned for this retardation and a great many evils in the public school system were attributed to this backward condition of the pupils. In his report of 1908 Commissioner Draper of New York State says: "I confess that it startles me to find that certainly not more than two-fifths and undoubtedly not more than a third of the children who enter our elementary schools ever finish them and that not more than one-half of them go beyond the fifth or sixth grade." Professor Thorndike of Columbia University, in a Bulletin issued by the Bureau of Education in February, 1908, concludes that "at least 25 out of every 100 of the children of the white population of our country who enter school stay only long enough to learn to read simple English, write such words as they commonly use, and perform the four operations for integers without serious errors. A fifth of the children entering city schools stay only to the fifth grade."

Mr. Leonard P. Ayres, working under the Russell Sage Foundation, has recently given us a valuable study of this problem in a book entitled "Laggards in Our Schools." More accurate data must be

had before we can accept as entirely reliable many of the conclusions at which Mr. Ayres arrives, but there is enough in his book that is incontrovertibly true to make everyone in any way responsible for our schools pause and give serious study to the problem there presented.

From the data at our disposal, it seems highly probably that there are at present in the public schools of the United States some six million children repeating the work of their grade at an annual cost to the taxpayers of the country of something over $27,000,000. It should be remembered, however, that the financial consideration is not the chief one. Compulsory education laws compel the children to remain in school in most of our states between the ages of seven and fourteen. It is probable, therefore, that these six million retarded children would be in school in any case. But the statistics in the case show us that the children who are put back and compelled to make their grade over, with few exceptions, leave school just as soon as the compulsory education laws permit. For the most part they drop out in the fifth and sixth grades. The $27,000,000, therefore, is expended, not for the benefit of these six million children but for their permanent discouragement. Manifestly, this problem needs looking into. Is the fault to be traced to congenital defects in the children or to mismanagement on the part of the school authorities? If the former, it is our duty to seek adequate remedies for these unfortunate children ; if the latter, it becomes our duty to deal with the school officers who are responsible for this lamentable state of affairs.

The facts in the case show that there are many factors contributing to the retardation of these children : late beginning, irregular attendance, etc., but they also show that by far the largest percentage of the evil is directly traceable to the maladjustment of the work of the grades to the children who are compelled to take it. In many cities the problem has been met and solved to a large extent by a proper adjustment of the work to the capacity of the children. This is shown by the percentage of retardation which varies from $7\frac{1}{2}$ per cent. in Bedford, Mass., to 75.8 per cent. among the colored children of Memphis, Tenn. Between these two extremes most of the cities of the country will be found to range. Thus the percentage of retardation in Waltham, Mass., is 10.6, in Meriden, Conn., 13, Boston, 18.5, Springfield, 23.3, New York, 30, Troy, N. Y., 35, Baltimore, Md., 46.3, Cincinnati, O., 58.7, Erie, Pa., 60.1.

Taking the country through, it may be shown that the work assigned to the grade is so far above the average capacity of the child that it takes on an average ten years to do the work of the eight

grades. The average time required for a child to complete the work of the eight grades in Erie, Pa., is 12.4 years, and in none of the twenty-five cities of which Mr. Ayres has made a comparative study does the average child do the work in eight years.

When the child is put back and compelled to repeat the work of a grade, he is humiliated and discouraged. He contracts habits of idleness and by his presence and example tends to demoralize the whole room. When the number of these retarded pupils is one-fourth or one-fifth the entire number in the grade, it is easy to realize the disastrous results which must follow.

Our schools are manufacturing dullards on a large scale. It is high time that the process was stopped. The work of the grade must not be determined by the caprice or the ambition of the school Superintendent but by the needs and capacities of children. After this has been done, we will still have a large number of children in our schools that are dull and backward because nature has been less generous with them than with other children. To find remedies for these we must turn to psychology and to the improvement of home conditions. At present the backward children, from whatever cause, exert a disastrous influence on the entire work of the schools and their presence in the schools is responsible for no small share of the failure of our school system, of which so much has been said during the last few years.

UNIVERSITY CHRONICLE.

The Annual Retreat for the students of Divinity Hall was given this year by Very Reverend L. F. Kearney, O.P., formerly provincial of the Dominicans.

Donations. The University is indebted to Michael Cudahy, Esq., of Chicago, a member of the Board of Trustees, for his generous contribution of five thousand dollars through which the Rector was enabled to pay the expenses of transferring the seventy thousand volumes of the University library from the basement of the Divinity Chapel to the present desirable quarters on the first floor of McMahon Hall. Prominent among the benefits thus secured, besides space, ventilation and light, is the excellent system of steel stacks by which a perfect preservation of this precious collection is practically assured.

The University is deeply indebted to the late Mrs. Caroline T. Wheaton of Poughkeepsie, N. Y., for the gift of ten thousand dollars from her estate. This sum was recently remitted to the University by her son, Mr. Isaac S. Wheaton.

By the will of Matthew Corr, lately deceased, of Philadelphia, the University becomes his residuary legatee. The special bequests and donations of Mr. Corr to relatives, charities, and educational institutions amount to nearly three hundred thousand dollars. At this writing it is not known precisely how much may come to the University, but it will probably be quite a large sum.

The late John McDonough, of the Ascension Parish, Evansville, Ind., bequeathed to the University the sum of five hundred dollars. Mr. McDonough, who was a native of Ireland, died recently at a patriarchal age, a model of all the Christian virtues. He was at all times deeply interested in the Catholic University as the ordinary means by which our young Catholic laymen could obtain a superior education without incurring those dangers to faith and morals that are only too often present in non-Catholic or purely secular centres of learning.

Public Lectures. On February 10, Hon. William H. De Lacy delivered a Public Lecture at the University on the "Rise of the Temperance Movement," and on February 17, another lecture on "What Temperance Means for the Child." These are the two annual Public Lectures called for by the Chair that The Catholic Total Abstinence Society of America founded at the University when it was first opened. Doctor De Lacy is a graduate of the University, a lawyer of distinction, and Judge of the Juvenile Court in Washington. He brings to this work therefore not only ability and deep sympathy, but also a practical and extensive experience in dealing with the results of intemperance.

Monsignor Shahan, the Rector of the University, took part on February 1, in the installation of Doctor Edmund Clark Sanford as second President of Clark College at Worcester, Mass. The first president of this institution was the well-known Carroll D. Wright, long United States Commissioner of Labor, a constant friend of the Catholic University and for several years one of its public lecturers on topics of Political Economy. Doctor Wright, it will be remembered, was a great admirer of the famous encyclical letter of Leo XIII. on labor, and proclaimed far and wide that it contained as no other modern document the true and final remedies for the settlement of all points of dispute between labor and capital.

On February 2, Monsignor Shahan lectured before the Catholic Woman's Club of Providence on "Education and Religion." Right Rev. Bishop Harkins and many of the city clergy were present, together with a very distinguished gathering of the Catholic gentlemen and ladies of the city. Afterwards a largely attended reception was tendered him by the Catholic Club in their new and spacious quarters.

Reverend Doctor George A. Dougherty. At a recent Meeting of the Sacred Congregation of Studies in Rome the Degree of Doctor of Sacred Theology was conferred on the Reverend George A. Dougherty, Assistant Treasurer of the University

and Secretary to the Rector. Dr. Dougherty has been connected with the University since 1903. During all those years he has served the University faithfully and devotedly. His many friends among the University Alumni, in the Alumni Association of the American College, of which he is the esteemed President, and throughout the country at large, will be pleased to learn of the distinction which Rome has conferred upon him.

Albert College. The fourth annual ball and reception of the Catholic University Athletic Association was held February 3rd at the New Willard Hotel and was, perhaps, the most brilliant of the series. The guests of the Association included representatives of the various seminaries and colleges of Washington, of local society, while a good quota of the faculty lent dignity to the affair by its presence.

In addition to the usual decorations of the ball room there were tastefully arranged banners of various colleges and universities; the reception rooms were adorned with palms and flowers and the whole was made resplendent by the blending of beautiful gowns and fair faces.

The arrangements were in charge of the dance committee consisting of the Messrs. Dougherty (chairman), Boillin, Hackman, Bohn, Rivero and Finn. These with the officers of the Association made successful an occasion which each season is looked forward to as the principal social event in college circles of Washington.

The patronesses were Mrs. George M. Bolling, Mrs. Wm. H. De Lacy, Mrs. Duncan N. Fletcher, Mrs. Robert J. Kennedy, Mrs. Thos. H. Carter, Mrs. Aubrey E. Landry, Mrs. Patrick J. Lennox, Mrs. Horace H. Lurton, Mrs. Chas. H. McCarthy, Mrs. Elmer J. Murphy, Mrs. Chas. P. Neill, Mrs. Frank O'Hara, Mrs. R. A. Sweeney Pescia, Mrs. Adele D. Hillyer, Mrs. John J. Walsh, Mrs. E. D. White.

The Athletic Association wishes to express its thanks to all those who have so generously contributed to its funds.

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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit, c. 6.*

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A NEW RELIGION WITHOUT RELIGION.

During the course of last summer, the announcement was made from a high academic eminence that the world is witnessing the birth of a new religion which is destined to bring within its fold all humane and intelligent persons the world over. That a new religion should shoot up, any day, in Massachusetts, the prolific mother of cults and culture, would not be thought in itself a more remarkable phenomenon than that an exemplary hen had, on any particular morning, during the busy season, laid another egg.

But the national reputation of the precursor, the fact that the utterance contained a substratum of serious truth, however distorted in the presentation, the bland eloquence with which the beauties of the New Jerusalem were described, and, perhaps, the newspaper man's keen appreciation of the commercial value of the sensational, caused the glad tidings announced from the pulpit of the Harvard Theological Summer School to attract widespread attention. The topic threw into the background the five-foot library; it elicited opinion from everybody that was anybody; it held the centre of the stage till interest in religious discovery was eclipsed by the wild enthusiasms that, in the fall, broke out over the latest phase in Arctic exploration.

With all the assurance, if not with all the zeal, of a Hebrew prophet, our seer described the origin and characteristics of the new religion which, he declared, is destined to a universal empire over all serious, educated and well-meaning persons. The

nineteenth century, so runs the preamble, with its advance in all branches of science, with the deeper insight it had given us of nature and the God of nature, as well as of our own heart, has rendered obsolete all traditional views of religious truth. At the same time that century witnessed a change of attitude on the part of the Churches to human society as a whole; and a greater approach than was ever witnessed before, was made towards the embodiment in the actual practices of mankind of the doctrines of the great religious teachers of the race. Hence the present religion of a multitude of humane persons in the twentieth century may, without exaggeration, be called a new religion.—"Not," our instructor observes, "that any one of its doctrines and practices is really new; but only that the wider acceptance and better actual application of truths familiar in the past at many times and places, but never taken to heart by the multitude or put in force on a large scale, are new."

Though the ecumenical note is sounded in this Apocalypse, it would seem, from internal evidence, that the prophet's horizon is limited to our own country, and the universality which he promises to the new dispensation is not absolute but relative. It has been said that prophecy is the most gratuitous form of blunder. It might, perhaps, be added that an equally gratuitous form is the attempt to refute a prophecy by argument before the event. So without allowing ourselves to be very much disturbed in mind over this vision of the future and the things that are to be, one may more profitably turn to examine what is the constitution of the new religion which is to supplant, over extensive areas, our traditional Christianity. And perhaps such an inspection will throw some light on the credibility of the Harvard Apocalypse.

The religion of the future, we are informed, will, like all other religions, have two constituent elements—a belief and a practical ideal. Here we must pause to note an instance of confusion of thought which, cropping out continually in the entire pronouncement, disarms all merely logical criticism of the structure. We are informed that one of the reasons why educated per-

sons demand a new religion is that growing freedom in thought and speech renders it impossible to unite religiously-minded people on any basis of dogma, creed, observance, or ritual. Yet, a few lines further down on the same page we are told that the new religion will have a creed to serve as the basis of unity for its members. The creed, indeed, is of the shortest, containing but one article: I believe in God, the loving Father of the universe and of men—and on this dogma the fabric is squarely planted. However, the logical consistency of our prophet is not the object of our enquiry. The dogmatic element, as it is described in the constitution, consists of the idea of God which is to underlie and vivify the practical ideal, or program of action. The new conception of God will comprehend the Jewish Jehovah, the Christian Universal Father, and especially, the modern physicists' omnipresent and exhaustless Energy, with the biological conception of a Vital Force. This ideal will be the synthesis of the results of nineteenth century science and speculation, along with the tenderest teachings that have came down to us from the past. In the idea of God around the scientific central datum of one omnipresent eternal Energy will be arranged all the moral qualities, multiplied to infinity, that one can imagine in the noblest and tenderest of human beings. This God, we are told, is to be conceived as absolutely immanent in each person, as indeed, in all things animate and inanimate.

Here we must interrupt the specification to remark that a little more philosophic precision would be desirable at this point. Are we to look upon this immanent God as at the same time so distinct from the world and especially from ourselves that full play is left for the proper independence of human personality, free will and responsibility? Or, on the contrary, does Dr. Eliot mean to adjust the idea of God to the pantheistic or monistic philosophy of which nineteenth century thought has left such a large legacy to the twentieth? The language of the new evangel is scarcely everywhere consistent on this important point. We say important; for pantheism which identifies as one being and one substance man and the Eternal,

permits no basis for religion at all. One passage, if we are to insist upon holding our guide to the deductions inevitable from his assertions, settles the matter peremptorily. We read the following statement: 'If God is thoroughly immanent in the world, there can be no 'secondary causes' in either the material or the spiritual universe." Here is pantheism, clear, sweeping and uncomprising enough to satisfy Spinoza or Haeckel. There are no causes but the great, first universal Cause. Man, then, is but an automaton through which flows that primal energy to produce every action, good or bad, that goes to make up the Punch and Judy show which we call life.

We must not, however, press our worthy Mentor too hard upon philosophic grounds; for he has granted himself the privilege of the eclectic method; and notwithstanding this tumble into monism, the idea which he propounds of God, is, apparently, intended to be theistic. The new religion, he declares, will cherish the idea of God as of a loving Father; it will find in the moral history of mankind convincing evidence that God rules the universe with love and directs events to the welfare of men.

One more note completes the conception of God, and of our relation to Him as embodied in the solitary dogma of the new religion. What is the characteristic and the most significant element in the new religious conception of God and of our relations to Him? It is that it will forbid its votaries to trouble themselves with any thoughts concerning God's justice. "It will," we quote textually, "magnify and laud God's compassion, and will not venture to state what the justice of God may or may not require of any of His finite creatures." Our expositor makes a profoundly true remark when he adds that "this will be one of the great differences between the future religion and the past." This unique characteristic, he evidently feels, requires some apology. The reason which he offers is not one to impress anybody as an exhibition of keen dialectics. Our experience of human justice, he argues, shows it to be so imperfect that we cannot base on it any conception of what God's justice is and so we must not think of God's

justice at all. If this argument had any force, it would forbid us equally to attribute to God any moral qualities or attributes whatever, for in man all his moral qualities alike labor under the limitations of finiteness and imperfection. Evidently this reason is but an excuse devised to offer some logical justification for this striking element, the explanation of whose presence in the new religion is to be sought elsewhere, as we shall see.

On observing that divine justice is to be absolutely ignored by the religion of the future, we may expect to find, and we do find, that, in consequence, this religion knows nothing of such a thing as sin, and slurs over, in a surprisingly bold fashion, the question of moral evil; while, of course, retribution and expiation are words unknown to its vocabulary. When we add that it will have no cult or form of worship, and will see in prayer but the practical expression of a foolish belief that the Almighty will interfere with the unchangeable order which He has established in the Cosmos, we have noted all the content of the creed and of what refers to God in the religion of the future.

Let us now see what the new religion calls on us to do. What is the practical ideal which it sets up as the goal of our endeavor. Here everything is as plain, clear and concise as any one could desire. The entire practical teaching is comprehensively formulated in a single commandment: "Be serviceable to your fellow man," or, to vary the formula without changing the meaning: "Promote the general well-being." No exhaustive analysis of this idea of well-being is offered to us; but indications of what it covers are sufficiently abundant. It comprehends everything that tends to diminish the physical evils and to increase the physical comforts and conveniences of life,—the extirpation of disease, improved hygienic methods, proper street sweeping, efficient sewage systems, better schools, public baths, improved playgrounds; in short, the promotion of social betterment so that all may share more universally and on a more liberal scale in the good things of this world. This is the whole duty of man as laid down in the new revelation.

Our prophet, indeed, iterates with penetrating unction that, above all, the purpose of this religion will be to inculcate and foster benevolence, to increase the stock of good-will among men. To all accustomed to attach to well-worn words and phrases the meaning which traditional use has attached to them, this promise to promote good-will has a spiritual flavor, and seems to raise the aim of the new religion above the mere material or physical. But when we ask what is the goal of this good-will, what good is it to pursue and in virtue of such pursuit deserve to be itself called good, the answer is, again, social service. So even when calling on its followers to cultivate good-will, the new religion is thinking of nothing more than increased efficiency in the production of what is comprehensively understood as the blessings of civilization.

Hitherto religion, whatever form it took, concerned itself primarily with something beyond the interests of this world, and addressed itself to the cure of evils, the solace of grief, and the satisfaction of aspirations which are utterly beyond the competence of the sanitary inspector or the surgeon and physician. Very reasonably, Dr. Eliot exhibits some uneasiness that perhaps the new religion may be criticized as somewhat disappointing in this respect. So he asks and essays to answer the question: What consolation for human ills will the new religion offer? He answers, "The consolation which comes to the sufferer from the knowledge that he is more serviceable to others after than he was before the affliction; and of being wiser and tenderer than before; the consolation of memory that preserves the sweet fragrance of characters and lives no longer in presence, recalls the joys and achievements of those lives which are still within mortal view. Obviously, even to its propounder, this measure of consolation is very inadequate to meet and staunch the flow of human tears, and to cheer the hearts that suffer under the countless miseries that make up the tragedy of life. So, recognizing this inefficiency, Dr. Eliot drops the embarrassing subject, and hastens to tell us that the new religion "will not deal chiefly with sorrow and death, but with joy and life. It will not care so much to account for

the evil and the ugly in the world as to interpret the good and the beautiful." *Blessed are the mourners* is a promise not to be found in the beatitudes of the religion of the future. In other words, it confesses itself incompetent to fill an office which humanity has ever regarded as an essential, if not the essential function of religion.

The claim is made for the new religion that it is simple. It is simple. It has secured simplicity by eliminating all the deeper factors of the religious problem, including the central ones of the future life, and man's ultimate destiny. Every religion professes to furnish a key to the Great Enigma, to explain why we are here, whither we are going, and what awaits us beyond the Veil. Religion does not confine its ministrations to multiplying a series of contrivances calculated to mitigate the discomforts of life's voyage; it undertakes to instruct us whither that voyage tends and what awaits us within that bourne from which no traveler returns.

Man does not live by bread alone, his being craves, and he is conscious that his life means more, than the daily repeated routine of satisfying his daily wants. No fulness of purse, no perfection of health even if prolonged indefinitely beyond the normal mark of three score and ten can be accepted by him as the *summum bonum* of human existence. To religion he looks, and from religion he receives another solution of the meaning of life and a promise of other goods, which shall satisfy those demands of his higher nature which, felt by all, have been summed up by the Christian in the cry: "Thou hast made us for Thyself, Oh Lord, and our hearts are restless till they rest in Thee." On its practical side, the new religion is but Epicureanism expressed in terms of the twentieth century and leavened with the maxim of human brotherhood borrowed from elsewhere. Nobody conscious of the religious sentiment will ever really believe that religion's proper function is to promote the discoveries of science, the progress of hygiene, and better methods of street cleaning; nor will the reluctant be converted by pointing out to him that his purpose in life is not precisely to obtain these felicities for himself but for his fellows. If

science and invention allied with sympathy and benevolence should succeed in bringing about an altruistic Utopia where the humanitarian ideal should be realized, where all should

> ". . . . sit at endless feast
> Enjoying each the other's good."

those needs and aspirations of the soul to which religion responds would call out as poignantly as ever. Life would still continue to be a journey though the wilderness, and the serious soul would still refuse to acquiesce in the ephemeral as the be-all and the end-all here.

Our inspection of this new religion, thus far, shows it to be very unlike any religion that has hitherto been known to men. Every other religion has had some form of worship to the Being in whom it believed; to that Being it addressed prayer of petition and deprecation. Every other religion claimed to tell men of a world beyond, and to inform him of the destiny that awaited him. It had promises for those who faithfully followed it, and anathemas for the disloyal. In the new religion, no prayer, no worship, no penalties, no rewards! No solace for the grief that passeth outward show. Its outlook is bounded by the physical horizon. It is voluble over the things of this world. The rest is silence.

The differences which we have now pointed out between what its sponsor has called the new religion and every other manifestation of the religious instinct that history has witnessed afford by themselves, very good grounds for questioning whether this scheme deserves the title of a religion at all. There remains, still, one consideration which will definitely settle the issue.

However great the changes which the progress of the nineteenth century has wrought in our intellectual outlook, it has not operated any revolution in human nature and the instincts of the heart. Even the wildest of its panegyrists have hesitated to follow Molière's physician in asserting "*Nous avons changé tout cela.*" Well, the very taproot of the religious instinct is that consciousness which man feels of a duality in his

own nature; or that struggle within him, between his higher and lower self, which St. Paul gave expression to when he said, "Who shall deliver me from the body of this death," and the Roman poet witnesses to in the line:—

"....Video meliora proboque,
Pejora sequor...."

The explanation of this dualism has been the ambition and the despair of philosophy. The history of man's endeavors to overcome it is the religious history of the race.

Along with the consciousness of a double nature within himself, man sees a perpetual struggle in the world without. He is bewildered at the spectacle of nature at war with herself; he is bewildered still more and depressed to experience that nature is at war with him, filling his garden and field with thorns and thistles and dogging his steps incessantly with a thousand emissaries of death. The futility of life, hope disappointed, desire unsatisfied, and never less satisfied than when attainment crowns endeavor, wring from him the perennial cry of "*Vanitas Vanitatum.*" Yet the instincts of his reason convince him that there must be some rational explanation of this welter of disorder within and without him. He is driven to look behind and above nature for a higher power from whom he can hope for deliverance. At the same time he feels that the dualty within him, the evil which lies in his own heart is a barrier between himself and that Being to whom he would surrender himself in loving trust. Then from these two experiences is born *the sense of sin,* and with it the impulse to expiation and atonement.

The forms in which this impulse, emotional and rational, have taken are innumerable and widely diverse in their external characteristics. Yet they all resemble one another in their essential features. The Indian sage seeking to extirpate self by starving all his appetites and repressing all his sympathies; the Buddhist pursuing the Three-fold Path in order to reach Nirvana; the Hindoo throwing himself before the Car of Juggernaut, or consigning his dying relative to the sacred waters of

the Ganges; the ancient Egyptian Book of the Dead; the bloody sacrifices of the Chaldaic, the Aztec, and some more modern forms of savage worship,—all these are witnesses to man's consciousness of sin and his impulse to find some way of expiation. "I have heard your voice in the garden, and I was afraid," is the universal cry of humanity conscious of the evil in its constitution.

Now, it is this sense of sin which is the parent of real religion. We might cite a cloud of witnesses to this truth from every school of thought, Christian and infidel. In fact, the latter offer indirectly the most satisfactory testimony. For their favorite theme is that because the old doctrine of evil as radical in human nature, has become obsolete, the era of religion is past. Whenever this sense of sin has found vigorous expression in a religion, that religion has gripped the heart and become a dominant force in the lives of its votaries. When this sense of sin grows weak in an individual or in a sect, then for these people their religion, however vital and powerful it may once have been, becomes but an affair of empty forms and externalities, maintaining a precarious and ineffective existence only through the conservative tendencies of society unwilling to obliterate too abruptly the associations of the past.

It is this consciousness of sin, this conviction of the heart that moral evil is within ourselves, which makes the distinction between a real religion and a mere philosophic system. Where it is absent, there cannot be any religion but at most a self-complacent sentimental religiosity, such as is present in the deism of the eighteenth century and in "the religion of the future." A religion which will not trouble its followers with self-searchings; which, by excluding from its range of vision the justice of the Almighty, would debar them from ever exclaiming from the depths "My iniquities have divided between me and my God!" is not religion if religion is something to meet the deepest needs of the heart. Such an imitation finds its appropriate attitude not in that type of real religion, the kneeling publican, exclaiming from afar: "Lord, be merciful to me a sinner!" Its proper representative is the self-satisfied

gentleman of the broad phylacteries, whose ambitions are directed to prizes that may be enjoyed this side of the grave; and who stands up before the Almighty to remind Him what a paragon of perfection He had the honor to create. The new religion, with its formal elimination of the idea of Divine justice, and consequently of sin, expiation and atonement, leaves out of its composition the essentials of religion; and for that reason I think one may consequently venture to call it a "New Religion, without Religion."

The only feature of Dr. Eliot's scheme which seems to tinge it with the blush of spiritual life is that a belief in God, as a Beneficent Providence and loving Father of men, is its theoretical foundation. The confession of this truth is, we are told, to be the rock which will furnish the bond of unity for the Church of the future, composed of all those earnest and humane people who will devote their lives to social service.

Well, we should uncommonly like to meet the man who can show us any reasonable grounds for this expectation. If we were to take a census of the people at present leaders in social service, we should find that many, if not the greater number, are professed agnostics, and many others frankly deny the existence of God. Furthermore, many would declare that they had taken up social service as their life's work precisely because they had ceased to find either inspiration or consolation in religious ideals.

We are blandly assured by Dr. Eliot that his own shadowy conception of God, wavering between theism and pantheism, is the mature fruit of nineteenth century science and scientific speculation. Yet everybody knows that an overwhelming majority of the persons who are accepted as the spokesmen of the nineteenth century, laid down as a first principle of reason that to pretend to conceive the Infinite under any of his attributes of personality is to fall into the limbo of absurdity. They follow up this axiom by insisting that an equal absurdity is to pretend that the universe offers us any proof that the First Cause is a benevolent Being. Nature, red in tooth and claw, the conditions of life and the course of history combined to

relegate this notion to the museum in which are preserved the mummies of dead superstitions. The favorite manoeuvre of the nineteenth century thought,—I mean that philosophic thought which, professing to be the daughter of science, attacked religion in her mother's name,—was to point out the prevalence of evil, physical and moral, in the world, and then impale the champion of orthodoxy on this dilemma: The Original Cause of that world cannot be infinitely good and infinitely powerful. If He is all powerful, He is not infinitely good, or He would banish evil. If He is infinitely good, then He does not take away the evil only because it is beyond His power. "If this world," said a standard bearer of nineteenth century thought, "is governed by benevolence it must be a very different sort of benevolence from that of John Howard."

The Christian, indeed, who believes in the Incarnation, and the teachings of Christ, knows that, notwithstanding all the perplexing difficulties that the world presents against the doctrine, God is Love and guides all things benevolently. But this is a belief which the members of the New Religion would never extract from human history or the records of the nineteenth century's conclusions regarding the nature of the Infinite and Eternal Energy. It is a favorite preoccupation of the pious Christian patriot to find in the course of his country's history proof that fidelity to righteousness had been rewarded with the protection and beneficence of the Most High. Kipling's *Recessional* is a classic example of this sort of historical exegesis. But the philosophy of the nineteenth century awarded its suffrages to the rival interpretation:—

> "Best by remembering God, some say,
> We hold our high, imperial lot.
> Fortune, I fear, has oftenest come
> When we forgot, when we forgot.
> Their nobler faith, their fairer crown:
> But history laughs and weeps it down."

Even one of the most reverent and religious of men has declared that if he had not his reasons for belief in God elsewhere, he

should be an atheist or a pantheist or a polytheist when he regarded the distressing spectacle of human history. Whatever may be the fortune in store for humanitarianism, we may safely presume that it will not resolve itself into a unity of minds produced by a common belief in a Benevolent Father of the universe and of men.

The accepted name, among friends and foes, for that tendency which Dr. Eliot refers to as the influence or spirit of nineteenth century scientific thought is rationalism. And rationalism though powerful to destroy, is incapable of building any religious foundation. Its inevitable march is towards ever-increasing divisions, contradictions, doubt and agnosticism. It will never produce a unity of minds regarding any of the basic truths of religion, God, freedom and immortality.

The one truth which is embodied in the pronouncement that we have been considering is that, in this country and elsewhere, a large and constantly increasing number of people have adopted humanitarianism as a substitute for religion. Over this movement Dr. Eliot has sought to throw the garb of religion. It is one of the most significant growths of our age. "Nothing but the triumph of the Christian commandment,—an evidence of the power of the Gospel in our day," say many. Undoubtedly Christian truth and zeal have powerfully contributed to strengthen and make active the emotions of human sympathy. But, then, the question suggests itself: How comes it that humanitarianism has waxed strong in proportion as Christian faith and especially belief in the divine authority of Christ, has grown weak? Why is it that while Christ taught that the second commandment "Love thy neighbor as thyself" draws its vigor from the first, "Love God above all things," the prophets of humanitarianism declare that those truths implied in the first commandment are mere delusions that will not stand the search of reason. If we note the attitude of typical humanitarians towards Christ as a teacher, we shall observe that instead of looking to the authority of Christ for the sanction of their code, they grant Him their approbation just as far as He was a good humanitarian.

One who would undertake the task of tracing the genesis and development of this philosophy of life would be compelled to look elsewhere; and his search would bring him into contact with men, ideas and forces, operating independently of, often in hostility to Christianity, and, in fact, to all religious belief. As he traced the stream back to its head waters he would discover that one of its mainsprings, if not the original source itself, was the infidel French philosophy that burst upon the world in the eighteenth century. It may seem to some a lapse into gratuitous calumny to affirm that Diderot, Voltaire, Holbach and D'Alembert are among the ethical progenitors from whom the religion of the Harvard Theological Summer School inherits its features. Yet it is quite true. Let us cite a piece of testimony borne to the legitimacy of the descent, by a competent but inadvertent witness. Any one who has read Dr. Eliot's pronouncement will agree that the postulates which underlie the religion of service and are expected to furnish its motives for action are fairly set forth in the following passage:—

"Human nature is good, the world is capable of being made a desirable abiding place, and the evil of the world is the fruit of bad education and bad institutions."

The writer of these words, however, had not Dr. Eliot in mind when he wrote them. They are the terms in which Lord Morley, an authority on the subject, described broadly the moral and the message of the French Encyclopaedia. Our enquirer would find himself obliged to analyze the teachings of Jean Jacques Rousseau; and trace the broad current of his influence, reaching into many an unsuspected quarter, from the end of the eighteenth century up to this very day. He would observe that the establishment of the democratic principle in the end of the eighteenth century counted for much in the production of the phenomenon under consideration. The weakening of class distinctions consequent upon the assertion of democracy, the increased facilities for communication and travel bringing men into association on a scale hitherto unknown, have also contributed.

Another powerful and closely related cause has been the direction given to ethical speculation by the success of rationalism in banishing from large tracts of the intellectual world all belief in the supernatural. We must have some end beyond securing and enjoying our *panem et circenses,* to give a meaning and dignity to life. If we reject Religion as a guide, who points to another world, then we must find the end of life within life itself, and within that circle there is but one worth a moment's notice—the betterment of human conditions, the welfare of our fellows.

This view was propagated in a strictly scientific form by the widely dominant school of ethical construction which laid down as the fundamental principle of morality that the difference between right and wrong depends upon whether conduct is beneficial or injurious to others. This theory was severely handled by the scientific critics but it managed to fix "the greatest happiness of the greatest number," firmly in the mind of the age as a convenient rough and ready maxim for the orientation of conduct. The evolution philosophy came next to throw its influence into the propaganda of altruism. It popularized the view that the history of man is a record of continuous progress, physical and moral. The goal of nature is the improvement, not of the individual but of the race, and to this interest the interest of the individual is subordinate. This theory helped to strengthen the tendency to look upon the furtherance of progress as the proper and only reasonable end that a serious humane person could propose to himself to consecrate his life.

This triumph of the idea of progress was assisted by the immense advance made in the past century by science in every field of knowledge, by the wonderful series of inventions and discoveries which brought the forces of nature into coöperation with men, diminished enormously the domain of physical pain and disease, and increased, on a similar scale, the conveniences and comforts of life. The success achieved was taken as proof that here lies man's proper career. From this complexus of forces along with others which we cannot enumerate here, was

begotten the humanitarian ideal. The humanitarian has been happily defined as "a person who has sympathy with mankind in the lump, faith in its future progress and a desire to serve that progress."

The decay of religious truth throughout the Protestant world has opened an immense recruiting ground to humanitarianism. Many of those who join the ranks endeavor to deal gently with their ancient loyalties by persuading themselves that, after all, Christ's authentic teaching is all epitomized in the Golden Rule, so that in humanitarianism is the fine essence of Christianity. Some still cling to their religious faith and out of love for and desire to serve God, devote themselves to social service as the thing which their hand finds to do. For this latter class of persons there can be nothing but respectful commendation; they observe the due subordination of the second to the first commandment. But the everlasting order is violated when the progress of civilization is constituted the ultimate end of human endeavor. Christianity and humanitarianism are poles apart. Christianity is the worship of God; humanitarianism is the worship of man. It extinguishes theology in favor of sociology; and as somebody has said, with a touch of exaggeration, "It reduces religion to an aspect of the tenement-house question."

When the promotion of social temporal welfare is exalted into the supreme end of human endeavor only a little logical consistency is needed to land the thoroughgoing votaries of humanitarianism among people who are strange companions for the champions of human sympathy. If the social welfare is the end of man, then the individual must be looked upon as entirely subordinate to the community, the state, or whatever social organism is taken as the unit. His rights must give way before the imperious demands of the body politic. If he is a detriment to the welfare of the whole, why should he be permitted to continue an existence which is pernicious to the high interest of humanity? And here the humanitarian finds his practical inferences rigorously drawn for him by the prophet of the overman, Friedrich Nietzsche, who has

denounced Christianity for having inflicted incalculable injury on the human race by protecting and sustaining various classes of the inefficient who ought to have been summarily got rid of: "Sympathy," he has said, "thwarts on the whole, in general, the law of development, which is the law of selection. It preserves what is ripe for extinction; it resists in favor of life's disinherited and condemned ones. It gives to life a gloomy and questionable aspect by its abundance of the ill-conditioned whom it maintains in life." Set the idea of the supremacy of the social welfare over all individual rights and duties and we shall have the state regulating who shall and who shall not marry; whether the newborn child shall be allowed to live or not; and, under the name of the science of eugenics, the policy and maxims of the stud-farm shall be applied to men and women. Even now we are occasionally assailed by a spokesman of these principles in the public press, on the lecture platform, and in the halls of some of our legislatures.

JAMES J. FOX.

REALITY FROM THE CRITIC'S STANDPOINT.—I.

The problem of human knowledge, when approached from no preconceived point of view, loses much of the mystery with which speculation usually invests it. Problems that do not exist in fact are often created in theory by the way we go about their statement, or attempt their solution. When the real point at issue is obscured, and a fictitious one made to appear in its stead—created, not by the concrete subject under investigation, but by the investigator's abstract way of conducting the examination, there is every likelihood that the critic of human knowledge will be more faithful to the exigencies of procedure than to the guidance of fact. To check this speculative tendency, and to bring the problem of our perceptual knowledge fairly and squarely before the mind for consideration, an effort was made, in a previous study,[1] to cut the facts of perception clear and distinct from any and all theories concerning their origin, nature, or value. This method of treating the empirical facts with the respect to which they are entitled has its advantages, and these we may briefly enumerate.

Aloofness or Intimacy?

First of all, the representative theory of knowledge was seen to be a false approach to the problem of perception. To approach the facts with this theory in mind is to misread them wholly, and we rejected it accordingly as a false light which we could not in all fairness follow. With this rejection of the representative theory went also the doctrine built upon it, that in perceptual knowledge we deal, not with genuine reality itself, but some sort of a substitute, intermediary, or agent of it. Human knowledge has no such half-way features, the real

[1] *Catholic University Bulletin*, February, 1910. "Reality from the Spectator's Standpoint."

world no such middle ground. The supposed mote in the eye of reality thus turns out to be an unsuspected beam in our own, which, when located where it properly belongs, saves us from mistaking introspection for observation, and leaves us closer to reality than we thought.

The same remarks apply with equal force, in the second place, to the persistent attempt of the post-Kantian tradition to evaporate the 'reality' which we *encounter* into an 'appearance' which we *think*. Idealist and agnostic alike have found, in this "distinction without a difference" between reality and its appearances, a much needed prop and support for their sagging theories. They would prevent all intimacy with the real world, and reduce knowledge to a game of 'hide and seek,' by means of this distinction. But it is fiction, not fact, to which they appeal. 'Seeing' cannot thus easily be turned into mere 'believing,' nor has it ever been proved that the world of things is surrounded by so thick an atmosphere of appearances that the mind is utterly unable to penetrate through it to the reality hidden beneath. It must be confessed that, to prove man's aloofness from reality, or to disestablish the fact of his intimacy with it, much more should be forthcoming in the way of argument than such a vanishing distinction as the one proposed.

After being held so long aloof from reality by the restraining influence of Kant, philosophers are now engaged in overemphasizing the closeness of our acquaintance with it. The pragmatist admits that an intimate knowledge of 'reality' is possible, provided we accept his theory, that this knowledge depends for its acquisition on the subject's becoming one and identical with the object of its search. We are asked to lay aside our own individuality, and to let ourselves sink, as it were, into that of things, by means of the 'sympathetic imagination,' which enlarges the bounds of sense-experience, and deepens our knowledge of the only real world.[2] But the pragmatist

[2] *The Journal of Philosophy*, etc., vol. VII, no. 2: January 20, 1910, p. 30, "Bradley or Bergson?"—William James.

asks us to pay too big a price for his concessionary 'realism.' The *identity* of subject and object is not a necessary condition for acquiring *real* knowledge; the *union* of the two is sufficient, and it is a very strange way of solving a problem to invite us to suppress our own distinct personality, and to assume, even in imagination, the individuality of lower things. We accordingly rejected, as plainly unfair, in the third place, this excessive demand of the pragmatist to have us exchange natures with the things we wish to know. To draw up such impossible conditions for knowledge, and then to disqualify reason for their non-fulfilment, is not philosophy, but caprice. Rapidity seems to have become with philosophers the virtue it has long since been with the promoters of industry and commerce. Immediate results are demanded of mind as of all things else. The constitutionally slow way the mind has of working out its conceptions and judgments does not suit the present mania for speed. And so, philosophers are turning their backs upon conceptual reason and universal ideas, to seek information of sense, and to revel in the particulars, which direct percepts, untransformed feelings, unreasoned ideas, and unmediated knowledge contain in such abundance.

In fact, pragmatism is, in one respect at least, the doctrine that reality may be intimately known in crude feeling, and completely misunderstood in refined thought.[3] Had the pragmatist contented himself with the statement, that reality is *more* intimately known, in all its concrete completeness, by the senses than by the reason, he would have stated a plain fact of which there can be no doubt. But when he made exclusive what should have been merely an affirmative statement, he committed the fault of turning an affirmation into a denial, an emphasis into an exclusion, and forgot that he was misconceiving the very nature of conceptual knowledge itself, in the false contrast which he drew between the latter and its companion process of perception. The pragmatist deserves credit for calling attention to

[3] "Concepts are an organ of misunderstanding rather than of understanding." *Ibid.*, p. 30.

the great world of concrete fact, so long neglected by the advocates of 'pure thought,' and the system-builders of idealism. He deserves none for the equally exclusive philosophy of 'pure experience' which he would substitute for the idealist's world of 'pure intelligence.' Each extreme is worthy of the other.

The additional fact was brought out, in the fourth place, that 'knowing' is not altogether the same thing as 'producing,' or 'copying' an object, but much more in its own right, and in the light of the evidence. This being so, it becomes at once apparent that the facts of perception may be critically studied, without discussing beforehand whether objects are faithfully reproduced, or not, in our ideas. The problem of the truth of our ideas, and all questions concerning either the nature of reality, or the nature of consciousness, belong to a study of the judgment, and are out of place where the first act of the human mind is alone under consideration. When we examine the empirical evidence, without minds made up in advance, reality confronts us, wearing neither mask, nor veil, and betraying none of the hunted look of a creature long in hiding. It is as yet without the adjectives, 'external,' or 'internal.' Which of these two rightfully belongs to it, and expresses its true nature? Perception does not say; the first act of the human mind neither affirms, nor denies, the value of its own testimony, but simply presents it. We are therefore driven back upon ourselves and upon our own judgment for answer. We cease to be spectators, and become referees and critics.

The Idealist Interpretation.

After the fact of perception, three theories are advanced to account for the 'object' which appears in consciousness—the idealist, the pragmatist, and the realist, to mention them in the order of treatment. The idealist theory regards the object as a mental rather than physical fact, that is, as an idea, appearance, image, sensation, phenomenon. This interpretation is consistent with the general assumption of idealism, that the physical universe is the divine mind itself, and that

'things,' so-called, are really God's 'thoughts' disguised. Was it not Fichte who said that the world contains God's thinking *petrified?* and Madame de Staël, that "architecture is frozen music"? and Shakespeare, that there are "sermons in stones," and "books in the running brooks"? Even so, though in an essential, and not merely metaphorical sense, does the idealist hold that human knowledge reveals a content or meaning of eternal value, and that the objects which appear in consciousness are to be *classed* as bits or fragments of the divine meaning of the world, not as things which exist apart from us in the "lumpishness" of physical reality.

What becomes of the 'object' in this view. It is made to dissolve into a 'message,' a 'signal,' a 'mental content,' a 'rational value,' or an 'eternal meaning.' But this is not all. The idealist does not rest satisfied when he has thus wrongly identified the 'object' with its 'meaning.' He proceeds at once to draw from this false identification two equally false inferences; first: that objects exist discontinuously, when the plain fact of the matter shows the contrary, namely, that it is the perceptive experiences we have of objects, and not the objects themselves, which discontinuously exist; and second: that objects are things only for the mind perceiving them, and consequently possess no existence of their own independent of the fact of their being perceived and known. The distinction between 'being' and 'knowing' thus vanishes into thin air, and the line, which parts the physical from the mental in fact, is blotted out in theory. 'Ideas' are made to appear as constituent elements of 'things,' and knowledge becomes a part of the texture of reality, interwoven with its very fibre.

In defence of this position, it is usual with idealists to fall back upon the fact that subject knowing and object known are "inseparably related." What if they are? This mutual relationship affords no proof that the world is without a constitution of its own until knowledge bestows one on it. The relation of subject to object is indeed a relation of real dependence. But is the relation of object to subject likewise really dependent? Hardly. This reciprocal dependence is always sup-

posed, but never proved. Idealists invariably assume with Kant that reality has, and can have, no predicates of its own attached to it. The object-side of the relation is thus made to depend for the hiding of its nakedness on the mind's condescension to furnish it with clothes in the guise of predicates and attributes. The wretched poverty of reality and the corresponding richness of thought become at once strikingly apparent. The very furniture of the heavens bear the telltale marks of its mental make on every piece, and reality seems to strut before us, falsely proud, in its borrowed and unacknowledged plumes. But what is all this but a huge and false abstraction, a playing-off of the indefinite notion of 'being' against the definite, of the unrelated against the related? The simple fact, underlying all our human knowledge, that we can know only related things, is perverted to mean, that the relations which make *knowing* possible, also make *being* actual. Need it be said once more that reality, while conceivable in the abstract as bare and indefinite, is always this or that in the concrete, and therefore has attributes and contents of its own, not supplied by the lavish furnishing-house of the human mind, as Kant imagined, for no other reason, it would seem, than that he mistook an abstraction of his own conceiving for the constitution of the universe itself.

The Pragmatist Interpretation.

The pragmatic theory regards perceived objects merely as "items of experience." The meaning which they convey is felt, rather than thought, and so the pragmatist strikes out the word 'rational' before 'content,' and writes in the phrase "experienced or experienceable," to express what he thinks of 'objects.' Bergson and James both regard the universe as fundamentally and constitutionally irrational, having no meaning as a whole, but much meaning when cross-sections of it are examined, or it is studied by the piece. According to these philosophers, knowledge has no reference whatever beyond experience, being wholly taken up with itself, and with its own

beneficial reactions. Objects are admitted to be independent in the sole sense that they are free to enter or leave our conscious experience, but this admission is more in the line of a rebuff to idealism than a concession to realism. Kant's world of inaccessible 'things-in-themselves' is held up to ridicule, and rightly, but one cannot help thinking that the impossible view which Kant took of reality has had a great deal to do with the pragmatist's resolve to keep human knowledge completely cut off from all relations to anything and everything but itself. The half-heartedness of the pragmatist's admission is more due to Kant's misconception of reality than perhaps to the thing itself which we call by that name.

But pragmatism misses the point altogether when it tries to find the external references of knowledge in the very first moment of perceptive experience. In the admission of all philosophers, regardless of school affiliations, these references do not emerge until later. Knowledge is not seen to possess the power of reaching the 'outside,' or to refer to something other than itself, until the intuitive reason—which must not be confounded with the discursive, as is so often the case—begins to analyze the complex sense-presentation, and discovers subject and object there in mutual presence. The pragmatist chooses the wrong time and the wrong place therefore to discover the full references of knowledge; and, because of his failure to find them where no one claims they are to be found, he straightway declares them non-existent. Of a piece with this procedure is the statement that there exists no object independent of experience. If the meaning be that no object exists independently of *all* experience (the Divine knowledge, for instance), the proposition may be allowed to pass unchallenged. But if we are given to understand that there is no object existing apart from particular, or even universal *human* experience, it is hard to see what support in sense or in reason such a statement may have with those who make it.

Moreover, the pragmatist is inclined to overlook the fact that our perceptive states of mind do not come to us as purely subjective, wholly unrelated experiences. They come to us rather

with an inherent relation to the independent objects by which they are aroused, and to which we do and must adjust ourselves in turn. It is in virtue of this inherent relation that knowledge is self-transcendent, that it penetrates to the exterior, and is not confined to the exploration of a purely inner world. There is much more to knowledge than the mere act of knowing, and to experience, than the mere act of experiencing, and to reality than the mere fact of becoming known. The very attempt of the pragmatist to reduce the objects which we truly experience to such stuff as consciousness is made of only goes to show that they are made of far other stuff than consciousness, else the proposed reduction would never have been so insistently attempted.

The Idea of External Reality.

The realist theory sees more in the 'object' than the precious bit of reasoned, or experienced meaning which the idealist and the pragmatist announce as the sum total of their respective findings. The revelations of knowledge are not only ideal, useful, and practical, they are also *real,* and it is in this last-named quality that the other three find nourishing soil and sustaining ground. The realist refuses to think that the facts of perception are exhausted of all their significance, when the percipient discovers in them such matters of personal worth and utility, as rules of conduct, or plans of action. We ourselves are related to objects as truly as they are related to us, unless we should prefer the atmosphere of poetry to that of experience, and say with Emerson that "the universe is the externization of the soul."

Early in our mental life, perhaps as early as the unfolding of consciousness, there occurs the judgment of externality, or the affirmation that something exists outside of the perceiving mind. This recognition of an existence distinct from our own imposes itself on plain man and philosopher alike, however much the latter may hide it from himself by the blanketing action of his theories. "The externality of the perceived

object to consciousness," says Thomas Hill Green, "seems to be *taken for granted,* even by those who would be quite ready to tell us that the 'things' which we talk of conceiving are but 'nominal essences.'" [4]

What is the reason of this question-begging procedure, this manifest inability of the critic of human knowledge to avoid *presupposing all the while,* in thought as well as language, the very idea which he is engaged so earnestly in *explaining away?* The reason is mainly one of oversight. Two problems are treated promiscuously together, which should have been disentangled, and discussed separately. For instance, it is not the truth or falsity of the idea we have of external reality, but the fact of our having such an idea at all, true or false, that constitutes the fundamental problem, and has prior claim upon the philosopher's attention. This fact, and the problem which it raises, cannot be passed over in silence, complacently taken for granted, and left unexplained, without begging the central point at issue. It is perhaps this overlooking of one problem, in his anxiety to solve another connected with it, that betrays the critic into his wonted inconsistencies of thought and speech. He criticizes everything but his own presuppositions, he examines everything but the starting-point of his own criticisms. Should not the light be turned on what precedes as well as on what follows, on the foundations no less than on the superstructure?

How, for instance, was the notion of external reality, which the critic promptly rejects as an hallucination, originally acquired? and what right has he to presuppose this notion, until he has accounted for its origin, on his own principles? If, on his own showing, the human mind is capable of exploring nothing but itself, and so conspicuously lacks the constitutional power to reach or penetrate anything else, how did it manage to furnish the critic with that very notion of external reality, which he first declares theoretically impossible of formation, and then freely makes use of, as if it were the most natural

[4] *Prolegomena to Ethics,* § 59. Italics ours.

thing in the world, and needed no explanation? The critic has evidently forgotten that the problem lying untouched at the beginning of his procedure is bigger than the one at the other end which he is trying to solve. How did it happen that such a foreign notion as that of 'externality' is found freely mingling with the mind's native-born? The mere presence of this 'stowaway' raises a problem, which the subsequent expulsion of the intruder tends only to increase.

One would like to have explained, first of all, and before proceeding further, how this information about 'outside' existence or reality ever came to be acquired by a mind supposedly taken up altogether with the elaboration of its own 'inside' experience. As a matter of fact, we all have the notion of a reality distinct from ourselves, however we came by it, whether honestly or no. The pressing problem is to account for our having it. What we may condescend to think of it afterwards; whether we shall vouchsafe to range it in the category of notions tried and found true, or among those that fail to stand the test, is quite another matter, certainly not the prime question to be decided. It is on the existence and origin of this notion, not on its worth or worthlessness, that the first stress of inquiry falls. And when we try to account to ourselves for the origin and acquisition of the idea of external reality, we discover that it does, and must come from without, and that it cannot possibly be shown to have originated wholly from within. We thus find ourselves at the very centre of the problem of human knowledge. Realism is entrenched in a defensive position, awaiting attack, prepared to meet any attempt to turn its flank, and ready to assume the aggressive, when the occasion for so doing arises.

The attack is not slow in coming, and it is fast and furious along the whole line when it does come. It is necessary to keep one's wits during the engagement, and to console one's self with the sustaining thought that discretion is the better part of valor even in philosophical warfare. To meet the attack effectively at each point where it is delivered, let us rapidly survey the whole field of conflict, and endeavor to compute the relative

strength of the combatants. A successful issue depends in no small measure on a previous knowledge of the ground.

The Existence of External Reality.

The centre of the realist position is a fact of experience. Each and every one of us, before we have become indoctrinated with theory, and even after, considers the sensible appearances that arise in perception, as the *manifestation of a present reality*. The very skeptic, who questions the validity of this persuasion, acts on it throughout life, as artlessly as the plainest of those whom he is pleased to call 'plain.' And when a man utterly disdains to apply his favorite theory to conduct, the suspicion is, either that he lacks the courage of his own convictions, or that he cannot make his theory work in double harness. This penalty of inconsistency accompanies even the bare intellectual act of questioning the existence and presence of reality. We doubt or deny only to find that we are at the same time affirming *some* knowledge of the reality which we are bent on proving inaccessible or unknowable. No man comes away from a consultation of his own experience with the thought in mind, that the objects which he finds there are 'pure appearances.' The 'apparition theory' of objects is therefore imposed *on* experience, not *by* it. Human knowledge begins, as was said before, with a simple act of apprehending something, not with a full-blown prejudgment about the nature of the thing apprehended.

The first apprehensive act of the mind reveals the presence of a total mass—a real, distinct, and united whole which we call by the name of 'object.' The pen with which I am writing, for instance, betrays a certain resistence and temperature to the sense of touch; to sight it has a shape and color, while to the ear its crunching passage over the page comes as the sound of whispering. All these phenomena, though registered by different senses, are yet referred by me to one and the same object—the distinct and united existence of which my mind affirms. What is it that thus compels me to unify the im-

pressions received through the several channels of sense? Is it the mind alone, or the mind acting in conjunction with the object?

Kant and Hamilton would have it, that the compelling reason is one of subjective necessity—a sheer tendency on the part of the mind to bind its own scattered impressions together into sheaves, and to tie a mental knot about the bundles. But these two philosophers merely stated the problem, and then calmly mistook the statement for the solution. There is at most but a half-truth in what they aver. It is no solution at all to say that the mind is a *uniting* activity. This is only the bare fact over again in other words, accompanied by an appeal from consciousness to unconsciousness, from reason to unreason, from light to darkness, for the explanation. Why go behind the rational evidence, and evoke some blind tendency or instinct, to explain the mind's behaviour in unifying the particulars of sense-knowledge? Is not the harmonious interaction and mutual influence of subject and object a more natural presupposition than that of a blindfold intelligence? Why not try the front door of consciousness, before lifting up the trap-door of the sub-conscious? Why look away from what we can *see* to what, from the very nature of the case, can be known but by analogy, if at all?

It all comes, this tendency to disregard the light of evidence, from a previously acquired theoretical prejudice. Idealist philosophers seem determined to credit the 'subject' with all the work of knowledge. Pragmatists are equally bent on having the 'object' receive the lion's share. We thus witness the rise of monopolists in philosophy as in the social order. Even in conducting the quiet business of knowledge, there is an 'object' trust, and a 'subject' trust to be reckoned with, each trying to wrest control from the other. One wonders unto bewilderment why such one-sided abstractions should continue to retain their hold on men's minds. Must even the subject and the object of knowledge be made to undergo the antagonisms and the competition of our present industrial and commercial life? Do we not rather find these two supposed competitors, acting

on a coöperative plan and sharing the profits between them? Let us hark back to conscious, objective experience, accept the guidance of empirical evidence, and play the game of philosophy above board. It has been kept a game of 'blindman's buff' too long. And when we return from prejudgment to investigation, the unitedness of the object is seen to be a fact of concrete experience. The object manifests itself as a real unity, and that is why the mind unites what streams in from it. The necessity for uniting our sense-perceptions is therefore *objective;* one, that is, for which we see the reason in our conscious experience; not one, for which we are compelled to seek a cause in some sudden uprush of impulse from that mysterious lower region of the mind, which goes by the name of 'subconscious,' largely, we suspect, because it is so far beneath the philosopher's attention.

We may break the thought for a moment at this point to ask a question. Which of the three accounts of the meaning of perception, just exposed, fairly and fully reproduces the facts—the idealist theory which *classifies* the object as 'rational content'; the pragmatist theory which portrays it as a brute fact of sensation utterly *incapable of being classified;* or the realist theory which *lets the evidence alone* until a subsequent cross-examination compels its acceptance or rejection in whole or in part. It is plain to be seen that the two former views are, neither of them, critical investigations of the problem, if by criticism we understand a judicious weighing of the evidence, and not some selective principle or interest of the investigator. The virtue of the realist consists in suspending judgment and postponing decision until a cross-examination enables him to determine how much is 'personal equation' and how much is objective fact. The fault of the idealist and the pragmatist is in asking "leading questions." They thus force matters to an issue prematurely, and cut the evidence in two, each taking that half better suited to his selective purpose. The idealist picks out all the 'thought-elements'; the pragmatist all the elements of sense that were overlooked. And although a rich second harvest is the pragmatist's reward for following in the

swath of such hasty reapers as those who went over the field before him, what does it all amount to in the end, this looking for what you want and finding it, but an attempt to dictate to experience what it *shall* mean, rather than to discover what it *does* mean when taken as a whole? Is all philosophy expressed in the well-worn line,

"Sic volo, sic iubeo; stet pro ratione *voluntas*?"

The Judgment of Externality.

This defensive exposition allows us to repeat with added emphasis the statement made further back, that the first apprehensive act of the mind reveals the presence of objects as concrete individual unities. "It is an important characteristic of perception that we perceive the objects of perception as single objects. As Angell puts it, 'Although the chair has four legs and a seat, we do not see each of the legs as separate things, and then somehow put them together with the seat, and so *mentally manufacture* a chair for ourselves. On the contrary, our immediate response is the consciousness of a single object. We know, of course, that the chair possesses these various parts, just as we know that it has various colors, and *in a sense* we notice these features when we perceive it. But the striking thing is that despite the great number of sensory nerves which are being stimulated by such an object, we perceive it, not as an aggregate of qualities a + b + c, but as a unit, a whole, which we can, if necessary, analyze into its parts.' It is in the same way that our perceptions of *words* take place, and in one respect the fact is more striking. The auditory stimuli are received by the ear not simultaneously but successively, and yet we perceive the word *as a whole,* not as an aggregate of successive sounds. We can, it is true, analyze the word into these sounds, just as we can analyze our percepts of the chair into percepts of its four legs and a seat, but it would be a delusion to believe that we do so in the course of normal speech." [5]

[5] *Elements of the Study of Language*, George Melville Bolling, pp. 93–4. Italics ours.

Words as well as things are therefore perceived unities. These unities contain a certain amount of detail, and of particular information, which the mind has to extract piecemeal, and study bit by bit, as is its wont. But, and the disjunction is here used to mark more than a literary transition, before undertaking this study of the particulars in which every object is rich, the mind first pronounces on the object *as a whole.* It affirms the distinct existence outside itself of this concrete unit, whether the instance of such affirmation be the human body, a chair, a desk, a pen, or a myriad other things. It *opposes* itself to the objects which it perceives, and thus becomes conscious of the distinction between its own existence and theirs. This *comparative* apprehension of the object as something existing outside the mind of the percipient, yet making itself manifest within at the same time, is commonly designated as the judgment of externality.

This judgment is based on the direct manifestation which the object makes of itself; consequently on material furnished by perception. This self-manifestation of the object is in turn a simple irreducible fact needing no other criterion than itself, and having none. A criterion is needed only on the false supposition that the mind deals with a 'copy' instead of an 'original.' All need of a criterion disappears, when we forget to confuse means of *communication,* which ideas are, with means of *knowledge,* which they are not. Knowledge in its pure perceptual state is therefore its own criterion. The judgment of externality, which affirms the perceived object as something distinct from the idea we have of it, is consequently the simple expression of a previous apprehension, the careful setting forth of its value, and must be true when consciously made by a mind in healthy condition. Everybody without exception acts on the truth of this judgment. Even the case of victims of neurasthenia, who make realities out of their own disordered imaginings, and "see things" that are not, only goes to prove that imagination is continuous with objective perception, and keeps on reëchoing it, from sheer force of habit, long after the *originally external* stimulus has been withdrawn. Though

often adduced for the purpose, such cases of mental or nervous disorder fail to prove that perception, *when sane,* is discontinuous with 'outside' fact, or disconnected with 'external' reality.

> "Let Echo too perform her part,
> Prolonging every note with art,
> And in a low expiring strain
> Play all the concert o'er again."

The Judgment of Nature.

The judgment of externality is therefore a comparative apprehension of what is, not of what appears to be; unless we should make bold enough to say that the facts of pathology and the hallucinations of a mind diseased afford a better key and clue to the revelations of human knowledge than the facts of normal and healthy experience; in which case, naturally, we should proceed at once to put the cart before the horse. We shall have something to say of this mode of procedure later; to discuss it at length in the present connection would be to anticipate its due time and place. We are still inspecting the position of realism, and not yet engaged in defending it from attack. Were we so engaged, we might venture the criticism that most of the trouble created by the illusionist theory of perception comes from not acknowledging and exploring, on its own account and for its own sake, the apprehensive stage of knowledge which precedes the judicial in all minds, healthy and morbid alike. But something more important presses for consideration at this juncture; it is to indicate still another confusion of which the realist may be as guilty to his sorrow as the illusionist to his premature joy.

There are two judgments, not one singly and solely, made by the human mind with regard to things; the first concerns their existence, the second their nature. These two judgments do not stand or fall together save in our own confused understanding of their respective fields and functions. We have direct knowledge of the existence of things or objects, and only indirect knowledge of their nature. The first half of this state-

ment expresses the pith of the present study; the second half emphasizes a distinction that is more frequently overlooked than pondered. Let all theories as to how these two judgments are effected—whether through the agency of sense, or intellect, or of both in concert—remain in abeyance for the time being, and yield the centre of the stage of attention to the two modest facts mentioned. It is one thing to know *that* reality is, and quite another thing to know *what* it is. We arrive at a knowledge of the nature of things by studying their behaviour, the way they act, or the effects which they produce. Direct insight into the nature of our own mind is not vouchsafed us, and it would be a generous folly to imagine that we are on terms of greater intimacy with the inner self of things than with our own. Is it possible that, in making the truth and reality of things consist in their practical working out and fulfilment of our ideal expectations, the pragmatist has crossed the wires of these two judgments, and short-circuited his whole system?

> "How far your eyes may pierce, I cannot tell;
> Striving to better, oft we mar what's well."

Sei dem wie ihm wolle, as the Germans say. The point which we wish to make is that the judgment of the external existence of objects *affirms nothing* with regard to their inner nature. Hence the "secondary qualities of matter," so-called, such as sound, color, taste, and the like, form no part of the realist's main line of defence. *Are* things really outside me, and are things outside me really *what* I say they are—hot, cold, colored, resonant, sweet, or sour—cannot be treated as identical queries, and the realist refuses to pool issues that should be distinctly considered one at a time. Such questions as the second just mentioned concern the *nature,* not the *existence* of things. The secondary qualities of matter occupy a position in the rear, so to speak, and any attack on them under the impression that the realist is chiefly concerned in their defence at all costs, will be delivered on false ground. The attacking party will repeat Huxley's experience with regard to Kant—instead of winning

a strategic point, only capture a handful of camp-followers or stragglers.

The realist is well aware, for all his supposed artlessness, that judgments concerning the nature of this specific object or that may contain subjective elements intruded by the percipient. In fact, it is in these judgments that the art of philosophical criticism finds its true place and proper field. Imagination and memory may make an unnoticed contribution from the store of past perceptions, and we may think we are observing when in fact we are but reminiscent. Proof readers know only too well how the imagination spells correctly words that to a slower sight still remain misprinted and misspelled. The likelihood of error increases when we attempt by means of the judgment to reconstruct mentally the character of an object, or a neighbor. Notwithstanding the presence of external elements in thought at its highest as well as lowest levels, it is not always easy to sift the subjective from the objective, the personal from the impersonal in knowledge. In bringing about this consummation devoutly to be wished, the realist cannot be denied his part and share, either theoretically or practically. He draws the line hard and fast at one thing only, and that is the confusion of the judgment of externality with the judgment of internality. These two judgments, he insists, should be considered in the chronological order in which they occur in experience, and care should be taken neither to isolate, nor to confound them unduly.

The agnostic may amuse himself with sundering the two questions of existence and nature completely, and then ask his fellowmen to help him pay for his fault of method by acknowledging that we can know the mere existence of a thing without knowing anything of its nature—an assumption for which there is no ground in sense or reason, but only in pure artifice. The idealist and the pragmatist may merge these two judgments into one, and exhibit things respectively either as God's thoughts, or man's opportunities. But the realist sees no choice in being shipwrecked on Scylla rather than Charybdis. He is of the persuasion that the history of philosophy has shown the

wisdom of that middle course, which steers between 'subject' and 'object' without foundering on either. And he sees in the brilliancy of reaction after reaction against its own forced one-sidedness, the natural effort of human thought in history to regain its lost equilibrium, and to recover a balance that philosophy, it would seem, is more prone to disturb again than to restore.

EDMUND T. SHANAHAN.

DANTE AS A PHILOSOPHER.

By a strange irony of fate Dante's great poem has come to be viewed by posterity in a way that confuses with singular infelicity the true perspective of the interests to which the poet wished to appeal. For some, the *Divina Commedia* is primarily political. For others, its artistic excellence is its paramount perfection. For the spiritually minded it is the fullest, richest and most inspiring religious document that the Ages of Faith have bequeathed to us. For almost all modern readers the intense human interest in the poem is its chief attraction. To very few, comparatively, does it appeal as a philosophical work, the product of a mind truly philosophical. Yet, it was the philosophical interpretation of the poem that Dante himself esteemed to be of the greatest importance. In his Dedicatory Epistle to Can Grande della Scala, prefixed to the *Paradiso,* he tells us that the hidden sense of the poem is moral philosophy, the scope of which he defines in the words of the Second Book of Aristotle's *Metaphysics.*

Dante, has, indeed, been fully avenged for the wrongs which he suffered at the hands of his Florentine fellow countrymen. The exile has come to his own at last. In "the sacred poem to which heaven and earth have set their hand"[1] he has achieved the renown for which his heart yearned. He who, like the Man of Sorrows Himself, had not where to lay his head, has built up in his own way a mansion wherein the great minds of posterity have found a home. He who experienced how bitter is the bread of the stranger now offers food to the multitude of obscure and illustrious alike who seek the bread of the word. He who knew how hard it is to go up and down the stairways of foreign houses, has drawn all generations of men to tread with him the steps that lead down to suffering and direful woe, to ascend with him the path of purgatorial

[1] "Il poema sacro
Al quale ha posto mano e cielo e terra." (*Par.* xxv, 1, 2.)

penance, and at last by the golden stairways of Paradise to attain to endless joy and the blessed immortality.[2] But, while he has thus drawn to him the modern world, he still protests as pathetically as of old:

> O ye who have undistempered intellects
> Observe the doctrine that conceals itself
> Beneath the veil of the mysterious verses.[3]

One reason for the failure to recognize Dante as a philosopher is the fact that he was so obviously a theologian. His sacred poem has been described as "Aquinas in Verse"; it is, indeed, a summary of Catholic theology. Even his contemporaries recognized his claim in this regard. The epitaph composed by Giovanni del Virgilio calls him "Dante the theologian," and a tradition dating from Boccaccio's time represents him as having obtained his degree in theology at the University of Paris, but without having been formally inaugurated because he was unable to defray the expenses incidental to that ceremony. But, even if he did obtain his degree in theology, if he did sit at the feet of Siger who

> Reading lectures in the Street of Straw
> Did syllogize invidious verities,[4]

that did not prevent him from being a philosopher as well as a theologian. Like his master, St. Thomas of Aquin, he could lay claim to the double distinction. Indeed, the epitaph just quoted confers on Dante this twofold honor:

> Dante theologian, skilled in all the lore
> Philosophy may cherish in her illustrious bosom.[5]

[2] Cf. Ozanam, *Dante and Catholic Philosophy* (New York, 1897), p. 45.

[3] "O voi chi avete gli intelletti sani
Mirate la dottrina che s'asconde
Sotto il velame dei versi strani." (*Inf.* IX, 61, 63.)

[4] "Esso é la luce eterna di Sigieri
Che, leggendo nel vico degli strami
Sillogizzò invidiosi veri." (*Par.* X, 136, 138.)

[5] "Theologus Dantes, nullius dogmatis expers
Quod foveat claro philosophia sinu."

In his day the two sciences were distinguished, without being separated from each other. Reason was divine; revelation was reasonable; there could, therefore, be no contradiction between theology, which treated of revealed truth, and philosophy, which relied on human reason alone. The theologian was a philosopher, and the philosopher was almost invariably a theologian.

Again, it is urged that Dante expressed his contempt for philosophy. In the *Inferno* (XXVII, 122, 123) he makes a demon boast of being a logician:

> Forse
> Tu non pensavi ch' io loico fossi.

Dante, however, was not always just to his enemies; and if his allusion is to be taken as reflecting on the logicians of his time, it simply shows that he did not approve their methods in logic. He himself was not above the use of rigid logical formulas, as is evident from the *Vita Nuova,* the *Convivio* and *De Monarchia.*

The passage which is, to all appearance, the most serious arraignment of philosophy is the well known speech of Virgil in *Purgatorio,* III, 34, 45. The heathen poet having led Dante to the Mount of Purgatory and seeing how his companion is bewildered at the novel spectacle, turns and says to him:

> "Insane is he who hopeth that our reason
> Can traverse the illimitable way
> Which the One Substance in Three Persons follows!
> Mortals, remain contented at the *quia;*
> For if ye had been able to see all,
> No need were there for Mary to give birth;
> And ye have seen desiring without fruit
> Those whose desire would have been quieted
> Which evermore is given them for a grief.
> I speak of Aristotle and of Plato,
> And others many"—and here he bowed his head
> And more he said not, and remained disturbed.[6]

[6] "Matto è chi spera che nostra ragione
Possa trascorrer la infinita via
Che tiene una sustanzia in tre persone.

The passage rightly understood, far from being an arraignment of philosophy, is a vivid and thoroughly human presentation of the legitimate claims of reason. Like the early Christian Apologists, and following the example of the greatest of the schoolmen, Dante pictures the pagan world as longing for the light of Eternal Truth which Christ first shed on man. Virgil himself had shared this longing. Like Plato and Aristotle he had naturally aspired to know the whole truth; with them he had shared the desire " which evermore was given them for a grief." He had had a faint feeling that the dawn of supernatural revelation was approaching, when Faith should shed its effulgence over the realm of supernatural truth, and the mystery of the Triune God should become an acquisition of human knowledge. Because he was denied that vision he bowed his head in grief " and more he said not, and remained disturbed." The pagan world had penetrated the deepest truths of the natural order; it had discovered the *facts,* but could not penetrate the mysterious *reasons* of existence. Had it been able to do so, Christ had not needed to come. For those, therefore, who live in the light of Christian Revelation there are two worlds of truth. The one was known to Plato and to Aristotle: it is the world of philosophy. The other is known only to Christian believers: it is the world of faith, the realm of theological speculation. The second completes and rounds out the first. In the world of faith, is satisfied that desire " which evermore was given as a grief." He is " insane " who would confound the two orders of truth, and hope by unaided reason to reach the heights of supernatural faith. Thus does Dante set limits to philosophic enquiry. Within those limits he recognizes that reason may

State contenti, umana gente, al *quia;*
Chè se potuto aveste veder tutto,
Mestier non era partorir Maria;
E disiar vedeste senza frutto
Tai, che sarebbe lor disio quetato
Ch' eternalmente è dato lor per lutto.
Io dico d'Aristotele e di Plato,
E di molti altri." E qui chinò la fronte;
E più non disse, e rimase turbato.

satisfy its natural longing, understánd its own world, and discover therein a natural knowledge of God.

> "Philosophy," he said, "to him who heeds it
> Noteth, not only in one place alone,
> After what manner Nature takes her course
> From Intellect Divine and from its art."[1]

How, then, does Dante avail himself of this privilege? What is his manner of philosophizing? Broadly speaking, there are but two methods in philosophy, two ways of achieving the philosopher's task. The one is the Aristotelian, the other the Platonic. The Aristotelian method begins and ends with knowledge. Its starting point is intellectual reflection, its goal is scientific explanation. The Aristotelian philosopher seeks the noumenon in the phenomenon, the universal in the particular. He traces effects to their highest causes. He sees the beautiful, and he analyses it. He discovers the good, the noble, the sublime, and he submits them to logical discussion. He is ever and always asking *Why?* and the answer, if it satisfies his mind, satisfies his soul. The Platonic method begins with wonder and ends in contemplative love. Its starting-point is the appreciation of the beautiful; its goal is intuition of the highest beauty. The Platonist seeks the ideal beautiful in the particular and imperfect manifestations of it. He does not go back from effect to cause but upward from the material, the changeable, the sense-bound, the imperfect to the immaterial, the immutable, the spiritual, the perfect. He discovers the beautiful, but, instead of analyzing it, he loses himself in admiration. He encounters the good, the noble, the sublime hidden in the shadow representations of them in the world of experience, and he is thereby carried in thought to that other world which is above us, the home of the really good, the truly sublime, the ideally perfect. For him experience is always more

[1] "Filosofia, mi disse, a chi la intende,
Nota non pure in una sola parte
Come natura lo suo corso prende
Dal divin intelletto e da sua arte." (*Inf.* XI, 97, 99.)

than experience: it is a visitation from another and a better world. For him the reason why a thing is, is a secondary consideration, subordinate to the uplifting and spiritually regenerative value of all knowledge.

Now, both these tendencies, the Aristotelian and the Platonic, may be present in one and the same mind. They are not so far apart as one may at first sight imagine. Each in its own way seeks the permanent in the world of change. The searchlight of knowledge is thrown on the whole field of human experience in order to reveal the permanent intellectual element. That is Aristotelianism. The whole world of experience is made to pass through the glowing furnace of personal feeling in order that it may be purified of the dross and only the pure gold of spiritual sentiment remain. That is Platonism. The machinery, so to speak, is different, but the task is essentially the same. The manner is different, the style is different—cold, clear, exact scientific determination in the one case; warm, rich, free poetic expression in the other—yet the aim is fundamentally identical, and the result is also identical. For the true is the beautiful, and the permanently beautiful is the eternally true. In God, whom both the Aristotelian and the Platonist ultimately attain, each in his own way, both find the goal of all philosophical activity, Infinite Thought and Infinite Love, Absolute Truth and Eternal Beauty.

Both these tendencies were strong in Dante. That he was an Aristotelian almost goes without saying. His whole intellectual world was Aristotelian. His mind was endowed with abundant talent for scientific accuracy and correctness of detail. The mould in which education fashioned him was scientific in the Aristotelian sense. The stuff out of which his thoughts were woven with such wonderful skill, the raw material, so to speak, of his poem, was Aristotelian. For him Aristotle was, in his own grand phrase, " il maestro di color che sanno," " the master of those who know." So naturally do his thoughts seek expression in the formularies of Aristotelian philosophy that when, in the upper circles of Heaven he is asked by St. John the Evangelist to give an account of the most distinctive

Christian virtue, Charity, he answers, without the least suspicion of incongruity, in the very words of the first Book of Aristotle's *Metaphysics* (*Paradiso,* xxvi, 37 ff.). Human reason, which is his guide through the lower regions, is, indeed, typified by Virgil. Patriotic considerations compelled him to do this, and a strong personal devotion to the legendary, rather than the historical, conception of the Latin poet's relation to Christianity. If it were not for these considerations he might have taken the Stagyrite instead of the Mantuan for his guide. At any rate, the explanations which he puts in the mouth of his leader are often almost verbally taken from the works of the Greek philosopher. Dante knew his Aristotle. Though he depended on imperfect translations, he seized the spirit of the philosopher better than many a modern scholar who studies the original text. "The glorious philosopher to whom Nature above all others disclosed her secrets" [8] was for him the final court of appeal in all questions of purely natural knowledge.

But, while this is undoubtedly true, and admitted by all, it is not less true that Dante was a genuine Platonist. His first hand acquaintance with Plato's teaching was, no doubt, meager enough. Nevertheless he must have known something of the doctrines of the *Timæus,* which was accessible in a translation. He was familiar with the *Consolations of Philosophy* by the Christian Platonist, Boethius. He was fond of quoting St. Augustine's *City of God* and the *Confessions.* From Cicero he gleaned a knowledge, not always accurate, of the doctrines of Plato. But more serviceable far than all these sources was his own spiritual experience, from which, like many before and since his time, he drew his Platonic inspiration. Although he had no immediate knowledge of Plato's works, he had in his own soul an intimate source, a rich fountain of Platonic thought. In fact, his whole life is a vivid, though pathetic, commentary on Platonism. From the moment when, at an early age, he began to be a lover of the beautiful, until the day when he put the last touch to the sacred poem wherein she

[8] *Conv.* III, 5; Oxford ed., p. 277.

whom he had first loved was honored as no woman before her had been honored,[9] his spirit had undergone the Platonic purgatorial process of personal suffering. His mind had passed through the discipline of pagan philosophy and classic culture. His soul had been chastened by penance and Christian piety. He had been rescued from the "wildering wildwood," the "selva salvaggia," by faith and repentance. It is, unfortunately, more than a figure of speech to say that in his case

> The passionate heart of the poet
> Was whirled into folly and vice.

Through it all he had preserved his ideal. Troubadour and Platonist that he was, he worshipped at the shrines of false divinities, but kept ever in his heart the ideal of spiritual beauty, to which at last he was able to give his undivided allegiance. Had he continued to dwell in the region of primary experience he might, like Petrarch, have become a sweet singer in whose song one personal note would recur in varied cadence. But, he did not choose to do so. Being a Platonist he could not. He made his first vision of the beautiful to serve a higher purpose. He cultivated the spiritually beautiful as the aim of all his thoughts. He sought the higher beauty in all the vagaries of his own fancy, and the record of his search is the *Vita Nuova* and the *Convivio*. Then he planned a still wider search. He sought it beyond his own real experience. In his imaginary journey through all the world of spirits he reviewed all history and all science, seeking everywhere the same Beauty, and finding it at last in God, to the footsteps of Whose throne he was led by Beatrice, the type of Divine Revelation. In this way, by searching for the noumenal, or permanent, beauty amid the phenomena, or "imitations" of it in the world of human experience, Dante became a Platonist, a profoundly personal Platonist. His journey, which began in the "selva oscura," and ended in the vision of Eternal Truth and Beauty, was no

[9] "Spero di dire di lei quello che mai non fu detto di alcuna." *Vita Nuova*, n. 43. Oxford ed., p. 233.

irrelevant excursion into the region of fancy. It was a deliberate attempt to interpret all human life, not only in terms of enlightenment, but also in terms of disciplined emotion. It was a quest of the beautiful as well as of the true. By personal feeling, therefore, and by his own spiritual development more than by the study of books, Dante became a philosopher-poet, after the manner of the poet-philosopher. As an Aristotelian he aimed at scientific determination of the actual in terms of essences and causes. As a Platonist, he ranged up and down the universe of human thought and feeling, seeking an interpretation of the actual in terms of the ideal.

In becoming a philosopher of this Platonic type Dante did not cease to be a poet. On the contrary, his philosophy elevated his poetry to a higher degree of artistic excellence. Poetry, when it is merely a play of fancy, without any reference to the serious purposes of life, and without relevance to spiritual values is, indeed, poetry, but it is poetry in the most elementary stage of development. Poetry which to the primary pleasantness that comes from its response to the demands of the ear, adds the deeper beauty which consists in response to the demands of the soul, is poetry in its highest and best form. I do not mean, of course, that poetry, in order to be perfect, must be didactic. What I mean is that poetry is lacking in the supreme quality if it is not philosophical. And I use the word "philosophical" as Aristotle uses it in his famous saying that poetry is "more philosophical than history." History neglects no detail of human experience. It reproduces human life with all its circumstances. Poetry passes over many circumstances as being trivial or unmeaning, and submits the residue to the discipline of harmonious expression. Though in one sense poetry sees less than history, in another sense it sees more; for it sees more deeply. It sees the soul behind the silhouette; it hears the music of the voice behind the silent record of historic sayings. It interprets not only in terms of truth, as the higher kind of history does, but also in terms of artistic feeling and articulate emotion. In a word, it philosophizes. For, the warp and woof of the silken web which

the poet weaves is human experience, in which, like the philosopher, he seeks the permanent amid the fluctuating events. So that in ultimate analysis the business of the poet and that of the philosopher are in part identical.

In this sense the *Commedia* has a transcendent philosophical quality which other poems possess either not at all or only in a lesser degree. No one would deny that there is in the Homeric songs a system as well as a story. Homer has his definite ideas of the gods and heroes, of heaven and earth and the shadowy underworld, of man and those things about which man is chiefly concerned. Those ideas, simple, naïve, childlike, are eternally beautiful and eternally human. Therein lies their charm. But they are admittedly unsatisfying to the developed mind. The Homeric world is such a world as children's fancy might construct; childish, perhaps, rather than childlike. There is in the Homeric conception of existence no reflectiveness, no serious sense of sin, no realization of the need of purification and penance. The religion is a fair weather religion, full of sunshine and gladness, the religion of a people who have not yet felt the deeper spiritual needs which a wide knowledge of even this world arouses. This defect the Greek himself discovered later, when he came to realize through the insight of the tragic poets and the philosophers that there is within us something above nature, something which the beautiful, natural creations of the Olympic world do not satisfy; and from the moment that that discovery was made, the religion of Homer could no longer respond to the spiritual needs of the Greek people. Again, the Homeric conception of religion, while it was artistically rounded out, was fragmentary, from the philosophical point of view. The cultus of each deity was practical, local and, therefore, particular. Whatever underlying principle there was, such as personification of nature, remained vague, doubtful, incoherent. When, now, we turn to Dante we find an infinitely wider range. In his own words, he "leads all wanderers safe through every way" (*Inf.* I, 17), through sin, suffering, penance and purification, to the final joys of the Blessed. If we accompany him we are not always in the

sunshine, but pass from deepest shadow through penumbra into light eternal. And through all our journey we are guided by a definite system, the rational content of which is satisfying to the reflecting mind.

In *Faust* we have the direct opposite of what we find in the *Iliad*. In the Homeric poems all is objective: in the great modern drama there is a preponderance of subjectivity. Indeed, the modern world feels too keenly the subjective aspect of sin and suffering. Its philosophy is too poignantly personal. Thus, the *Weltschmerz,* the tragedy of the world and of human iniquity, is the all too sombre theme of Goethe's masterpiece. It is true, poetry thus gains in richness, fullness and reflectiveness. But even from the artistic point of view the gloom is too dense. Neither the poet nor his audience can penetrate the curtain of subjective feeling that hangs like a mist upon the scene. To the great questions which man is ever asking concerning his own destiny and the meaning of life, there is no answer except Heine's sneer

Ein Narr wartet auf Antwort.

Life is an enigma, which the poet does not solve; because he cannot. Here, too, the onesidedness of the poet's philosophy hampers the action of the poem, and is a defect even from the point of view of art.

If we turn now to Shakespeare, we find a still more interesting problem. Shakespeare, like Dante, swings around the whole circle of human experience in search of material. Like Goethe, he is reflective, but unlike him, he is objective as well as subjective. With him, action dominates feeling, as it ought to. He sees, he feels, he reflects, he analyzes, but when he comes to reflective reconstruction his work remains fragmentary and incomplete. This is not because he is a dramatist, but because his mind is powerless to dominate the whole world of human experience: he does not conquer his world; it conquers him. Like a sailor who would start to sea without compass or chart, he is soon lost in the limitless expanse of human experience.

> Life's but a walking shadow, a poor player
> That struts and frets his hour upon the stage
> And then is heard no more: it is a tale
> Told by an idiot, full of sound and fury
> Signifying nothing.

Shakespeare can rise to the sublimest heights of religious feeling. He is always respectful, and can be even tenderly reverential in his allusions to Christ and Christianity:

> Many a time hath banished Norfolk fought
> For Jesu Christ in glorious Christian field,
> Streaming the ensign of the Christian cross
> Against black pagans, Turks and Saracens;
> And, toiled with works of war, retired himself
> To Italy; and there, at Venice, gave
> His body to that pleasant country's earth,
> And his pure soul unto his captain Christ,
> Under whose colors he had fought so long.

He is a philosopher too, as is evident from the study of his Sonnets. In the plays, also, his extraordinary power is nowhere more remarkable than in the ease and sureness with which he disentangles the actuating principle from the mass of fluctuating and confusing details of human characters and human institutions. He possesses in a high degree the philosophical gift of finding the essence in its accidental setting. Indeed, some critics go so far as to assign him a place among the scholastics. "He is distinctly Thomist," writes Father Bowden, "on the following points: his doctrine of the genesis of knowledge and its strictly objective character; the power of reflection as distinctive of rational creatures; the formation of habits, intellectual and moral; the whole operation of the imaginative faculty." [10] Nevertheless, he is weakest where Dante is strongest. He is lacking in totality of vision: he fails to grasp all reality, dominate it, and articulate into his conception of it those fragments of philosophy which are unexcelled for depth of insight and breadth of sympathy. Only those who are weary of the world problems, who are content with a restatement of them

[10] *The Religion of Shakespeare*, London, 1899, p. 34.

without a solution, who are ready to cry out in protest against sustained constructive effort in philosophy are satisfied with Shakespeare and hail him as their prophet. His message is Gospel to the agnostic mind.

All this, one may object, would go to show the defects of Homer, Goethe and Shakespeare as philosophers, but does not affect their poetry, by which they are first and last to be judged. The contention, however, is that, in the higher reaches, poetry becomes identical with philosophy, and the deficiencies of the philosophical synthesis necessarily detract from the completeness of the artistic harmony. This becomes evident if we compare for a moment the symbolism of the great poets. Symbolism, in fact, is the contrivance by which the poet introduces reflection, while discarding the rigid technicalities of philosophical systems. Homer's symbolism is the simplest. His reflection is restricted to moral musings on the characters of men, and the result is embodied in epithets expressive of moral qualities: Agamemnon of kingly presence, Hector, the restless, the domineering, Penelope, the faithful, Achilles, the impetuous, and so forth. Here, the thought element is very meagre, while the picturesqueness is at its maximum. In Goethe, especially in the second part of *Faust,* the symbolism is subtle, subjective, overladen with thought-content, but lacking in the picturesque quality. Shakespeare's symbols are direct images. They are taken from the whole range of human experience. But, they are restricted to experience. They are eminently empirical. They have no transcendent thought-element in them; they sum up experience at various times, in various places, and that is all. In Dante's poem symbolism plays an essential part. There the symbolical interpretation is the primary interpretation. And it is a unique system of symbols. The symbols in it are real persons and real objects. Virgil is human reason, Beatrice is Divine Revelation, St. Lucy is enlightening grace; the panther, the lion, and the she-wolf who bar the way, are Lust, Pride and Envy. These are as definite, vivid and picturesque as the Homeric epithets: they are infinitely more rich in thought-content. They are as rich in content as Goethe's

symbols, and incomparably more definite. Like Shakespeare's characters, they are the result of experience and introspection, but in Dante's hands they cease to be empirical. They are moulded into a world system in which the relations, for instance, between Reason, Revelation and Grace, or between Lust, Pride and Envy, are worked out with the minutest philosophical precision. These symbols are drawn from his own experience and from the study of books. The whole world, past, present and to come, all nature, all history, all the speculations of the theologians, all the reasonings of the philosophers, all the dreams of the poets, the men whom he knew, the places which he saw, the incidents of his own sad wanderings, his griefs, his joys, his hopes, his fears, his hatreds—all these furnish material for his symbolism. But, the material was first ordered and arranged into a definite, rational system. It was passed through the transmuting fire of a great love. What results is beautiful, therefore, it is poetry; it is true, therefore, it is philosophy; it is good, therefore, it is moral. In this way, Dante attained the effect which he himself intended, namely, to compose a great poem to which symbolism offered the key; the inspiration of the poem was to be Beatrice, and its purpose to teach moral philosophy. "The subject of the poem," he says,[11] "is man in so far as by merit and demerit he is liable to just reward and punishment." It would, therefore, be unfair to Dante's memory to separate the philosophical from the poetical or the poetical from the philosophical in his work.

"All genius," says Coleridge, "is metaphysical," because it brings us into contact with the ideal. The actual is the realm of talent. Genius of whatever kind, scientific, literary, artistic, philosophical, cannot rest in the actual; it seeks the ideal actualized in what is incidental and accidental. Discovery, in every line of human achievement, is the revelation of the ideal in the actual world, where it is fragmentated, disguised and degraded. It is the ideal that gives meaning and significance to

[11] *Ep. Dedic. Kani Grandi de Scala*, n. 8, Oxford, ed., p. 416.

the actual. Science seeks to unveil the law that lies beneath the everchanging events in the physical world; history seeks to show forth the principles that underly the passing show of human activity, human thought, and human passion; the science of government endeavors to establish harmony in the conflict of human interest, human effort and human aspiration. Poetry and philosophy have a higher aim. They take all nature and all human experience for their kingdom; they range over all knowledge and all human activity in search of the Beautiful and the True. When they, happily, agree, and each in its own way discovers God, then the poet and the philosopher are blended in one; then God is the Beauty, of which the world is a symbol, and the Truth of which the world is an expression, and, like Faith and Reason, poetry and philosophy "make one music as before, but vaster." Philosophy, in point of fact, "lisped in numbers." All the earliest philosophers were poets too. Plato had been a poet in his youth, and he became a philosopher without ceasing to be a poet. The prose of his Dialogues lacks only technical conformity to the rules of versification to make it numbered diction of the highest order. No wonder, then, that Dante succeeded in combining so happily the poetic gift with the philosophical. Look at that face of his in Giotto's immortal fresco. There you see, as Carlyle says, "the softness, the tenderness, the gentle affection, as of a child." You see in it also the pride of genius, the stubbornness of invincible resolution, an intelligent obstinacy, a masculine strength and sternness. There is there at once the gentleness of the Platonic lover of spiritual beauty and the forcefulness of the Aristotelian scientific genius. As a Platonist, he felt, he suffered, he expiated his own folly, and through grace attained salvation. As an Aristotelian he set out systematically, first to conquer the technical difficulties of his art, then to acquire his material by the study of science and theology, and lastly to coördinate, systematise, and dominate the whole field of knowledge, like another Alexander, looking for more worlds to conquer, until his task was accomplished and he had in reality brought beneath the sceptre of his genius the whole

world of nature and of human nature. But, if he submitted his own soul to the discipline of suffering, and subjected his mind to the restraint of classic culture, if he attained through infinite toil to a final domination of human experience for the purpose of his poem, the inspiration that sustained him through it all was his love for Beatrice and his resolve to honor her as no woman had been honored before. Therefore, while the body, so to speak, of his work was Aristotelian, the soul of it was Platonic. He conformed to the fashion of the troubadours, but rose immeasurably above them in seriousness of purpose. A troubadour, then, in externals, he was an Aristotelian in intellect, and a Platonist in heart and soul.

It remains to consider briefly another title by which Dante can claim to be a philosopher. In common, current, phrase, a philosopher is one who has mastered his own moods, who is so securely entrenched in his own convictions that he is proof against all the assaults of "outrageous fortune," one who has learned to bear the untoward events of life with calmness, imperturbability and even cheerful resignation. To meet misfortune "philosophically" is to meet it with patience and noble self-repression. To be a philosopher is, in homely phrase, "to burn one's own smoke" and not blacken the landscape of one's own and other minds with the products of those fires that "try men's souls." This is the Stoic notion of philosophy, and the Stoic keyword is "self-mastery." Now, Dante, both in theory and in practice, showed his appreciation of Stoicism. Among the most singular of all the verdicts he pronounced on the heroes of antiquity is that which he passed on Cato the Younger, the saint, so to speak, of Roman Stoicism. Dante did not place him in the inferno of the suicides, nor in the limbo where the other great pagan heroes are gathered; he could not place him in the Church Suffering nor in the Church Triumphant, because Cato had not seen the light of Grace. Consequently, he assigned to him the task of guarding the gates of Purgatory:

> "I saw beside me an old man alone,
> Worthy of so much reverence in his look,

That more owes not to father any son

. . . . . .

Reverent he made in me my knees and brow." [12]

This post Cato is to hold until the day of Judgment, when on account of his natural virtues he is to be admitted to the company of the Blessed. Another indication of Dante's Stoic inspiration is his frequent, and singularly beautiful references to light. Light was the Stoic symbol of truth and of God, and readers of the *Divina Commedia* know the use that Dante makes both of the reality and of its symbolism in the gloom of the Inferno, in the pale atmosphere of the mount of suffering, and in the ascent to the dazzling effulgence which surrounds the Godhead in Heaven. Without detracting from the sublimity and tenderness of Milton's address to Light, one may echo Dinsmore's verdict that "No poet has been more keenly sensitive to light" than Dante.[13] As Dean Church so beautifully expresses it "Light everywhere—in sky and earth and sea; in the star, the flames, the lamp, the gems; broken in the water, reflected from the mirror, transmitted pure through the glass, or colored through the edge of the fractured emerald; dimmed in the mist, the halo, the deep water; streaming through the rent cloud, glowing in the coal, quivering in the lightning, flashing in the topaz and the ruby, veiled behind the pure alabaster, mellowed and clouding itself in the pearl—light contrasted with shadow, shading off and copying itself in the double rainbow, like voice and echo; light seen within light; light from every source and in all its shapes illuminates, irradiates, gives glory to the Commedia." [14] For Dante, then, as for the Stoics, light is the emblem of truth and peace, and all man's endeavor ought to be to let the blessed light illumine

[12] "Vidi presso di me un veglio solo,
Degno di tanta riverenza in vista
Che più non dee a padre alcun figliuolo

. . . . . .

Riverenti mi fe' le gambe e il ciglio." (*Purg.* I, 31-51.)

[13] *Aids to the Study of Dante*, Boston, 1903, p. 341.

[14] *Essay on Dante*, p. 387.

undisturbed his own soul. "Love," he says in the *Convivio,*[15] "is the informing principle of philosophy, and it manifests itself in the exercise of wisdom, which brings with it marvellous delights, namely *contentment under all circumstances and indifference to things that enthral other men.*" He was, then, a theoretical Stoic, his Stoicism being, of course, tinged with Christian moderation.

In practice, too, he was a Stoic. He sought to realize the Stoic ideal in his own life. It is this ideal that reconciles the apparently contradictory descriptions of him left us by Villani and Boccaccio. Villani says "Like other philosophers, he was stern, nor did he readily converse with unlearned men." This was the Stoic *gravitas,* the disdain for the vulgar crowd. Boccaccio on the contrary, tells us: "He was remarkable for courtesy and good breeding . . . . He bore all his adverse fortunes with true fortitude, nor did he ever yield to impatience or bitterness, except in his political trials." This was the Stoic self-mastery, a virtue which he acquired in the school of suffering. He tells us himself how bitterly he suffered in exile: "I have passed through all the regions to which this language (Italian) reaches, a wanderer, almost a beggar, displaying, against my will, the stroke of fortune, which is often unjustly wont to be imputed to the person stricken. Truly, I have been a ship without a sail or helm, carried to divers harbors and gulfs and shores by that parching wind which poverty breathes." [16] At home as well as in exile, he led a life apart from the world in which he dwelt, and it was only by his high resolve, by his love and faith that he was conducted along hard, painful and solitary ways to "the lofty triumph of the realm of truth." We may picture him as he appears in the story of his visit to the monastery of Santa Croce del Corvo in the Lunigiana. "He moved not, but stood silently contemplating the columns and arches of the cloister. And again I asked him what he wished, and whom he sought. Then slowly turning

[15] III, 13, Oxford ed., p. 290.
[16] *Conv.* I, 3, Oxford ed., p. 240.

his head and looking at the brethren and at me, he answered 'Peace.'" This peace he attained, Stoic-fashion, by self-mastery. But, at the cost of a struggle. There were discordant elements in his character. He was by nature proud, bitter, almost acrid, in his hatreds, unconciliating, unforgiving. Listen to his expression of disdain for the cowardly and indolent:

"Speak not of them, but look and pass them by." [17]

From the traitor Alberigo's frozen lips in the depths of the cold crystal of Cocytus, he hears unmoved this plaintive prayer: "For pity, break the ice upon my face, that I may weep a little while, before my fount of tears freeze up again." Dante will not do the traitor even this facile favor, but answers with terrible severity

"To be rude to him were courtesy." [18]

Now, look on another picture and see the fine sensibility of the man. When, in *Purgatorio* XIII, he meets the host of the Envious, who for punishment are blinded, he remarks

"To me it seemed a want of courtesy,
Unseen myself, in others' face to peer." [19]

These and other opposing tendencies of his character were finally harmonized by the help of Christian Stoicism. Once he had reached self-mastery all the divergent passions of his soul were reconciled in the one grand Stoic trait, Magnanimity:

"Come after me and let the people talk;
Stand like a steadfast tower that never wags
Its summit for the blowing of the winds." [20]

[17] "Non ragionam di lor, ma guarda e passa." (*Inf.* III, 51.)

[18] "E cortesia fu lui esser villano." (*Inf.* XXXIII, 150.)

[19] "A me pareva andando fare oltraggio,
Veggendo altrui, non essendo veduto." (*Purg.* XIII, 73, 74.)

[20] "Vien retro a me, e lascia dir le genti;
Sta come torre ferma che non crolla
Giammai la cima per soffiar dei venti." (*Purg.* V, 13-15.)

And again

"To stand four cornered to the blows of fortune." [21]

The soul, confident in its own courage and strength, contemptuous of everything mean and petty, despised the fainthearted and the cowardly. Of the spirits who in the heavenly war took part neither with God nor with Satan, he says in scathing phrase

"These have, then, no hope of death." [22]

This lofty, proud Stoic soul—"buttressed it is on conscience and impregnable will"—speaks to us through the solemn, stern deathmask. There, too, as in Giotto's fresco, there are not wanting traits of tenderness, refinement and a peculiar feminine softness of outline; but over all is the Stoic trait, Self-mastery. If the fresco in the Bargello is the portrait of the youthful Platonic lover, the deathmask is the true image of the mature Stoic philosopher.

Such, then, was Dante the philosopher. He has an acknowledged right to stand, as Raphael represents him, among the disputants in theology, a noble, austere, figure, somehow alone, in spite of the distinguished company, somehow apart from them all—his head neither encircled with the halo of sainthood nor crowned with the tiara or the mitre of ecclesiastical dignity, but enwreathed with a simple garland of laurel—a poet among theologians. He has an equal right to a place in the companion picture, the school of philosophers. There, indeed, he should be at home, with Plato, whose idealization of love he imitated, with Aristotle whom he honored as "the master of those who know," with the Stoics whose severe dignity and noble self-mastery he admired. There, in that exalted company he might have occupied an honored place, a poet among the philosophers.

WILLIAM TURNER.

[21] "Ben tetragono ai colpi fortuna." (*Par.* XVII, 24.)

[22] "Questi non hanno speranza di morte." (*Inf.* III, 46.)

NOTES ON EDUCATION.

Primary Methods.

Under the title "Bending the Twig" in the March number of the *American* magazine, Addington Bruce gives an account of the youthful marvel who is just now attracting so much attention at Harvard. This sketch is valuable for many reasons. The author speaks from intimate personal knowledge of the boy and presents the father's interpretation of the case as well as his own. The father, Boris Sidis, is a psychologist of international reputation. He conducted the education of his child himself to test recent psychological theories of primary instruction. Of course no one will contend that a single case proves the theory, but neither will any one familiar with this phase of psychology regard this case as a solitary instance in anything but degree. We hope that every primary teacher in the country will read this article in its entirety. We shall reproduce a few paragraphs of it here for the purpose of illustration. "There is at Harvard University to-day a student who has caused much astonishment, perplexity and debate among the members of the faculty. He is only eleven years old. At an age when most boys are struggling desperately with the elements of education, this lad is specializing in advanced mathematics, and, since his admission at the beginning of the college year last September, has easily held his own with fellow students in most cases more than twice his age. Indeed, even before coming to Harvard he had progressed far on the road towards mastery in the science of mathematics. Algebra, trigonometry, geometry, differential and integral calculus—all these he had at his fingers' ends by the time he was nine or ten. He has even written a treatise on the properties of the hypothetical 'fourth dimension.' What makes the case of this child-undergraduate still more amazing is the fact that, unlike almost

every other 'infant prodigy' of whom history gives any account, his marvelous precocity is far from being confined to a single department of knowledge." We are further assured that the boy is simple, child-like, and free from the self-consciousness that so frequently marks the unusual child. The boy's father attributes this marvelous development entirely to the method employed in his education; a method having as its "chief purpose the training of the child to make facile, habitual, and profitable use of his hidden energies." The father who has trained such a boy surely has the right to a respectful hearing when he speaks of the latent power of the child-mind and of the means by which it may be roused and utilized in the process of education. He says, "The notion that the young child's mind should be allowed to lie fallow is utterly wrong and pernicious. The child is essentially a thinking animal. No power on earth can keep him from thinking, from using his mind. From the moment his inquiring eyes first take in the details of his surroundings he begins the mental processes which education is intended to guide and develop. He observes, he draws inferences from everything he sees and hears, and seeks to give expression to his thoughts. Left to himself, he is certain to observe inaccurately and to make many erroneous inferences. Unless he is taught how to think he is sure to think incorrectly, and to acquire wrong thought habits, causing him to form bad judgments respecting matters not only vital to his own welfare but also important to the welfare of society. In fact, in order to get the best results, his training in the principles of correct thinking should begin as soon as, or even before he starts to talk. There need be no fear of overtaxing his mind. On the contrary, the effect will be to develop and strengthen it, by accustoming him to make habitual use of the latent energy which most people never utilize at all."

After giving an account of how Dr. Sidis taught his child to read by playing with letter blocks, putting them together into words and pointing out the objects signified, Dr. Bruce gives an account of the way the child learned to use the typewriter. "At the age of three and a half, for example, he

chanced one day to wander into his father's office while Dr. Sidis was writing a letter on a typewriter. He watched the movement of the carriage back and forth, he heard the clicking of the types, the ringing of the bell, and forthwith tugged eagerly at his father's coat. What was that machine for, he demanded, how did it work, and many other questions. Then, climbing into his father's lap, he pressed his little fingers on the keys, and exultingly read the words his father showed him how to form. This first lesson was followed by others, until within six months—when he was only four years old—he was typewriting with considerable dexterity. He had already learned how to write with a pencil. When he was six—his parents having in the meanwhile removed from New York, where he was born, to Brookline, Mass.—he was sent to a public school. His career there was brief but spectacular. In half a year he passed through seven grades, leaving behind him a succession of bewildered, wild-eyed teachers, aghast at the precocity he displayed. An interval of two years of study at home was followed by three months of attendance at the Brookline high school. Then two years more of study at home, and now, as has been said, he is a special student at Harvard, toying with vector analysis and other forms of higher mathematics." These results are truly startling and they bring to the surface many problems which will be studied with eager interest by every student of child-psychology and by every one interested in the education of children. Leaving aside for the present the psychological problems involved, we will turn to a further study of the method by which Dr. Sidis attained these results.

The purpose of the special education given to this boy was to train him to utilize those hidden energies which the vast majority of people never make any use of. "To attain this object Dr. Sidis has, in the main, relied on the familiar educational principle of teaching the child through appealing to his interest, but he has made the appeal to interest in an unusual way—namely, by systematic application of the influence of that little understood but tremendously powerful psy-

chological factor, 'suggestion.' Now, suggestion is no mysterious or uncanny force, operable only under exceptional conditions. Everybody knows what is meant by a 'suggestive teacher,' a 'suggestive book,' a 'suggestive picture'. By suggestion is meant nothing more than the intrusion of an idea into the mind with such skill and power that it dominates and, for the moment, disarms or excludes all other ideas which might prevent its realization." There is food for thought here for those who are concerned with the teaching of religion to young children. Arouse their interest, plant the thought in their minds in such a way that nothing will prevent its realization: this is, in a nutshell, the whole purpose of our work and, let it be added, nothing less than this will suffice. Whatever might be the case with other branches of knowledge, there is no question in any one's mind that realization in conduct is the purpose of religious instruction. And let it be added that the method so frequently employed to-day of making the child commit to memory the answers in a catechism which, both in thought and in wording, are entirely beyond the child's comprehension, cannot attain this result. Even if there were room to discuss the question on the theoretical side, practical experience has long since settled the matter. Let us turn, then, to Dr. Sidis and study the way in which he attained this end in the education of his child. "In dealing with little children, as many educators have long since recognized, one sure way of implanting in their minds the ideas which one wishes to make dominant is by arousing their curiosity and stimulating their interest. This has led to the method of education through play, as exemplified in the kindergarten. But Dr. Sidis believed that, if properly manipulated, the method of education through play might be extended to subjects not taught in the kindergarten—that, in fact, a child might be led to undertake and continue the study of any subject provided it were made sufficiently interesting to him. To-day, as we have seen, his son excels in mathematics. There was a time, however,—while he was at the grammar school—when no subject could possibly have been more distasteful to him, and he seemed totally un-

able, or at all events unwilling, to apply himself to it. Discovering this, Dr. Sidis did not attempt to drive him to the study of mathematics. Instead, he purchased some toys—dominoes, marbles, etc.,—with which he invented games requiring more or less knowledge of addition, subtraction, multiplication, and division. Every evening, for an hour or more, he played these games with his little son, deftly managing matters so that his interest in time shifted from the toys to the principles underlying their use. In the boy's presence, too, he continually discussed with Mrs. Sidis—who has throughout loyally coöperated with her husband in this unique educational experiment—questions involving the practical applications of arithmetic and 'suggesting' its importance in the affairs of every day life. This process proved so effectual that the boy spontaneously, and with the greatest enthusiasm, took up the study of mathematics, progressing in it so rapidly that in a couple of years his mathematical knowledge was superior to that of his father. The same method has been followed by Dr. Sidis in stimulating him to the study of other subjects to which at first he showed indifference or positive dislike. The result has invariably been the same. Once really interested, he has gone at every subject with eagerness and enthusiasm, grasping and mastering its principles with amazing ease. Nor is this the only way in which Dr. Sidis has made use of suggestion to stimulate his son's intellectual development. Everything about us, as is now beginning to be pretty generally appreciated, is of suggestive value. From our friends, our books, the very pictures on our walls, from everything in our environment, we constantly receive suggestions which influence us to a varying but none the less unmistakable extent. This is particularly true of the plastic period of childhood. Recent psychological investigation has made it certain that everything the child sees or hears, no matter whether he is consciously aware of it or not, leaves a more or less profound impression, is 'subconsciously' remembered by him, and may at times exercise a determining influence upon the whole course of his life."

There is opened up here a whole field of psychology that is

bristling with interest for the primary teacher. In fact, there is nothing more common at every stage of the educational process than the complaint that the pupils have no interest in a given subject and the conclusion is usually taken for granted that the subject in question should either be omitted or that the pupils should be made to learn it and trust to an interest developing later on, when, as a matter of fact, the chief business of the teacher is to create an interest in the subject that he teaches, and this is not to be done by forcing the child's appetite. But let us hear further of Dr. Sidis' method. Dr. Bruce tells us that Dr. Sidis arranged " his son's environment so as to cause it to radiate upon him suggestions quickening and enlarging his intellectual capacities. While the boy was a mere infant, he set aside a room for him, a bright, cheery, well-lighted apartment, hung with a few attractive pictures. A little writing table was placed in one corner of the room, with pad and pencil. Opposite the child's bed a small bookcase was placed. It was filled in part with the ordinary books of childhood—volumes of nursery rhymes, fairy tales, picture books. But it also held books of serious interest, simple tales of travel, of history, of science, and the like, most of them illustrated. As the child grew older, books of more advanced character were added to his little library, studies in literature and biography, mathematical and scientific text-books. A large revolving globe, showing the countries of the world in bright colors, was placed near the window. Toys having a scientific basis also found their way to his room, which thus became a sort of educational museum, inspiring him with a love for knowledge. 'And,' says Dr. Sidis emphatically, 'it is because he has been inspired with such an interest, such a genuine enthusiasm, that he has made the progress which people regard as surprising. Any normal child would make as good a showing if he were given the same training. The trouble is that parents neglect their children—allow them to fritter away their energies, to acquire habits of loose and incorrect thinking, at the very time when they stand most in need of careful education. It is the first years that count the most. Then it is that the child should be taught to

observe accurately, to think correctly. I do not mean by this that the child should be deprived of play. My boy plays—plays with his toys, and plays with his books, and that is the key to the whole situation. Get the child so interested in his study that study will truly be play. Don't tell me that it cannot be done. I have done it.'" While this is the most remarkable, it is not the only experiment of the kind that Dr. Sidis has carried on and, therefore, he speaks on the subject with some authority.

Dr. Sidis lays much stress on the element of play in his son's education, still it must be at once apparent that he is using the term in an unusual sense. Play is employed, it is true, but interest in his work is the core of the method employed, and if this be the criterion, then play and not work is the name we must give to all real worthy achievement, whether of children or of adults. It is only when we work for the sake of the thing we are doing, led on by our love of what we are accomplishing and our enthusiasm in the pursuit, that we ever really accomplish anything worth while. If this be called play, then we have no quarrel with Dr. Sidis' contention. And, moreover, theory and experiment alike prove that work under these conditions does not produce the disastrous results which so frequently accompany the labor of those who have no interest in what they are doing but work for wages or the prize that may be awarded. In these cases the motive is indirect, no matter how high or worthy it may be, and the result is strain that soon makes its appearance in the impaired health of the child or of the man. The thing, therefore, to be avoided is not over-work, but work under wrong conditions. Work that flows wholly from native interest may, of course, be carried to excess but the danger is not imminent.

Dr. Sidis' method is characterized by another feature which we have often pointed out in this series of articles. In arousing his child's interest, he begins with the concrete and the tangible and by a judicious procedure leads the child to make his own abstractions and to arrive at underlying principles. When the boy showed a dislike for mathematics, if he had been

compelled to go through long drills in number work and to memorize tables, it is not probable that he would to-day be surprising any body by his mathematical skill. Dr. Neil Arnott, in his *Elements of Physics,* written in 1826, gave clear expression to this same truth. "Most persons find attention to pure or abstract mathematics as irksome as the study of mere vocabulary of a language. This explains why so small a proportion of students, if taught in the common way, become good mathematicians, and why, where pure mathematics are made the avenue to Natural Philosophy, this also is so much neglected. It is remarkable how much the really simple and attractive science of comparing quantities has been rendered terrible to the great mass of mankind. The mode of proceeding is just as if a man, to whom permission were given to enter and possess a magnificent garden, on condition of his procuring a key to open the gate and measures of all kinds to estimate the riches contained within, should waste his whole life on the road in polishing one key or in procuring several of different materials and workmanship and in preparing a multiplicity of unnecessary measures." The whole trend of Arnott's plea is that the pupil should be made familiar with the concrete phenomena that interest him and be led into the possession of pure science and abstract principles as his need for these arises.

Dr. John W. Draper, Professor in New York University, wrote in 1847, in his *Natural Philosophy for Schools,* "The main object of a teacher should be to communicate a clear and general view of the great features of his science, and to do this in an agreeable and short manner. It is too often forgotten that the beginner knows nothing and the first thing to be done is to awaken in him an interest in the study, and to present to him a view of the scientific relations of those natural objects with which he is most familiar. When his curiosity is aroused, he will readily go through things that are abstract and forbidding, which, had they been presented at first, would have discouraged or perhaps disgusted him." Dr. Draper is here speaking of instruction in Physical Science, but the principle he

enunciates is of universal application and nowhere is its application more imperatively demanded than in the teaching of Christian Doctrine. "The great general features" should be presented to the child in "an agreeable and short manner." The first thing to be done is to awaken the child's interest in the subject instead of beginning, as we too frequently do at present, with the abstract formulations of theology. The only way in which we may give the child a clear and fruitful understanding of these same abstract truths is by leading him up to them through attractive, concrete presentations of the truths in embodiments that touch the child's imagination and arouse his enthusiasm. This has been our constant aim in the preparation of the text-books which we are preparing for the elementary grades of our Catholic schools. There is hardly room for dispute as to the correctness of the principle, whatever may be said as to the skill with which its embodiment in the books has been accomplished. Those who are interested in this phase of method will find an admirable development of the theme in the January number of *The Teachers College Record,* by John F. Woodhull, Ph. D., in which he urges a return to the earlier ideals in the teaching of physical science. The paper is particularly suggestive for those who are engaged in the work of teaching Christian Doctrine. He shows clearly that the attempt made in the last few decades to approach the teaching of physics through the abstract principles of mathematics and pure science has resulted in loss of interest and failure in the accomplishment of any worthy results. He urges a return to the earlier methods which began with the concrete and tangible things of the pupil's environment where interest may be easily aroused and from this led the child on step by step to the formulation of general principles and to an eager pursuit of pure science. The history of the teaching of Christian Doctrine enforces the same conclusion. Wherever the subject has been approached from the side of the abstract formulations of theology, the result has been a dissipation of interest and failure to make the truths operative in the ordinary affairs of life. The converse of this seems to be

true in the early history of the Church and wherever the teaching of religion has been approached from the practical side and from the concrete embodiments of Christian Doctrine in human events and in the lives of the leaders of religious movements.

There is one other conspicuous feature in Dr. Sidis' method which deserves the close attention of the catechist, namely, the scope that is given to the phenomena of suggestion. In the Catholic school, of course, there are many things that rain in upon the child religious suggestions, such as the religious habit of the teacher, the crucifix, religious pictures, exercises of devotion, etc., but the suggestion of most vital importance comes from the place that religious truth holds in the whole system of truth which is being imparted. If the child finds God and religion in every subject that he turns to, he naturally grows up into a comprehension of the fundamental truth that God is the beginning and end of all things; that to know Him is the highest achievement of the mind and to love and obey Him the most important concern of life. On the contrary, if religion be banished from the school, as is the case in the public schools, or if it be separated out from the remaining work of the school and taught as a thing apart, the suggestion tends to make the child regard God and religion as a fifth wheel. Again, if nature study, geography, and the other secular branches are presented to him in beautiful books and illustrations, whereas religious instruction comes to him in the form of a cheap three cent catechism, the inevitable suggestion to the child is that the importance of religion is to the importance of the other subjects in the same ratio.

Primary Text-books.

Primary text-books that are dominated by alphabet methods or phonic methods in any of their various forms are out of harmony with the secure findings of genetic psychology and it has been shown that they defeat the larger purposes of education. The content of these books is usually of a fragmentary nature and of little or no importance, since it is their form and

not their content that engages the child's attention and finds lodgment in his developing consciousness. Except for the purposes of linguistic science and for the art of proof reading, it is the content lying back of the printed page and not the form of words and sentences that should absorb the attention of the reader. Where this is reversed, as in the case of the proof reader, attention to broken type, punctuation and incorrect spelling frequently exclude the thought completely from the mind of the reader. If the habit of attending to the form of the words instead of to the thought back of them be firmly established in the child's mind during the first two or three years of his school life, it is only in isolated cases that he will ever escape in after life from its tyranny. Such children are condemned by the mistaken methods of the primary school to remain strangers during all their lives to the world of wisdom and truth and beauty bequeathed to them by the countless generations that have enshrined their noblest thoughts and highest aspirations in the literature of the world. Now, the mental habit that we wish to enthrone in undisputed control of the adult mind should be the first to be developed in the child's consciousness and the primary text-books which, through mistaken methods, fail to do this may be dismissed from further consideration, since they fail to meet a fundamental requirement. It should be remembered, however, that we are not here condemning the use of phonic methods as a means of developing correct enunciation, or even in a subordinate capacity as a help to the child in recognizing new words.

The first qualification of a primary reader in accordance with the demands of genetic psychology is that it possess a content of such absorbing interest to the child as to relegate the formal element to a secondary place in his consciousness. The printed word is but a means to an end and this relationship must be maintained from the beginning throughout all the phases of the child's acquisition of the difficult art of reading. The method employed in the education of the Sidis boy is an illustration in point. He is taught to read as soon as he is able to speak and in the one case as in the other the word is

related directly to the thing signified, and it is his interest in the thought content that leads him to the employment of written language no less than of spoken language. It is the same in the beginning of his mathematical instruction. This in the case of teaching elementary reading might be summed up in the single phrase *teach new words by context*; approach them from the thought element; and employ them where necessary in the use and development of the thought. If any teacher will take the trouble to ascertain what pupils in the higher grades have learned to read before they came to school with apparently little or no teaching from any body, she will be more than rewarded for her trouble. On inquiry she will find that these pupils have learned to read almost wholly by context and she will further learn that they are among the most thoughtful readers in the school. There has been altogether too much of the formal element interjected into the teaching of reading in the primary rooms. The teacher seems more anxious that the pupils should recognize a certain number of isolated words in a given length of time than she is that he should be able to get the thought from a printed page. Many teachers also are convinced that the child should not look for the thought until he is first familiar with all the words. This is an inversion of the natural order which is responsible for a large percentage of the poor work in our schools, not only in reading but in all the subsequent branches of study in which the children depend largely on the printed page for information.

While interest for the child is the first qualification of a primary text-book, it is neither the only nor the most important qualification. A content that deals exclusively with play as an end in itself may for a time possess an absorbing interest for the child and it may help him in his mastery of the art of reading, but the lasting injury thus inflicted upon the mind and character may easily outweigh the benefits. Dr. Sidis speaks of using play in arousing the interest of his child in mathematics, but he also points out the fact that he so arranged the games as to lead the child to a use and to a comprehension of the underlying principles. This is, in reality, using play

as a means to an end, and if the end chosen be proper, it would seem to be entirely free from objection.

Again, the doings and actions of the beast world, because of their simple and elemental character, may make a strong appeal to the child's interest, but if they are presented to the child in such a way as to develop his sympathies for brute attitudes to the exclusion of the higher elements, the result will be a leveling of the child down to the brute, for in this case the brute attitudes will dominate the child's imagination and become the models for his imitation. This is the chief fault of all those primary readers that exclude religion and human life and confine their content to descriptions of the animal and plant worlds. The brutalizing tendency here referred to is greatly strengthened in such books as the *Tree Dwellers,* the *Cave Dwellers* and the *Eskimo Stories,* where the child is not only busied with the animal world, but where his senses and his imagination are filled with the lives and actions of primitive, savage, or decivilized peoples who live down to the level of the brutes whom they slay and whose raw flesh they devour. In educating his child, it will be noticed that Dr. Sidis was not led by any distorted views of the culture epoch theory to surround his child with the environment of early savage life. On the contrary, in the appointments of his room, in the pictures, in the books that surrounded him and in the conversation which he was permitted to hear we find the standards of civilization and culture everywhere prevailing. Of course such books as those to which we have just referred could not be tolerated by any one but materialists or by teachers who are profoundly ignorant of the laws governing the mental and moral unfolding of children. These books may have the virtue of truthfulness in the eyes of men who deny the existence of God and of a spiritual world and who regard man in the light of a highly developed animal, but even to such a man, if he knows anything of psychology, the books must be intolerable from the suggestions they give which tend to drive the child back towards early types instead of lifting him to a higher plane of civilization. But the Christian regards them as inadmissable also from an ethical

standpoint; to him they are the embodiment of a base and degrading lie which robs the child of his spiritual inheritance.

To satisfy the requirements of genetic psychology and to meet the demands of Christian philosophy, the primary text-book must present to the child material that is interesting to him. And, moreover, this interesting material must be such as will lead him by the pathways of virtue to the feet of the Creator. The culture epoch theory demands that the child begin the development of his conscious life on the brute plane, or on a plane that is but slightly removed from it, whereas, the Church and biological science both demand that the child begin his mental development on the highest plane attained by the race. To illustrate once more from the method employed by Dr. Sidis: He used dominoes and blocks and devised games with these concrete things that would awaken the child's interest, but the highest knowledge of mathematics which he possessed guided him in the selection of these games. They embodied in germinal form his highest knowledge of mathematics and were consequently a vastly different thing from the games of savage children undirected by any teacher.

In demanding that the child should begin the individual development of his conscious life on the highest plane attained by the race, we are not forgetting the needs of the child-mind as contrasted with the mind of the adult. All the truths that are to enter into the substance of the growing mind of the child must be presented in a concrete and germinal form, since the child is wholly unable to deal with the abstractions made by others. But the truths themselves which are presented to the child should be the very highest in the natural and supernatural orders. The child's mind is adjusted to the whole, to the large outline, it is incapable of dealing with detail. It is busy with the sentient phenomena which pour in upon it from the physical environment, and this material should find its way into the primary text-book. Our children do not live with Pleistocene men nor with Eskimos, but if we are desirous of making Pleistocene brutes or Eskimos out of them, it would be difficult to find a more effectual way of attaining this end

than by placing books of this character in the hands of the children and requiring them to read them and to carry out the objective work therein indicated.

By a judicious use of the resources of the child's environment, the primary text-book may help to quicken his sympathies for sentient life in all its forms, but the constant aim should be to impress upon him man's superior nature and to give him an abiding sense of the grave responsibility which God has laid upon his shoulders. The bird and the flower, the savage and the beast of the field, may all be presented to the child if, as in the Gospel parable, they are made the mirrors of higher truths.

The primary text-books designed for use in the first and second grades which have recently been published under the titles *Religion, First Book,* and *Religion, Second Book,* were designed to meet the above requirements. The first of these books has been dealt with at considerable length in the earlier numbers of this series of articles, the second book must now occupy our attention.

Religion, Second Book.

Religion, Second Book, like its predecessor, is intended as the book of the grade. It is designed to fill the place of a reader, leading the child to a knowledge of written language through the thought expressed. The new words are so woven into the context that their meaning may come home to the child with but little effort on his part. The content deals with the familiar surroundings of the child and with his home life. These are presented in such a way as to capture his interest and to lead him into a knowledge of the truths embodied in the religious stories. All of the material is arranged with a view to its availability for the presentation of the religious lesson. The general plan of the book is the same as that of *Religion, First Book.* It is divided into seven chapters. In each chapter there are four parts, viz., a nature study, a social study, a religious study, and two songs which gather up the

main sentiments of the chapter. But in spite of the resemblance in structure between the two books, certain important differences may be noted at once. The *First Book* dealt with the five fundamental instincts which determine the infant's attitude towards its parents. The endeavor was there made to transform these instincts into the foundation of a Christian life. The child shares with the mammal an instinctive reliance upon parental love. The human infant and the young mammal are guided by the same instincts in turning to their parents for nourishment, for protection in the hour of danger, for remedy in suffering, and for the models of their imitative activities. In so far as these tendencies are instinctive in the human infant, they are purely selfish, but when transformed by a realization of the parental attitude to which they correspond, they become the foundation of all that is best in human life. In the very highest reaches of man's spiritual development he never transcends these attitudes. They enable him to lift up his face to his Heavenly Father with a sure reliance upon an answering love, while he asks for daily bread and begs for protection against temptation and for deliverance from evil. And his Heavenly Father must always remain to him the highest model for his imitative activities. "Be ye perfect as your Heavenly Father is perfect."

Religion, Second Book, aims at leading the child to a higher plane through suggestion, imitation, and through his comprehension of law and his obedience to it. Where the *First Book* appeals primarily to the child's instincts, the *Second Book* appeals to his intellect, his imagination and his experience. From one point of view the book might be aptly termed the book of obedience, as this expresses its dominant tone and its underlying purpose, at least as far as its effect on the child's character is concerned. When looked at in this way, the seven chapters of the book will be found to present to the child seven phases of the virtue of obedience.

The Annunciation is the central theme of the first chapter. The obedience of Mary to the will of God receives the highest reward that could be conferred on a creature in the Child Jesus

whom the Heavenly Father sends her. In the second and third chapters the first end of obedience is developed in the private prayer of the shepherds and in the ceremonial worship of the Magi. The fourth chapter aims at bringing home to the child a realization of the fact that God in giving His Commandments seeks the good of the creature as well as His own glory. He sends His angel to bid the Magi return by another way and to warn Joseph of the danger that threatens the Holy Family. The nature of perfect obedience is developed in the fifth chapter in connection with the finding in the temple. The Child was about His Father's business, but when constituted authority spoke from the lips of Mary and Joseph, He left the temple and went down to Nazareth and was subject to them. The result of perfect obedience is shown in the way that all nature obeys the command of Christ, who Himself was a perfect model of obedience to the will of His Heavenly Father. The consequences of the first great disobedience are shown in the sixth chapter, while the last chapter deals with the return of the children of Adam to the Kingdom of God.

In form as well as in content this book has undergone a modification so as to enable it to meet the changing phases of mental development in the child. The most important of these changes, when considerd with regard to its function as a reader, are a steady increase of approximately ten per cent. new written words in each of the stories. The sentences grow progressively more complex. The staccato form of the sentences gradually yields to a more smoothly connected discourse. More details are presented in the word pictures, and the thought and style prepare the child for the New Testament stories in approximately the words of the Gospel. Choice verses from the best authors are given where the context serves to bring out the meaning for the child. As an aid to the development of the child's powers of observation and expression, each story is followed by a set of written questions. As the book proceeds, short passages from the Scriptures which express the thought of the lesson are given to the children to memorize. The illustrations wherever possible are reproduced from recognized masterpieces. These

pictures are used to help the child to a realization of the thought contained in the lesson, while they incidentally give him an acquaintance with the masters and cultivate his artistic taste. The nature studies become exact and detailed. They prepare the child for the beginnings of geography and lay the foundation for a knowledge of the most familiar phenomena of nature. The winged seeds, typical trees, the function of the sunbeams in generating vapor and melting snow, the winds, the streams and rivers, the ocean and the storms, are all presented to the children and many of the relationships of these things to each other and to human needs are brought out, while each truth in the nature study is at the same time made the basis of the moral and religious lesson.

There is a sequence in the thought that links together the various parts of the book and maintains a continuity of interest for the child. While every line in the book was written with a view to the development of the child's knowledge of his material and spiritual environments, there is no appearance of didactic drills, which would lessen the appeal that the book makes to the heart of the child. He is led to read himself into the life of the plant and the animal and thus to glorify them instead of reading the life of the lower creatures into his own life and thus lowering himself to their level. He is led to lift his eyes up to high human and Divine ideals for his inspiration and for the models of his imitative activities. In the hands of a competent teacher the book can scarcely fail to cultivate in the child a taste that will lead him to the pure fountains of literature and fill him with an aversion for the cheap, the tawdry and the vulgar.

It will scarcely be disputed by any one who has given thought to the matter that among the first requirements of the teacher should be numbered a complete mastery of the subject to be taught and next to this should be placed adequate professional training which will reduce to law the task of imparting what is known to the pupils. While the content of the curriculum in the second grade is small when considered in the light of adult standards, it is large when compared to that of the primary

grade and its importance cannot well be over stated, for the truths in question must be selected with a view to the entire future of the child's development. These early years are preëminently the seeding time. The germs planted in the child's mind will bear fruit according to their kind in later years. It is for this reason that such care must be bestowed on every thought that is embodied in a primary book and upon every tendency that the child is allowed to develop and upon every habit of mind and body that he is allowed to form.

The primary text-book, it needs scarcely be said, should mean entirely different things to the child and to the teacher. The child need realize no more than is on the surface. To him an acorn is an acorn. But the teacher should be able to see in the acorn the sturdy oak. She should be penetrated through and through with the spirit of the text-book which she uses in her room. She should realize not only what each truth presented means to the child to-day but also what it will mean to him when he has grown to man's estate. What we shall have to say of *Religion, Second Book,* therefore, is for the teacher, not for the child. To the child the book speaks for itself and it can scarcely fail to reveal its deeper meaning to the teacher without any further exegesis. Nevertheless, it has been thought well to give some account of what the authors have attempted to embody in this little text-book.

The central thought in the first chapter (pp. 11-39) is the mystery of the Annunciation. In the *First Book* the Lord's Prayer was developed as well as several articles of the Apostles' Creed. The endeavor was made to bring home to the child in the first grade, according to the measure of his capacity, the meaning of "I believe in God, the Father Almighty, the Creator of Heaven and earth, and in Jesus Christ, His only Son, Our Lord, who was born of the Virgin Mary." The article "conceived by the Holy Ghost" was omitted, because it was deemed wiser to defer its development for a few months. There is no special objection to doing this, since the child's mind does not move in such a chronological sequence as to demand the development of this thought before he is made ac-

quainted with the Nativity and with the Child Jesus. It is difficult to present to the young child the mystery of the Incarnation in such a way as to convey to him any real meaning while avoiding a discussion of the deeper mysteries of life, for which his mind and heart are not yet prepared.

In the first chapter of *Second Book* the attempt is made to deepen the child's sense of the worth of life and to give him some realization of the fact that children are the greatest blessings that God can bestow upon His creatures here on earth. This is accomplished in some measure by showing the child that the highest reward which it is in the power of God to bestow upon the Blessed Virgin is to make her the mother of His Son. This chapter naturally leads to the development of the Hail Mary and the Angelus, just as the first chapter in the *First Book* culminates in the Our Father. The first two parts of the chapter must of course be determined with reference to the central theme in the religious lesson. The nature study with which the chapter opens must hold this sublime theme as its central and inmost thought, while it is at the same time an accurate presentation of some elemental truth in nature which will serve to lead the child into a sympathetic understanding of the lowlier forms of life with which he is surrounded. This has been attempted in the story of the three little milkweed sisters. Obedience in the widest sense of the term characterizes Flossie who was considerate of others and who labored that she might have wherewith to minister to their needs. She lived out in her own lowly way the life which Our Lord commended in the parable of the sanctions when He said: "Come ye blessed . . . . For I was hungry and ye gave me to eat, thirsty and ye gave me to drink." She is consequently made the center of interest in the story and she is presented in such a way as to secure the children's sympathy. Fluffy and Flitter are characterized by the two radical vices of children, greed and vanity. These vicious tendencies lead Fluffy and Flitter to break the seventh commandment by taking what is not theirs, and the children's hearts as well as their heads will approve of the penalty meted out to them. And thus is brought home to them

the fundamental Christian truth that the wages of sin is death and the reward of virtue life everlasting. To obtain the full fruits of the story, however, it should be preceded by an object lesson on the milkweed, such as that usually given in the first grade or in the beginning of the second. The lesson is essentially as follows: The teacher has a ripe milkweed pod, but before showing it to the children she draws from them a statement of the various things of special interest which they have in their homes. Some mention toys, others dolls, others pets, but when a child announces that he has a new baby in his home, everything else fades into insignificance for the time being. The child is then led to tell about the baby; how he is dressed in long white clothes and laid in a cradle. And then the milkweed pod is opened and the children are shown the milkweed babies in their cradle. But there are too many of them to grow in one cradle so the wind disperses them. Some of the children play the part of the wind and with their breath scatter the milkweed babies. After this the children are shown the picture of the milkweed in blossom and with the ripe pod. After a preparation such as this, the children will enter with zest into the spirit of the three little milkweed sisters and from the story they will learn many important biological truths, such as the mode of dispersion of the winged seeds. The seeds that fall in cultivated places and remain there are destroyed because they are not where nature intended them to grow. The proximity of the thistle and the briar to the natural habitat of the milkweed, the goldfinches on the thistle, which is one of their favorite feeding places, and their home in the elder bush, where they frequently build their nests, are all facts which many of the children may easily be led to verify for themselves. The milkweed, throughout the northern belt of our country at least, blossoms at a time when most of our flowers are suffering from the summer sun. The butterfly carries the pollen which fertilizes the milkweed. Thus the child is in reality led into a sympathetic understanding of fundamental biological truths. We would, indeed, find it difficult to present more matter within the same space limits if we had no other care than to familiarize

the children with nature, but, as we have already stated, this is but the outer covering, the setting of the jewel.

There are four little poems presented in connection with this lesson. These the children might well be required to commit to memory. The poem with which the second part of the milkweed story begins is intended to suggest to the child the central thought of the story which follows and thus, in some measure, to prepare him for it. The same is true of many of the other little poems with which subsequent stories begin. The poems at the end of the stories, like the songs with which the chapters are concluded, naturally grow out of the context and contain for the child some important thought of the lesson in a beautiful form which is likely to remain with him and to help to cultivate his taste for good poetry. "For the world is full of roses" reminds the child that all this natural beauty finds its source in the father's love. And "I know, blue, modest violet" serves to recall to the children's minds the doctrine of Creation developed in the first chapter of the *First Book*. The series of questions at the end of this study will help to develop the child's observation of the natural phenomena of his environment. They will also emphasize for him the moral lesson which the story contains. The objective work, of course, is little more than a suggestion which may be amplified or varied to suit the circumstances and the inclination of the teacher. The child's interest in the three little milkweed sisters will be heightened somewhat when he realizes that the scene of it is laid in the garden of his old friend May, with whom he became acquainted in the *First Book* (p. 50).

In the social study which follows under the two divisions, May's Birthday, and The Secret, the central thought of the nature study lesson is rendered more explicit and a model is set for the children's imitation along lines of activity calculated to incorporate the truth into their characters. The fruit lesson discussed in *The Psychology of Education,* pp. 251-253, and in the *University Bulletin,* Vol. XIII, p. 401, should be given before these stories are read. In this way the sense training and the nature study will blend with each other and form an

adequate preparation for the social study which follows, while the social study will strengthen and give meaning to the nature study. The nature study acts as a setting for the parable and adjusts the mind of the child to the social situation. There are some incidental features of this lesson which will hardly escape the teacher's notice. Thus, it was a very commendable thing in Mr. Wood to begin the celebration of May's birthday by attending Mass with her, and it is edifying to have him thank God for having given him the best little girl in Brookfield and to pray for a little brother for her. The child, of course, is not ready to comprehend the adult questions here involved, but the suggestion will nevertheless produce its effect and help to develop a tendency along right lines in the youthful hearts of the children which later on may be lifted into functional activity in the storm and stress of adult life. The impression made by this story with its bright imagery will do more to leave a permanent attitude in the child's mind against a social evil of which much complaint is made to-day than would much preaching and moral suasion in later life.

The pious Catholic practice of dedicating children to the Mother of God and clothing them in her colors during their first seven years of life, is mentioned in the story in the hope that it may tend to revive the beautiful custom that was fraught with so many blessings to Catholic womanhood. The child of to-day too frequently celebrates a birthday in a purely selfish and pagan orgy. An ostentatious display and gorging with cakes and ice cream too frequently round out the children's celebration. All this, of course, comes from the fact that the children know no better; they are following the example of their elders in so far at least as they understand it. The beauty of May's conduct will not be lost on many children. Her own birthday becomes doubly valuable in her eyes from the fact that it is also our Lady's birthday. She was engaged in making preparation for its celebration all summer, not by thinking of herself, but in watering and caring for the lilies that she might have something to offer to her Heavenly patron. May's father and mother utilized the occasion to mould her character

and direct the aspirations of the children.[1] The children at May's birthday party are led to perform one of the corporal works of mercy in saving the best fruit for their companions who are at home sick, and they end the day as they began it at Our Lady's altar offering her the tribute of their love and asking her intercession to obtain for them the most precious gift which the Heavenly Father could bestow upon them, a baby brother for May.

As the nature study naturally blends with the social study and prepares for it, so both the nature study and the social study prepare for the religious lesson in which the thought culminates. Kaulbach's "To Earthly Home" is not only a sweet, artistic conception of the origin of human life but in the present instance it is a peculiarly happy preparation of the child's mind for the mystery of the Incarnation. The beauty and appropriateness of Father Tabb's little poem, "A Bunch of Roses," will be recognized by every teacher of little children.

The religious lesson of this chapter is divided into four parts. While it may seem at first sight a needless weakening of artistic unity to go back to King David, nevertheless, on mature reflection we decided upon this course chiefly for the following reasons: The references in the Gospel to Christ as the Son of David are so frequent and so important that it seems well for the child to understand this allusion from the beginning. This also applies to the stories of the Nativity and the Holy Night and gives a reason for the trip to Bethlehem as the City of David and for the choice of Bethlehem as the objective point in the return from Egypt. There is also a second very important consideration: Our Saviour always described Our Heavenly Father's attitude towards us as that of a loving father towards his children, but himself He spoke of as a Shepherd of Souls, and in departing from this world He established His Church to perform this function, saying to Peter: Feed my lambs, feed my sheep. All the tenderness and the loving affection implied here was understood by the shepherd folk to whom

[1] Compare this lesson with the method outlined by Dr. Sidis in the education of his son.

He spoke, but our children for the most part have no comprehension of the attitude of the shepherd towards his flock. They know nothing of the clinging dependence of the sheep or of the loving, brooding care of the shepherd, nevertheless, it is highly important that they should be given as vivid a realization of this as possible in order that they may not lose the force of the truth illustrated by this similitude in the Gospel. David as the shepherd boy fills the imagination of the children. His tenderness for the lambs, his companionship with the flock to whom he played on his harp, and his heroic rescue of the lamb from the lion's clutches, are all calculated to arouse the child's enthusiasm. God's approval of this conduct gives it a further sanction and makes it a potent influence in moulding the child's character. The implicit obedience of David to the higher impulses of his own nature gave him the strength required to slay the lion without the use of spear or sword. His prompt obedience to God's will enabled him with so inadequate an instrument as a pebble and a slingshot to destroy the giant clothed in his brass armor with a mighty sword for his defence.

The second and third parts of the story, Mary's Parents, and Mary's Childhood, are obviously required in order to bring out Mary's obedience to God and to constituted earthly authority, an obedience which earned for her the priceless privilege of becoming the mother of God. As in the case of King David, St. Joachim and St. Anna help to prepare the child's mind for the more sublime virtue of Mary. The motives that sustained them in their toil were that they might be able to promote the glory of God by contributing to the Church and to the relief of the suffering of the needy by giving food to the hungry, drink to the thirsty and clothing to the naked. This lesson is designed also to correct the false social standard which so generally obtains amongst us. St. Joachin and St. Anna, though poor, were loved and respected by everybody and God Himself recognized their merits by giving them Mary for a daughter.

In the story of the Presentation in the Temple the first germ of a religious vocation is planted in the child's heart. In the precious child given to their care, God gave them the one thing

that these good people craved, nevertheless, in recognition of their stewardship, they take the child to the temple and dedicate her to the service of God. Titian's picture of the Presentation will help to bring home to the children a realization of this. The parents are left below while the child ascends the steps of the temple to be receivd by the priests on the part of God. Nor did this dedication consist in any mere ceremonial offering to be through with at the end of the day. As the child's mind unfolded, she was taught, day by day, to turn her heart and soul towards her Heavenly Father and to yield to Him a perfect obedience. St. Anna taught her little daughter to read so that she might fill her mind and heart with a knowledge of the great things that God had done for man, and particularly for His Chosen People. Mary read the Sacred Scriptures lovingly that she might learn how to obey God's will more perfectly. This lesson should come home to the parents and teachers who are responsible for the development of the child's taste in reading quite as forcibly as to the child himself. Too often, in present practice, the words, sentences and style presented to the young child in his first excursions into the world of books are such as serve to lead him as far away from God as possible. They lead him into a world that knows not God and help to form a taste for the purely secular and for the trashy and ephemeral in literature. In these cases it is the teacher and the text-book and not the child which have sinned. Attention has been called to the fact more than once that the present books were written with the deliberate purpose of cultivating a vocabulary and forming the child's taste with reference to the Bible, a book which has played so important a part in the creation of our best models of English style.

The final story, The Annunciation, is naturally the climax and the culmination of the various lines of thought embodied in the chapter. The vocabulary as well as the thought of the preceding stories prepares the child for this sublime scene. This may be seen, for example, by comparing the opening paragraph of May's Birthday (p. 20), with the opening paragraph of the Annunciation (p. 31). "May's heart was bursting with

joy as she ran down the steps into the garden. The flowers were sparkling with dew. The sun was just peeping over the hill. The catbird was singing in the lilac bush." The thought and the vocabulary here will remove all difficulty from the child when he comes to read the opening paragraph of The Annunciation. "It was spring. All the world was glad. The pure white lilies in the garden were sparkling with dew. The birds were singing their morning songs." The story about May caring for the lilies for Our Lady's altar should be compared with this paragraph also. The second paragraph of The Annunciation also presents scarcely an unfamiliar word or thought, as may be seen by comparing it with the preceding stories. The story of The Annunciation is told in the words of the New Testament with very slight omissions and changes which seemed necessary in order to bring the matter within the child's range of comprehension.

The advantage of presenting the Hail Mary to the child in this way is too obvious to need emphasis. Henceforth, whenever he shall say the Hail Mary, the words will be likely to bring to him a vivid picture of many things which will work for his good. The questions added at the close of this lesson may be regarded as a page from a child's catechism. The answers, however, are not given, because the child should be led to give the answers in his own words and in his own way. Later on, when his thought has been sufficiently developed, he will be led to formulate exact definitions. The function of the two songs given at the close of the chapter is the same as that of the songs in the *First Book*.

THOMAS EDWARD SHIELDS.

BOOK REVIEWS.

Memoirs of Scottish Catholics during the Seventeenth and Eighteenth Centuries. Selected from hitherto inedited MSS. By William Forbes Leith, S. J. Longmans, Green & Co., London and New York, 1909. 2 vols., pp. xvi + 381 and xii + 415.

The memoirs which make up these two volumes consist for the greater part of letters written by Jesuit missionaries in Scotland to their Superior General in Rome. Not all the letters were actually written from Scotland, a good many are dated from places on the continent; but because of the activity of the English secret service at the time, the writers wherever they were felt it necessary to be extremely reticent regarding the names and residences of their friends in Scotland. The memoirs in the first volume are all from Jesuit pens and cover the period between 1627 and 1649: those in the second volume, which also contains a large number of Jesuit letters, are drawn from several sources and include some very noteworthy documents, *v. g.*, that entitled, "The Rev. John Thompson's Account of the State of Religion in Scotland from 1688 to 1787, compiled from letters and other original monuments." The letters written by the Jesuit missionaries are either reports from individuals to the Superior General in Rome or Annual Letters written by the Superior of the Society in Scotland containing a chronological account of principal events of interest to the missionaries or the church during the year. Most of the documents are drawn from the Stonyhurst archives, though other sources have been laid under contribution, especially the Jesuit archives abroad.

Making allowance for the restrictions under which the missionaries lived and their limited means for acquiring information except in regard to what came under their personal observation, their correspondence gives an excellent picture of the condition of Scotch Catholicism during this period of persecution. The fact that persecution and persecutors are the same in all ages is made clear on every page. For any one who is acquainted with the writings of the early Christians, these narratives have a familiar

ring. "In the first place, all Catholic priests were proscribed, and a reward of five hundred marks promised to any one who should apprehend a priest and deliver him into the hands of a magistrate. To render this law more effectual, a power was given to apprehend any Catholic reputed to be a priest; and to convict him of being a priest, no other proof was required than if he refused to abjure his religion; upon which conviction he was to be banished out of the kingdom, with the assurance that if he returned he should be punished with death." Six other statutes, equally harsh, ordering the sequestration of the property of Catholics and the confiscation of ecclesiastical property, suggest the legislation of the Roman Cæsars in the second and third century. The first persecutors of the church excogitated nothing so brutal and inhumane as we find in the last of these seven statutes drawn up in the seventeenth century: "that the children of Catholics, being minors, should be taken from their parents and put into the hands of Protestants to be educated, and the parents be obliged to pay for their education and maintenance according to their station."

The anecdotal character of the memoirs crops out on every page, and this, with the personal note inseparable from such writings, lends the documents a peculiar charm. It is interesting to read of the punishments inflicted on persons who profaned or defiled things which the Catholics held sacred, numberless examples of divine retribution for such deeds are related. Not so edifying perhaps is the account of the ignorance and superstition of the Calvinists. In the Annual Letter of 1657-58 we read: "It is well known that in those parts of the country where the pestilence of heresy was spread, the worship of the devil has spread at the same time, and the people are there more addicted than elsewhere to the use of sorcery, magic, charms, and spells. Evidence of this may be seen in every part of the country. It is the commonest sight in the world to see whole regiments of wizards and witches carried through the air, or over the fields, moving in bands as if they were armed forces, and many individuals have against their will been compelled to join them, and returned to their homes with their hair on end, their eyes gleaming, their minds distraught, calling aloud, to their own terror, and to that of all who heard them, that they were afraid the devil was going to carry them away again."

The Jesuit missionaries, the number of whom was not on the

average more than ten, usually confined themselves to the lowlands where they generally acted as chaplains to the families of wealthy Catholics. The difference in language was naturally a ban to any work among the Celtic speaking Highlanders: but in 1670 a Father arrived "familiar with the Erse language, used by the mountaineers of Scotland, and labored with great success among them." The difficulty of providing for the spiritual needs of the Highlanders was overcome by the introduction of Irish priests, who "notwithstanding the hardships they labored under, continued firm and constant to their stations with great zeal during the revolution, and having contracted an attachment to the country and people by their long residence among them, were resolved that they would live and die with their poor people, as well as to satisfy their own conscience before God, as to give them a good example."

Scotland was during those two centuries anything but a pleasant abiding place for a priest. When Father Andrew Leslie, S. J., was being transferred to the prison in Edinburgh, he relates that at one place on his route "a priest was regarded as being of a different species from other mortal men, and young and old crowded out of the town of Drumlithie to look at me, so that I was conducted on my way by a procession of young boys and girls." That these missionaries were able to carry on their ministrations and braved imprisonment and death is what may be expected, but the best tribute to their zeal was the large number of conversions which they made among all classes of people. Isolated as they were among a people mainly hostile and dependent entirely on the support of their poor co-religionists, the missionaries were at times reduced to sad straits.

The memoirs contain much that will be of interest to the student of Scotch history. They will be especially valuable for the way they illustrate the workings of the new doctrines and the development of sects among the argumentative Scots. To the followers of John Knox the record of intolerance which is here unfolded will not be pleasant reading. No one, however, be he Catholic or non-Catholic, can deny a full tribute of admiration and praise to the faithful Scotsmen who clung to the old faith in the face of such obstacles and at such a tremendous cost.

PATRICK J. HEALY.

Saint Ignatius Loyola, by Francis Thompson. Edited by John Hungerford Pollen, S. J. With 100 illustrations by H. W. Brewer and others. Benziger Bros., 326 pp. $3.25.

The Life of St. Ignatius, by Francis Thompson, has a sure merit, and that a great merit. We are prepared by the Preface not to expect of it original research—that was beside Thompson's plan. "He purposed to tell—if he could, to tell better—a story thrice told by others." A biography ruling out the substantive element of originality of matter might connote little else than a translation, but no translation this. It is a personal document of the truest sort, directly Thompson's own work, rich with his own thinking. He seems less to appropriate or translate others' findings than to transmute them into his design. Never is he more an original artist than here, artist and original in selecting, in coördinating, in imparting spirit to the matter and then—that other half of all original work—in giving it being in his own style. The resultant whole is a Thompson, not any other thing. Selection was not easy in a field so filled with facts, incidents, events, anecdotes and persons. Thompson chooses the salient things, the features that "leap on the eyes," whether for social or individual characterization or for mere personal portraiture. In this way, fundamental characteristics of the time, the people or the person are laid down as a working basis. There is this firm structural framework, and into it the very spirit of the day is recalled and from it communicated. The spirit of the sixteenth century is reached through the leverage of Ignatius and his comrades. Anecdote and incident, thus wittingly chosen, are so interwoven with the aid of a powerfully-working and well-controlled imagination that out before one rolls as in a drama or a pageant the varied and vivid life of that tremendous era. As biography, as history, and as a personal record it is valuable. It throws a new light on Francis Thompson, while it speaks professedly of the saint. A sufficiently complex life was Ignatius', and his time, besides its main drift, one of innumerable cross currents. Not an influence that bore on Ignatius is neglected. Thompson follows him from Pamplona to Manresa, from Montserrat to Palestine, and on step by step through the long march of his crossed career. At all points truth waits on admiration, while sympathy assists judgment. Never, to our knowledge, at least, in English hagiography has such essential justice

of matter been coupled with so great a sympathy of spirit, the whole carried off with an incomparable style. Here precision is divorced from pedantry, and learning given wings. It is a company of live men this book presents, yes, and a live boy—the immortal Ribadeneira; Favre, Salmeron, Xavier, Rodrigues, Broet, Borgia—we know them all, painted at full length and to the life true. An examination of Thompson's English predecessors in this field convinces us, as his executor declares, that there is here no originality of invention, but there is more: there is the reconstruction of an epoch. Francis Thompson has given us a biography that is in very truth alive, convincingly and radiantly real.

CHARLES L. O'DONNELL, C. S. C.

Commentaire français et littéral de la Somme Théologique de S. Thomas. Par le R. P. Thomas Pègues, O. P. (E. Privat, 14 Rue des Arts, Toulouse). Tome III, Traité des Anges. Tome IV, Traité de l'Homme.

Father Pègues' activity is remarkable. The first volume (De Deo Uno) of his translation and commentary on the text of the *Summa* was published in 1907 (see *Bulletin,* Jan., 1908). The following year brought to light the treatise on the *Trinity* (*Bulletin,* Jan., 1909), and the treatise on the *Angels.* Now we have the fourth volume, containing the treatise on *Man.*

Since no part of the *Summa* is omitted in the commentary, the third volume might have been entitled: Creation. Distinction of things in general. The distinction of good and evil. The distinction of corporeal and spiritual creatures, The creatures purely spiritual, *i. e.,* the *Angels* (for plan of the *Summa,* see *Bulletin,* April, 1909). In like manner the fourth volume contains not only the tract on *Man,* but also the very important tract on the creation of the visible world—the work of the six days. Some writers have not hesitated to call St. Thomas' treatise on the angels the most beautiful tract of the *Summa.* His doctrine concerning the influence of the good angels and of the evil spirits has been applied in a very practical manner to burning questions of our days (*e. g.,* Spiritism, Hypnotism, etc.) especially by Father Lepicier. In the treatise on creation St. Thomas, with almost super-

human foresight, prudently refrained from adopting irrevocably any one of the different interpretations of the first chapters of Genesis which were known and discussed in his time. As Father Pègues justly remarks (Preface to vol. IV) his method, which was progressive and yet respectful of tradition, received a striking approbation in the decisions of the Biblical Commission dated June 10th, 1909. The first three chapters of Genesis contain history (not legends or myths); nevertheless there is room for great liberty in interpreting the historical narrative.

Father Pègues has been appointed Professor of the second part of the *Summa* in "The Angelico," the new international house of studies of the Dominicans, recently established in Rome. It is to be hoped that his new duties will facilitate rather than retard the continuation of his excellent translation and commentary.

D. J. KENNEDY, O. P.

Francia's Masterpiece. An Essay on the Beginnings of the Immaculate Conception in Art. By Montgomery Carmichael. London, Kegan Paul, Trench, Truebner & Co. Ltd., Dryden House, Gerrard Street. 1909, 12mo., pp. xxxi + 167.

This volume on the Beginnings of the Immaculate Conception in Art is intended to serve as an introduction to a much-needed work on the subject.

Strange as it may seem the iconography of the Immaculate Conception has, as we learn from the author, "been singularly neglected both by writers on Art in general, and writers on Marian iconography in particular." Pictorial representations of the doctrine of the Immaculate Conception are described by many of them as representations of the Assumption or Coronation, and Mrs. Jameson in her *Legends of the Madonna* has stated "that the Immaculate Conception does not appear in Art until the seventeenth century." Yet, as Mr. Carmichael shows, "the doctrine was, without question, pictorially represented above Altars at least from 1479 onwards, and between this date and the early seventeenth century, a great variety of curious and beautiful representations, all altarpieces for Altars, were painted, some by the greatest artists, for the churches of Italy."

Among these the masterpiece of Francia, the subject of the

present study, holds a foremost rank on account of its great value. "The beautiful, simple, deeply mystical form excogitated by the Franciscans, the champions of the Dogma in the last quarter of the fifteenth century illustrated by Francia's picture is rare, and did not last long." This altarpiece was painted, as the author shows, sometime between 1511 and 1517, at the request of Donna Maddalena Statia for the chapel of the Immaculate Conception, founded and endowed by her in the old Lombard Basilica of San Frediano at Lucca. The following is an outline of it. The Eternal Father is seen seated in the Heavens above, surrounded by the heads of cherubs and two adoring angels. He touches with His life-giving sceptre the head of the Queen of Virgins humbly kneeling at His feet. Beneath upon earth four figures are standing. On the right hand King Solomon is seen, a scroll in his hand bearing the inscription: TOTA PULCRA ES AMICA MEA ET MACULA NON EST IN TE (Cant. of Cant. IV, 7), and beside him is King David striking his lyre with one hand and holding a scroll in the other with the inscription: IN SOLE POSUIT TABERNACULUM SUUM (*Ps.* XVIII, 6). To the left are seen St. Augustine on whose scroll are written the words: IN CELO QUALIS EST PATER TALIS EST FILIUS; IN TERRA QUALIS EST MATER TALIS EST FILIUS SECUNDUM CARNEM (Serm. 20 ad Fratres, Migne, *P. L.* XL, 1267), and St. Anselm on whose scroll we read: NON PUTO ESSE VERUM AMATOREM VIRGINIS QUI CELEBRARE RESPUIT FESTUM SUE CONCEPTIONIS (Sermo de Concept. B. V. M., Migne, *P. L.* CLIX, 322). Kneeling in the foreground between these four figures is a Franciscan Friar with a flame of fire in his hand, apparently St. Antony of Padua —all without a halo. Between the Franciscan and King David a low structure is seen which at a superficial glance resembles an open tomb, but its quadrate if not sexagonal shape, the lilies sprouting on the hither side of it and roses on the farther side and not within the structure, the absence of the Apostles always attending the tomb of the Virgin, prove it to be no other thing than a well, the "hortus conclusus and fons signatus." A tomb would be utterly meaningless in this picture. Below the magnificent altarpiece, once separate therefrom as the predella, but now inclosed in the same gilt frame, are four exquisite little chiaroscuro sketches which, as the author proves, portray miracles wrought through the intercession of Mary Immaculate.

One is astonished to learn from the author that this picture is

described by writers on Art as an Assumption, Coronation, etc. Mr. Carmichael devotes a special chapter to the proof that it can represent nothing else than the Immaculate Conception.

His conclusion is confirmed by another picture now in the Pinacoteca at Lucca, but formerly in the Church of San Francesco in that city, painted by an unknown author, probably a Friar of the adjoining monastery for the Confraternity of the Immaculate Conception founded in that Church about 1477. From this picture Francia has taken, nay literally lifted, the whole idea of his sublime masterpiece. The same Saints, with like scrolls, bearing the selfsame words as in Francia's picture are found in it. At the foot of each figure is a label with the name of the Saint and the Franciscan is labelled St. Anthony of Padua. In this picture it is Our Lord and not the Eternal Father who touches with His sceptre the kneeling Virgin. On a scroll peculiar to Our Lord are the words: NON ENIM PRO TE SED PRO OMNIBUS HEC LEX CONSTITUTA EST. (Esther XV, 12-15). On Our Lady's scroll is written: ERUISTI A FRAMEA DEUS ANIMAM MEAM. (*Ps.* XXI, 21). The Franciscan Friar who in Francia's picture unlike the four other Saints, bears no witness to the truth of the Immaculate Conception upon earth, but looks up into Heaven as if he saw the Heavenly vision and divined the Dogma, proclaims it upon earth in the other picture. On his scroll we find the words: VIDETUR PROBABILE QUOD EST EXCELLENTIUS ATTRIBUERE MARIAE. These words taken from the works of Scotus (Vol. XIV, in III Sent. Dist. 3, Qest. I.) lead the author to conclude that the Franciscan in question is not as the name would suggest St. Anthony, but another great son of St. Francis, the Ven. John Duns Scotus, the champion of Mary's greatest privilege. This conclusion is strengthened by the fact that St. Antony is in no way associated with the development of the Dogma nor is there any reference to it in his writings or lives. The altarpiece at San Francesco was painted for a Franciscan Church, and was inspired, designed and controlled by the Franciscans. The liturgy and theology are without a flaw. The Friars who had been under the influence of Fra Paola da Lucca, a champion of the dogma and author of the *Symbola de Conceptione Beatae Mariae,* could not possibly attribute the familiar words of Scotus to St. Anthony. The only reasonable theory therefore is that the kneeling figure is intended for Duns Scotus. The name of Anthony is a ruse to avoid a difficulty. Although

natural and fitting, it would have been extremely rash in 1480 to represent uncanonized Scotus with a halo among canonized saints. Hence the Friars wrote beneath the kneeling Franciscan the name of Anthony, but introduced the words of Scotus to show all Friars present and to come whom it was intended to depict. Such is Mr. Carmichael's argument which is very ingenious and carries with it great probability. Moreover, in so far as Scotus is here put on the same level with Anselm, Augustine and David, and granted the halo of a saint, Mr. Carmichael hopes that this picture may serve as a valuable bit of evidence in connection with the pending process of Scotus's beatification in proof of honors paid him in the past.

The third chapter is devoted to the inspiring sources of the older picture at San Francesco and indirectly of Francia's also. These were two offices in honor of Mary Immaculate, the one written by Leonardo Nogarolo of Verona, secretary to Sixtus IV, and approved by this pope on the 27th of February, 1477; the other composed by the Ven. Fra Bernadino de Bustis and approved by the same pope October 4, 1480. (Mariale, Milan, 1493; Quaracchi, 1904.) Both these offices were sources of pictures of the Immaculate Conception, but Bernadino's was without doubt that of the older altarpiece. All the selections for the scrolls are found in both offices, except the words of Scotus; and the quotation from St. Augustine occurs in Bernadino's office only. In the Vesper Hymn of the latter office we read:

"Assueri regis sceptrum
Caput tangens Virgo tuum
Mori fecit laqueatum
Aman sanctis inimicum."

which may actually have suggested the position of the two central figures, Christ and Mary. The painter of the altarpiece at San Francesco drew from Bernadino, and Francia under orders drew from the unknown painter. Though Bernadino does not quote the words of Scotus in his office, nevertheless he magnifies him saying that "he was destined by Our Lord Jesus Christ to defend the dignity of His mother." Of St. Anthony no mention is made in this office.

The present volume is the result of a labor of love, written in the author's well known, charming style, and the reader is able to

follow him step by step in his untiring and painstaking research. The illustrations are very good and almost enable the reader to form a judgment for himself. No one with artistic taste can peruse Mr. Carmichael's latest book without a keen sense of pleasure, and no library on art will be complete without it. Let us hope that the work on the Immaculate Conception in Art, to which this volume is to serve as an introduction, will soon appear from the same able pen.

FERDINAND HECKMANN, O. F. M.

Der Verfasser der Elihu-Reden. Eine kritische Untersuchung von Dr. Wenzel Posselt. (Biblische Studien, XIV. Bd., 3. Heft.) Freiburg: Herder, 1909. 8vo., pp. 111. $.85.

According to a number of biblical critics, the Elihu-speeches represent a later addition to the book of Job. Elihu is mentioned neither in the prologue nor in the epilogue of the poem. The transition from chapter 38 to chapter 39 is somewhat awkward and abrupt. Moreover, the section is marked by certain distinctive features of style, and contains a number of mannerisms, which are foreign to the rest of the work. These and other reasons have led many to the conclusion that the passage was subjoined by a later hand for the purpose of supplementing a few points of importance. Catholic writers, with the exception of Bickell, have uniformly declared in favor of the opinion that the speeches constituted a part of the book in its original form. Among non-Catholics Karl Budde may be cited as a defender of the same position. Dr. Posselt has re-examined the points that bear upon the authorship of Job 32-37. His investigation involves two classes of arguments: those concerned with the form and content, and those dealing with the style. The result of his inquiry may be summed up as follows: even though all the difficulties cannot be satisfactorily solved, the Elihu-speeches form an essential part of Job; the force of these difficulties is insufficient to prevent us from holding that the author of the rest of the book has also composed the disputed section.

While every reader will recognize the thoroughness and merit of this study, and the scholarship of its author, not every one will

subscribe to his conclusion. If the arguments pro and con are estimated at their face value, especially, if their cumulative strength is taken into consideration, they will be more apt to incline the mind in favor of a negative judgment. Dr. Posselt himself almost leaves this impression, thanks to his objective presentation of the difficulties against his theory. The possibility of later additions to the primitive text is not excluded by the divine character of the Sacred Scriptures provided that the increase of material proceeds from an inspired source. In fact, comparison of the Hebrew Bible with the Greek proves their existence. Furthermore, Dr. Posselt is not quite successful in showing that the Elihu-speeches contribute an essential element to the solution of the problem thrown up in the book of Job. The latter's afflictions raise the question about the sufferings of the just man, a point which is then discussed by the three friends. It is commonly assumed that the answer is conveyed in the words of God. If this is the case, the sayings of Elihu add nothing to the doctrinal integrity of the poem. But if they contain the proper solution it seems strange that they should not have received the approval of the Lord in His final judgment upon the controversy. The mediate position, that Elihu indicates in principle what is ultimately declared by God, has all the marks of an embarrassing makeshift.

A definite date cannot be assigned for the composition of Job. The beginning of the Babylonian captivity is fixed as the period supported by the greatest amount of probability.

A. MENGES, O. S. B.

A Life of Christ for Children, Illustrated. New York, Longmans, Green & Company, 1910. Pp. ix + 77. Price, $1.00.

Parents and teachers who are responsible for the religious education of the young owe a debt of gratitude to the Catholic pen which has given us this beautiful volume. The work has a short preface by Cardinal Gibbons and bears the imprimatur of Archbishop Farley. The paper, the binding, and the illustrations are all of a high order of excellence. The pictures are all reproductions of the old masters. Only one who had lived close to the hearts of young children could have written the story.

It is the Gospel narrative simplified and interpreted to the child. As a supplementary reader it might be used with great profit in the third or fourth grade of any Catholic school. But in the hands of the teacher it will prove serviceable from the very first. The children will easily follow it when it is read to them and at a still earlier period they will enjoy it when it is told to them by the teacher, in some close approximation to the words of the text. Parts of the Gospel narrative lend themselves naturally to a simplified form suitable for the young, but even the most difficult parts, such as the story of the Passion, are here given with a simplicity and sweetness that has rarely been equalled. Many of the parables, such as those of the sower and the prodigal son, are rendered very effective and cannot fail to reach the child and mould his character. Every Catholic home should have this book and every teacher in the primary grades and every Sunday school teacher will find it invaluable. The artistic make-up of the book is such as to render it suitable for a gift book. If works of this class were in the hands of our children, a long step would be taken in the cultivation of a wholesome taste for good literature, for the work is in reality child literature of a high order.

THOMAS EDWARD SHIELDS.

Leading Events in the History of the Church, Part I. Written for schools by the Sisters of Notre Dame. London, R. and T. Washbourne; New York, Benziger Bros., 1909. Pp. viii + 124. Price, 40c. net.

This little manual is well illustrated. The paper is good, the print is clear. It is admirably adjusted to the capacity of the children and will prove serviceable in the Christian Doctrine class, for it is not a dry chronicle of facts, but a story of the early days of Christianity with a good deal of the warmth and glow that is needed to bring the events of this period home to the imagination and the heart of a child. Moreover, the facts are used to bring out the meaning of the truths of Christianity. The following passages will suffice to indicate the style of the work: After telling the story of the selection of the apostles and their training by the Master, the author continues: "He bade them preach the

faith to all nations, and gave them the power of working miracles to prove the truth of their teaching. He confided to them His own Divine authority, saying: 'As the Father hath sent me, I also send you.' All the apostles were consecrated bishops by Our Lord Himself, but that they might be united into one body, He chose St. Peter to be their head and chief when He, the Divine Founder of the Church, should have ascended into heaven. St. Peter was, therefore, the first Pope, shepherd and teacher of the one flock of Christ. To him Our Lord gave the keys of the kingdom of heaven, and to him He promised infallibility, which means 'that the Pope cannot err when, as shepherd and teacher of all Christians, he defines a doctrine concerning faith or morals to be held by the whole Church.' But these powers were not to cease with the apostles. They were to consecrate and appoint other bishops and priests to whom they were to hand down all the teaching and authority entrusted to them by their Divine Master."

Or again, take this passage as simplifying one of the most difficult chapters of the catechism: "The society founded by Our Blessed Lord is the One, Holy Catholic and Apostolic Church. One, because she has one Founder and Head, Jesus Christ, the Son of the one, true, living God, represented on earth by His vicar, the Pope, the successor of St. Peter. She teaches the one same faith, whole and entire, which Our Lord gave to His apostles. She administers the same sacraments He gave them the power to administer. Holy, becaues her Founder is God, the Holy One Himself; and because, if faithful to her teaching, men cannot fail to become saints. Catholic, because Our Lord said that His apostles were to teach all nations, that the Church would last through all time to the end of the world, and that the Holy Ghost would teach her all truth. Apostolic, because Our Lord taught His apostles the truths which they have handed down to us; and because He gave the apostles power to ordain other bishops and priests, and to hand on to them the orders and the mission they had received from Him. This continuity, or unbroken chain of apostolic succession, will go on in the Church till the end of time."

This little volume deals with the first five centuries of the Church. It ought to find a place in our schools. And if the subsequent parts of the work are as well written as this one, we have no doubt that it will meet a warm welcome, for our teachers have long felt the need of such a work.

THOMAS EDWARD SHIELDS.

Handbook of Canon Law for Congregations of Women under Simple Vows. By D. I. Lauslots, O.S.B. New York : Pustet, 1909. Pp. 280.

Despite the title under which this book appears, Father Lauslots has not written a handbook of canon law for congregations of women under simple vows, but has rather grouped together those special provisions of canon law which affect congregations of women under simple vows. In the preface we are told that "where the articles in the Handbook have not been taken either from the Constitution *Conditae* or from the *Normae,* they were selected from the works of learned canonists," but, further on, at the very close of the perface, we are informed that "this Handbook has been compiled, with the author's permission from the standard work of Dom Pierre Bastien, *Directoire Canonique à l'usage des Congrégations à voeux simples.* Perhaps these two statements are not mutually contradictory, but if they are, the latter is to be accepted as true. A close comparison of the two works makes it evident that there is nothing told the Sisters by Father Lauslots which has not already been said by Dom Bastien, and that the only originality which can be attributed to the English work is that of frequent abridgement and occasional consequent obscurity.

Paragraph 186 of the *Handbook* furnishes a good example of the dangers which beset Dom Bastien's disciple when he proceeds too far in the process of abridgment. This paragraph reads,—"For diocesan congregations, the Bishop has the right to dismiss religious, and dispense them from their temporary or perpetual vows." The Constitution *Conditae* is given as the authority for this statement, but if we consult that document we find that it very explicitly declares that the Bishop in such a case cannot, by his ordinary authority, dispense from *the perpetual vow of chastity.* Don Bastien, in paragraph 199 of his *Directoire* says, "Dans les Congrégations diocésaines, L'Évêque peut dispenser des voeux perpetuels et temporaires," but he adds, "*excepté du voeu de chasteté perpetuelle.*" He also explains that if the vow of perpetual chastity be conditional or if an indult be granted by the Holy See, the Bishop can dispense. This doctrine of the *Directoire* is correct, but in its abridged reproduction in the *Handbook* it is erroneous and misleading.

Religiosi Juris Capita Selecta, by Raphael Molitor, O.S.B. Ratisbon, Pustet, 1909. Pp. viii + 560.

This substantial volume, from the pen of the Abbot of St. Joseph's monastery in Westphalia, is a scholarly and valuable addition to an important branch of canonical literature. It is not a general treatment of the law *de religiosis,* but, as the title indicates, a series of commentaries on selected important questions which do not often receive detailed attention. The nature of these questions is indicated in the headings of the eight chapters,—*De professione religiosa; De variis professionis religiosae generibus; De statu religioso; De verborum significatione; Qualis sit potestas regiminis; De variis religiosorum familiis; De abbatia regulari.* A complete list of papal constitutions bearing on the topics treated, an excellent bibliography and a good index help to make the work especially serviceable. It cannot be recommended too highly.

Blessed Mary of the Angels, Discalced Carmelite, 1661-1717. A Biography. By the Rev. George O'Neill, S. J., M. A. With Portrait. Benziger Brothers, New York, Cincinnati, Chicago, 1909. Price 75c. Pp. xii + 184.

This little work shows Father O'Neill in an entirely new light. He evidently found his subject congenial, and the result is a most charming essay in hagiology. Mary of the Angels, who died on December 16th, 1717, and was beatified on May 14th 1865, was one of those rare souls to whom extraordinary graces are vouchsafed. The miracles wrought during her life and after her death are set forth with such circumstantiality of detail and such cogency of testimony as to leave no room for doubt. Historians have been often puzzled to know how it was that Prince Eugene and Victor Amadeus—Macaulay's " faithless ruler of Savoy "—succeeded with a force greatly inferior in number in defeating the French troops under the Duc de la Feuillade on September 7th, 1706, and in so raising the siege of Turin. The true explanation is to be found by those who care to seek it in Father O'Neill's delightful volume.

Essays, Literary, Critical, and Historical. By Thomas O'Hagan, M. A., Ph. D. Author's Edition. William Briggs, Toronto, 1909. Pp. 112.

These five essays are informing and pleasant reading. The first, *A Study of Tennyson's "Princess,"* is a generous and scholarly appreciation of a poem which is often grievously misunderstood. In *Poetry and History Teaching Falsehood* a warning note is opportunely sounded against the insidious poison often instilled, perhaps unintentionally, into the minds of the young by poets and historians. *The Study and Interpretation of Literature* exemplifies the new spirit which has come into being regarding the proper method of approaching the exposition of literary masterpieces. The emphasis laid on voice-culture as an aid in interpreting lyrics is one of the best features of a well-reasoned essay. *The Degradation of Scholarship* deals with educational conditions in the Province of Ontario, but it has a wider application. In this essay the writer takes the oportunity to pay a well deserved compliment to the historical works of Monsignor Shahan, Rector of the Catholic University of America. *The Italian Renaissance and the Popes of Avignon* corrects many current impressions that are grievously erroneous. Altogether, this is a book that will well repay study.

Phileas Fox, Attorney. By Anna T. Sadlier. The Ave Maria, Notre Dame, Indiana, 1909. Price $1.50. Pp. 349.

This is a wholesome tale, pleasantly, simply, and straightforwardly told. The plot, however, is slight, and in some particulars will not stand close inspection. The villain of the story is but crudely sketched and is far too shadowy. The love-making of Phileas and Isabel is unduly prolonged after Mrs. Vorst's death, for its ultimate outcome is certain, and the real interest oozes out with the disappearance of the repentant old lady from the scene. While allowance is made for these defects, it must also in justice be stated that the book is eminently readable. The pathetic incidents in particular are well constructed.

St. Vincent de Paul and the Vincentians in Ireland, Scotland, and England, A. D., 1638-1909. By the Rev. Patrick Boyle, C. M. With Portrait of the Saint. R. and T. Washbourne, Ltd., London, Manchester, and Glasgow, 1909. Pp. 318.

Father Boyle divides his volume into three Books. The first gives an account of the establishment of the Congregation of the Mission by St. Vincent de Paul at Paris in the seventeenth century and of the Irishmen who were attracted to its ranks almost from the first. A vivid narrative is given of missionary labors carried on by the Vincentians in Ireland from the time of the Confederation of Kilkenny to the fall of Limerick in 1651. We also get a glimpse into some of the less known episodes of the campaign against Jansenism in France. Another chapter is devoted to the labors of the Vincentians in Scotland from 1651 to 1679 and in England from 1687 to 1688. A very interesting account is given of the establishment of the Irish Vincentians at Usher's Quay, Dublin, in 1833; of their foundation of St. Vincent's College, Castleknock, in 1835, and of their great church of St. Peter's at Phibsborough in 1838; and of their joining the Congregation of the Mission in 1839. Other chapters deal with the beginnings and work of the Sisters of Charity, of the Ladies' Association of Charity, and of the Society of St. Vincent de Paul. Book II contains reprints of letters from Saint Vincent to some Irish priests of his Congregation. Book III gives brief but lucid sketches of ten of the most prominent Irish Vincentians of the nineteenth century. These miniature Lives are full of interest, as is indeed the entire volume.

Some Great Catholics of Church and State. By Bernard W. Kelly. Benziger Brothers, New York, Cincinnati, Chicago, 1909. Pp. 96.

Except to those who are already possessed of encyclopedic knowledge, the twenty Lives that make up this volume will afford valuable and interesting information. The range is great, running from Luiz Camoens in the sixteenth century to Lord Russell of Killowen at the end of the nineteenth, and including accounts of characters so diverse as Richard Crashaw; King John Sobieski;

Archbishop Fénelon; Bishop Hay; Frederick von Schlegel; Daniel O'Connell; Richard Lalor Shiel; John Lingard; Count de Montalembert; Daniel Rock; Alessandro Manzoni; Garcia Moreno; Orestes A. Brownson; Cardinal Newman; Ludwig Windthorst; Cardinal Manning; Marshal Mac Mahon; and Coventry Patmore. The narrative in each case is sympathetic, salient features and incidents being brought into special prominence. A most readable little volume.

Life of Mary Ward, Foundress of the Institute of the B. V. M., compiled from various sources. With an Introduction by the Right Rev. Abbott Gasquet, O. S. B. Two Portraits. Burns and Oates, Limited, London; Benziger Brothers, New York, Cincinnati, Chicago, 1909. Price 85c. net. Pp. xxv + 140.

A record of heroic virtue and of unfaltering perseverance and trust in God in the midst of overwhelming trials and tribulations. We are introduced to great scenes on the stage of the world's history such as the Thirty Years' War and the Civil War in England, but these do not distract our attention from the fate and fortunes of Mary Ward and her beloved Institute. As Abbott Gasquet points out in his carefully written introduction, the publication of this work is singularly opportune, for, after a lapse of 164 years, Pope Pius X., by Decree of April 20th, 1909, has permitted the nuns of the Institute of the Blessed Virgin Mary to acknowledge Mary Ward as their foundress.

The Woman Who Never Did Wrong, and Other Stories. By Katherine E. Conway. Thomas J. Flynn and Company, Boston. Price 75c. Pp. 140.

These nine short stories are delightful alike for their humor and their pathos, the pathos predominating. They are wholesome and withal full of human interest, and accordingly, while they are eminently suited *virginibus puerisque,* they are certain to appeal even to maturer minds.

THE INSTITUTE OF MEDIAEVAL STUDIES
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Biographies of English Catholics in the Eighteenth Century. By the Rev. John Kirk, D. D. Being part of his projected continuation of Dodd's Church History. Edited by John Hungerford Pollen, S. J. and Edwin Burton, D. D., F. R. Hist. S. With five Portraits. Burns and Oates, London; Benziger Bros., New York, Cincinnati, Chicago, 1909. Price $2.75. Pp. xvi + 293.

This is a compilation of immense research, a tribute to the patience, perseverance, and care of the late Dr. Kirk. The editors appear to have discharged their task admirably. The volume will be found to be of great value as a work of reference dealing with an obscure period.

Cyrus Hall McCormick; His Life and Work. By Herbert N. Casson. Illustrated. A. C. McClurg and Co., Chicago, 1909. Pp. xii + 264.

This well-printed and profusely illustrated work may be fittingly described as the Romance of the Reaper. It is more than an account of the life and work of Cyrus Hall McCormick: it is a deft showing of one of the enterprises that helped to make the United States of America a great country, a clear study in an important phase of economics and sociology. And it is no dry-as-dust reading, either: it is instinct with a great human interest from cover to cover.

Some Papers of Lord Arundell of Wardour, 12th Baron, Count of the Holy Roman Empire, etc. With a Preface by the Dowager Lady Arundell of Wardour. With Portrait. Longmans, Green, and Co., London, New York, Bombay and Calcutta, 1909. Pp. xx + 292.

These papers deal intelligently with many of the questions that agitated British and Irish public opinion in the last half of the nineteenth century. Lord Arundell of Wardour was evidently a conscientious man, who took life seriously and thought deeply. He is, of course, not free from the prejudices of caste and class, but he always reasons temperately. His splendid Catholicism is everywhere apparent. Future historians will be glad to have such works as this to refer to when they desire to get the true inwardness of certain events of the Victorian era.

MISCELLANEOUS.

Witnesses to Christ.

The following is, in part, the text of the Sermon preached in Divinity Chapel on the Feast of St. Paul, by Very Reverend John W. Cavanaugh, C. S. C., President of the University of Notre Dame:

And the witnesses laid down their garments at the feet of a young man whose name was Saul.—*Acts*, VII, 57.

Rt. Rev. Monsignor, and Gentlemen of the University:

He would be a brave man indeed who should venture in this venerable presence to speak of Theology, of Philosophy, of Scripture or the other Sacred Studies. You have great masters, many of whom are esteemed wherever learning is known. You have the best methods of study, whether of the modern or the ancient day. Especially—since all good teaching is really a sacramental action, a sort of communication of spirit—you have high example and incentive from the Faculty. Most of all you have the Great Finality of Truth. We Catholics have what the world in spite of its brave professions never can have: the divinely derived assurance that in the most important and sacred matters of human study we can not go wrong; that if—which God forbid!—the blinding vision should come to us of another kind from that which came to Saul; like Saul we have only to say: "Lord, what wouldst Thou have me to do?" in order to hear out of the heavens the unfailing Voice directing us to "go into the city and there it shall be told thee what to do." Like Paul and Jerome and Augustine and Aquinas and the outstanding figures of all the Christian centuries, therefore, Catholics give more thought to the safeguards than to the restrictions set around them by their holy Faith.

These great advantages you have in virtue of your being here; what, then, may profitably be said to you on the feast of him who during all the Christian ages has been preëminently called "The Apostle." For what did this University stand in the yearning vision of the founders? For what does it stand today in the hope of the Catholic clergy and laity of America?

Primarily for the highest learning and the most efficient use of it. All honor to the old Sulpician and diocesan Seminaries that gave us the venerable parish clergy of America. Tapestried with holy memories these old schools will always be tenderly cherished by generations of priestly sons as the *alma mater* of their souls! In founding this University the Fathers never dreamed that the product of it would be more dazzling examples of priestly faith and piety and chastity, more heroic exemplars of apostolic zeal and poverty and sacrifice. It would have been almost ungrateful, as well as futile, even to cherish the hope. Doubtless the parish priest has sometimes been over-zealous to edify the Church materially. Doubtless there was wisdom as well as genius in the words of that great Archbishop, your first Rector, whose name must have life and love within these walls forever and who, returning from the so-called Catholic countries, where cathedrals were magnificent and abundant and empty, found it in his heart to say: "I hope that the day will never come in America when these great cathedrals will stand as monuments in the graveyard of Religion." But remember that if the church-building priest and bishop have had their monumental enthusiasms they came by them honestly. They are the natural manifestations of an instinct developed in the hardy pioneer days. If the priest builds stately churches now, is it not because that same priest was forced by poverty to build modest chapels on the back streets of our cities a few years or decades ago? Is it not because in the matter of development fifty years of Europe have been better than a cycle of Cathay; and because our people have been called upon to supply in one or two generations such churches and schools and convents as other peoples created during the long Catholic centuries? Above all let it be forever remembered with gratitude that if the old pastor had his imperfections he had his fine exemptions, too; and one of the finest was a noble aloofness from the spirit of aristocracy, whether of blood or of books, which has stood as a wall of separation between priest and people in certain of the older countries.

There was, then, no cause for discontent with the spirit or the zeal of the old seminary priests. The aspiration of the American hierarchy was after a clergy whose preparation should not be hurried by the exigencies of growing dioceses; a clergy grown to its fullest stature in the leisure, the atmosphere and the opportunity here afforded; a militant clergy instinct not alone with the sense

of general battle but with the courage and the skill to wage single combat against the enemies of Revealed Truth. The bishops surely dreamed of a race of youthful Davids, who when the Goliaths of error stood forth to mock and deride the armies of the Lord, should send ringing through the world the holy challenge: Who is this uncircumcised Philistine that he should defy the armies of the living God? and then, waving aside the armor in which other men had fought—"not willing to wear any other man's clothes"—should stand forth in their own naked strength to hurl against the giant the little pebble that kills: the pebble of truth so feared of every hectoring Philistine before and since Goliath!

And what work awaits the Davids? St. Paul was the Apostle to the Gentiles: Shall there be no apostle to the genteels? I do not, of course, mean the superficial fops and dandies of the world; the social climbers and the lion tamers and the tedious parlor wits; but shall there be no part of the priestly family dedicated to the salvation of minds as well as of souls? or rather the salvation of minds as a means to the salvation of souls?

It is a lamentable fact that, so far at least as intellectual influence is concerned, the forces of error have today captured the imagination of the world. We who are within the Church have a loyal conviction that she is still the custodian of knowledge as well as of Faith. We know of our great Universities throughout the world and of our modest scholars who see deeply into the darkest questions of the schools and laboratories and cabinets. We write learned papers and deliver massive lectures to prove—what is undoubtedly true—that the Church has from the beginning been the friend of learning; that the fathers of every science have been her sons; that the arts have survived because they have been her handmaids; and indeed that the world has received hardly any immortal service except from her children. These things we know who are within the Church, but is it not true that the critic and the sceptic have succeeded in imposing their consciousness upon the world? Is not the old faith discredited in the minds of millions who do not, who can not, weigh and analyze and reject?

And here the preaching, baptizing, absolving parish priest may well retort upon the clerical savant. It is the beautiful charity the parish priest bestows upon the poor, the solicitude he shows for the children of his people, the fatherly love with which he enters

into their joys and sorrows that glorify the priesthood in the common eye. It is the work of the patient Sisterhoods and the multitudinous and ingenious ministrations of mercy devised by the Church that still hold for her the respect and admiration of the outer world. On its charitable and moral side the work of the priesthood had been brilliant; but has the scholar done his duty? Have we as a people achieved literary and scientific respectability here in America? Are we opposing a strong intellectual barrier to the advance of unbelief not only among our own people but throughout the nation? The Goliaths of error stalk proud and insolent before us; have we the Davids to send out against them?

Our hope lies in the University. A great American priest—it is fitting that I should mention the name of Hecker on the day when the great Community he founded is celebrating its Golden Jubilee—Father Hecker has said that if St. Paul lived in our day he would be a journalist; surely one of the prime functions of the university-bred priest is to cultivate and practice the art of composition; to take a large and honorable part in the discussion of important subjects and to show to the world that the tradition of priestly learning within the Church has not been lost. Of what avail will it be that we have a true message to deliver, if we are prophets of a harsh and stammering tongue? If we cannot speak to the age in the language of the age; if our argument is ponderous and pedantic; if our evangel is announced in strange accent or in foreign phrase.

Unquestionably, as I have said, the world today lies under the domination of the leaders of unbelief. In the judgment of the plain man modern research and criticism have sent confusion into the old Theology. He does not know the facts of the case but he has a vague conviction that the things which he held sacred in his youth are now discredited and denied. The newspaper, the magazine and the popular book are the vehicles that have brought this message to the multitude. The popular writer with the trick of turning a pretty sentence is the agent who spreads it. The world of simple folk and the middle folk naturally knows little of the man in the laboratory; but the popular writer acquaints himself with the findings of the laboratory and proceeds to make reputations, to destroy philosophies, to change beliefs, to abolish religions and regularly each year to re-create the face of the earth. The men who generate this atmosphere of unbelief are not masters

in research. They are of no importance compared with the scientist in the laboratory. In final consequence, they are of no importance compared with the simple millions who read and believe them; but because they assume to interpret the great scholar or scientist to the multitude they really wield an influence utterly disproportionate to their importance.

Now I appeal to you young men to take up this popular work. It is true that research is in large part the end and object of the University; it is true that you must have the specialist's knowledge in order to interpret the great scholar and the great scientist to the world. But what I plead for is a tribe of writers who shall take their stand in this middle field and by a brilliant presentation of the great questions of scholarship win back the world to a respect for the supernatural and for Revealed Religion.

To do this you must acquaint yourselves thoroughly with the contents of modern science; you must know the present status of those questions about which there is controversy, or if you take philosophy or scripture or sociology or economics for your field, you must be familiar with the farthest going questions in these great fields. But whatever the matter you select, what the Church expects of the University is a skilled body of intellectual swordsmen ready to leap to her defense at a moment's notice. It may be said that even if the skill and the will were present the pages of the great publications are to a large extent closed against the Catholic writer. In practical life, power will always find a way to function. If our work has charm or greatness the editors will contend with each other for its possession. At any rate there is the poverty of our own literature, the feebleness of our journalism and the yawning receptivity of even our best magazines.

The less prudent have a simple and common contempt for excellence in writing; but is there any finer test of the mentality of a man than his power of expression? Is there any quality that will so surely attract the indifferent and the unbelieving as distinction here?

Consider the enormous influence exercised on the more thoughtful class of popular readers by Mallock. He has made no serious contribution to philosophy, and yet his prismatic writings have colored thousands of minds on subjects of science and philosophy and theology. Read the life of Bernardine of Sienna and see how in that day of worldliness and scepticism he wrought his reforma-

tion through the gift of eloquence. Recall how in a later age when France lay under the lethargy of scepticism and indifference, there stepped one day into the pulpit of Notre Dame a brilliant young Dominican who had mastered in the schools the philosophy and science of his age and had learned the art of expressing thoughts that breathe in words that burn, and the next Sunday that great cathedral, but a little while before almost deserted, was thronged to the doors, while men and women waited for hours in the streets to see and hear Lacordaire. It is but a few years since there vanished out of the shadows into the Light the meek and lovable figure of Newman. When he entered the Church in the prime of his power he lay a long time under the odium of an apostate from the national church, but so great was his power of expression, so exquisite the quality of his diction, so limpid and fluid his utterance that he conquered distrust and dislike, conquered them to such a degree that when he passed away at a venerable age there went up a wail over the whole land, and men without distinction of creed lamented because they had lost the greatest leader of religious life in England. And—to speak out of our knowledge and our love—have we not seen almost within the shadow of this University how great a power is the art of expression in the life and achievement of one whose tongue of silver and heart of gold are among the brightest traditions of Washington, the lamented pastor who made the Church, her precepts and her practices beautiful in the eyes even of indifference and unbelief?

These are simple thoughts for a great day, but it is not unseemly that on the feast of St. Paul we should think of the immediate apostolic duties. They who stoned Stephen—that sweet figure in the earliest days—laid down their garments at the feet of a young Jew named Saul. Today we lay down our armor at the feet of Paul the Christian saint, at the feet of that titanic figure the splendor of whose mind was such that Festus, the Roman procurator, cried out in the midst of his court: "Saul, Saul, much learning hath made thee mad!" Paul whose genius was so mighty that Catholic Theology will bear its impress until the end of time. He was not content to preach to the faithful and the neophytes, but into the synagogues he went and into the temple and the Sanhedrim and the orthodox schools. He knew the philosophies of his day and the long-drawn oriental dreams, and he stood forth in the Areopagus and before the rulers in the courts of justice.

May he bless us from his seat near Christ this day and fill us with the missionary spirit.

The Origin of Religion.

The following is a brief résumé of the lecture delivered Thursday, February 3, by Very Reverend Doctor Charles F. Aiken, on the Origin of Religion:

For the solution of this problem, to which so many diverse answers have been given, anything like an absolute demonstration is out of the question. Positive, historic data derived from primitive times are wholly lacking. The best that can be offered is a theoretic solution, based on the world-view of peoples that in simplicity of material culture and of scientific knowledge approach nearest to the mental equipment of primitive man. This does not mean, as most evolutionists hold, that primitive man was a savage, and that in order to form an approximate idea of what his manner of life was, we should study the lower grades of savage life as we find them today. If savage life gives evidence of progress in some things, it shows unmistakable signs of degeneration in others. The humble plane of material culture on which primitive man began to live the life of a rational being, was one compatible with right moral and religious notions. Neither primitive morality nor primitive religion called for a mind trained to philosophy and science. The simplicity of social relations in the beginning made the range of ethical duties narrow and easy of comprehension, and even the religious conceptions of primitive man, in order to be true, did not need to be philosophically or scientifically profound. His view of nature must have been, to a large extent, similar to that held by people generally, who have not risen to a scientific conception of the physical laws of nature.

Now the history of religions shows that peoples not guided by the star of revelation have everywhere gone astray and, deifying the striking phenomena of nature, have come to worship many gods. No theory of the origin of religion can stand, which does not take into account this proneness of uncultured man to fall into polytheistic nature-worship, wherever ignorance of natural science has not been compensated by revealed teaching.

The notion of causality is one of the primary concepts of the

human mind. While the great run of men are not interested in the speculative search for the remote causes of things, they are keenly alive to the immediate causes of the striking things that take place in their world of daily experience. Now uncultured man has but a very limited knowledge of the forces of nature. What we call the mechanical, secondary causes of phenomena are but feebly grasped by him. The causes best known to him are living ones, himself, his fellows, the animals that move spontaneously in his sight. Wherever, then, he sees a phenomena showing movement and energy outside his limited experience of mechanical causation, he is led spontaneously to attribute it to some form of living agency. The thunder suggests as its immediate cause the thunderer. The sun and moon are taken to be living things, or their movement is explained by the presence of living agencies in or behind them. To attribute to these agencies intelligence and will, to fancy them personal beings, like himself, is an easy step, especially as there is in some of them a plain suggestion of order and purposive action. If it was thus the natural, almost inevitable tendency of early man to fancy distinct personalities working in and behind the various phenomena of nature, very little difficulty stood in the way of recognizing among these personal agencies one that was more or less supreme. Despite occasional instances of seeming lawlessness, strongly suggestive of malignant agents—as tornadoes, floods, earthquakes—the regular succession of day and night, the orderly movements of sun, moon, planets, stars, the unfailing recurrence of the seasons, all this could hardly fail to awaken in the mind of man a notion at least dim of a supreme Being, wisely directing the intelligent powers of nature to an orderly coöperation.

That this is not a difficult conception for the untrained mind is shown by the fact that in practically all forms of polytheistic nature-worship, an over-deity is recognized. Now according as these inferior intelligences were viewed as the creatures and dependents of the supreme being, or on the other hand were credited with a range of independent activity and with a corresponding right to divine honors, the primitive interpretation of nature would be monotheistic or polytheistic. This seems to be the line of thought that in the unscientific ages of the past has been the natural basis of religion. And as scientific culture began in a rudimentary stage, it is not unreasonable to conclude that the first

man had no other natural basis of thought for his religion. Though defective, it was a process of inference that might have led first man to a monotheistic conception of deity, but at the same time it carried with it no warrant of attaining to this happy result. From the proximate danger of going astray and of falling into polytheistic nature-worship, primitive man was safeguarded by divine revelation. Thus for the first man, no less than for his descendants to the end of time, revelation, apart from the supernatural life, may be pronounced morally necessary.

The Temperance Movement.

Synopsis of a lecture by Judge William H. De Lacy, at the Catholic University of America, Thursday, February 10, 1910, on "The Rise of the Temperance Movement." Judge De Lacy said in part:—

The Catholic Church stands for temperance. The Catholic University of America stands for temperance because temperance is the hope of the home, temperance is necessary for human happiness. And the Catholic Abstinence Union of America, early in the 90's, established at this University, the Father Matthew Chair as a centennial monument to that great apostle of temperance.

On Washington's birthday, 1870, at Baltimore, inspired with motives of patriotism and charity for their neighbor, representatives of Catholic Abstinence Societies from about a dozen States met and formed the Catholic Total Abstinence Union of America. Followers of Christ, they adopted a pledge to abstain from intoxicating drink and to discountenance the drinking customs of society, and offered their pledge in honor of the Sacred Thirst of our Saviour upon the cross.

This was the fruit of the seed planted as far back as 1849 when Father Theobald Matthew, the great Irish Apostle of Temperance, visited America. He was but an humble friar in charge of a mission chapel at Cork, but he had laid mankind under eternal obligation by herculean labors in the cause of temperance not only in his native land but abroad. More than a million persons had taken the pledge of total abstinence at his hands in Ireland and Great Britain alone. On his visit to this mighty republic, the

people gave him a reception eclipsing in grandeur the triumphs of the ancient Roman emperors. A great procession met him at the landing at Castle Garden, New York, and escorted him to the City Hall where he was welcomed by the Board of Aldermen, the Mayor and other dignitaries. Here in Washington, he was banqueted at the White House by President Taylor. The United States Senate voted him admission to its floor, an honor which General Lafayette alone had enjoyed up to this time. Henry Clay said of him, "It is but a merited tribute of respect to a man who has achieved a great social revolution—a revolution in which no blood has been shed, a revolution which has involved no desolation, which has caused no bitter tears of widows and orphans to flow; a revolution which has been achieved without violence, and a greater one, perhaps, than has ever been accomplished by any benefactor of mankind."

Such is the man whom the Union has honored, and in a monument to his memory they have properly furthered the great cause which is the grand object of their organization.

At the close of the eighteenth century the conviction had forced itself upon the American mind that the use of liquor was wrong. At the time nearly everybody used intoxicants. Stimulants were upon every sideboard. Indeed they were used as freely almost as water, for they were the regular table beverage in families and were invariably offered to visitors and guests. The doctor in his calls upon the sick and even the minister in rounds of parish duty imbibed the social glass of ardent spirits, and to refuse the proferred glass would have been regarded as discourtesy and an insult. Spirits were dispensed at christenings, at weddings and even funerals, at parties and fairs, and we find them even at the installation of ministers and clergymen. They entered closely into the hospitality of the period. They were regarded as so necessary that liquors were served as regularly as meals to the hands during harvest, to the mechanic and to the laborer, to the sailor before the mast and to the pleader before the bar.

With the change in public sentiment as to the utility and propriety of this indulgence in intoxicants the name and memory of Doctor Benjamin Rush, of Philadelphia, is forever connected. A member of the Continental Congress and a signer of the Declaration of Independence, he rendered pioneer service also in the revolution against the use of spirits.

At first the movement was directed against the use of ardent spirits or distilled liquors, the greatest evil of the day. Then later it was recognized that the movement was not broad enough, and so efforts were likewise directed against fermented and malt liquors, as well.

The various movements started by philanthropists and churches finally culminated in February, 1826, in the formation at Boston of the American Society for the Promotion of Temperance. The unsatisfactory labor of the previous years had demonstrated to the friends of the cause that moderation in the use of intoxicants was not enough.

It became clear that the only effective remedy for intemperance is total abstinence or teetotalism. Henceforth, efforts of temperance men were directed not to the regulation of the use of strong drink but to its abolition. The effort now was to produce such a change of public sentiment and such a renovation of the habits of individuals and the customs of the community that, in the end, temperance, with all its attendant blessings, may universally prevail. To this end, the formation of volunteer temperance societies was promoted.

About this time, in the Scandinavian countries, the cause of temperance took its rise and one of the earliest societies was the Royal Swedish Patriotic Society at Stockholm. This culminated in the Gothenburg or company system, which was designed to arrest the physical, economical and moral ruin then threatening the nation in which the average per capita consumption of the brandy drinkers was 26.25 gallons annually. The company system undertook the entire public house and retail traffic in retail spirits and to conduct the traffic without private profit, the net proceeds to be devoted to some public purpose.

Then arose the great American Temperance Organization known as the Washington Temperance Society, founded in honor of the Father of his Country in Baltimore during 1840. Martha Washington societies among the women sprang into existence. These societies spread every where. To the Washington Society, at Springfield, Illinois, Abraham Lincoln delivered his famous Washington Birthday address in which he said: "If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate and the small amount they inflict, then, indeed, will this be the grandest the world shall ever have seen.

. . . . And when the victory shall be complete, when there shall be neither a slave nor a drunkard on earth, how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory!"

Judge De Lacy sketched the origin and history of the fraternal temperance orders, the recent spread of the prohibition movement throughout the south, and considered in detail the obstacles to further the triumph of the temperance cause, the greatest of which he considered the dependence of the National Government upon the Internal Revenue receipts from spirituous and malt liquors.

Temperance and the Child.

Judge William H. De Lacy lectured Thursday, February 17, at the Catholic University of America on "What Temperance Means for the Child." He said in part:—

Temperance means for the child right birth, God fearing parents, a home which is that "part of Heaven which man, without the portals, knows."

Intemperance ever meant destruction to the home. From the earliest times, from the days when Noah's drunkenness was the occasion of the division among his sons that brought Noah's curse upon his grandson Canaan, all down the ages, intemperance has been the fell destroyer of domestic happiness. Scripture tells us that "intemperate is wine and insolent is drunkenness." And again, "Who has woes, who has clamor, who has contentions, who has digusting babblings, who has unavailing remorse?" From the days of the Fathers of the Church, Christian moralists have preached against intemperance. In the year 200, Clement of Alexandria in Egypt, preached a temperance sermon in which he said: "the natural, temperate and necessary beverage for the thirsty is water." This was the simple drink of sobriety which, flowing from the smitten rock, was supplied by the Lord to the ancient Hebrews.

He therefore admired those who had adopted an austere life and were fond of water, the medicine of temperance, and "fly as far as possible from wine, shunning it as they would the danger

of fire. It is proper, therefore, that boys and girls keep as much as possible away from this wine For it is not right to pour into the burning season of life the hottest of all liquids—wine—adding, as it were, fire to fire."

What must we say, then, when beer and other strong drink is given to babes? Information obtained from certain police forces in England as to the frequenting of public houses by women and children, presented to both Houses of Parliament by order of His Majesty, King Edward, in 1907, shows that "the practice among women of taking infants and young children into public houses at all hours, from early morning until late at night, is very general and very extensive. . . . .

"Women give infants a portion of their beer to drink, they do this as it makes them, the children, sleepy and quiet. . . . .

"Lessons which they learn at so tender an age are rarely, if ever, forgotten and, consequently, they cannot have the same chances in life as children brought up in a respectable home. . . . .

"It more frequently occurs on licensed premises which are licensed also for public music, as the entertainment appears to have an attraction for women."

And, alas, we know of the habit of "rushing the growler" in the cities throughout our land. Intoxicants thus brought into the home are frequently shared with the children, and yet physicians state that alcohol gives no strength, reduces the tone of the blood-vessels and heart, reduces nervous power, builds up no tissues and can be of no use to man or any other animal as a substitute for food. Even in the treatment of disease, it is testified that the use of all forms of alcoholic drinks may be abandoned not only with safety but with positive benefit to the patient. Alcohol destroys the individual, alcohol destroys the individual's home—the home the true unit of our national life, and we know that as the homes are so will the nation be. Drunkenness invades the sanctity of the home, breaks the hearts of wives and mothers, terrorizes the children, turns the happy period of childhood into the blackest gloom.

When the saloon keeper needs an employee he advertises for a sober man. And yet the frequenter of the saloon who is a trusted servant may by his drunkenness ruin a whole industry, deprive many men of work and plunge hundreds of families into poverty. Drunkenness makes of workers idlers, drones, vagrants and vagabonds, for it is not unusual for the hard drinker to become impressed with the belief that he cannot work.

The father of a family, reduced to this level, is unfit to discharge his parental obligation to feed, clothe, shelter, and educate his children. Want drives helpless children into the street to beg, mayhap to steal. The destruction of their homes deprives children of their opportunity for schooling, sends them, with character unformed, into the bustle and temptation of life, there to have their little bodies bent and twisted and stunted with premature toil, their little hearts saddened and hardened to cruelty and sin, their capabilities frozen and blackened in the bud. And it not unfrequently happens that the drunkenness of the parent is communicated to the child. A boy of eleven was prompted by his appetite for drink to break into a saloon and steal bottles of whiskey upon which he became intoxicated. Treatment in an institution for over a year worked no change in the boy's propensity for drink, and after three years he is still a habitual drunkard. He has lately been committed to an institution. It is not unusual for the daughter of the drunkard to become a victim of the horrors of white slavery. Whichever way we turn, the heart sickens at the want, misery, crime and degradation caused by drink. And there will be no efficient remedy until the national government ceases to depend upon the internal revenue on spirits, beer and wine which now furnish more than twenty-five per cent. of the nation's income. This revenue is most successfully and efficiently collected. This governmental ability should be converted into an engine for the suppression of drink. Think of it! The wisest, the best government on earth, in league with the powers of darkness that destroy in drunkenness thousands of its citizens, the bodies, minds and souls of men, women and children. It is monstrous that a government formed to establish justice, to promote prosperity and to provide for the general welfare should be thus linked with such foul contagion. Let us cast about for other and more honorable sources of income to sustain our national burdens.

UNIVERSITY CHRONICLE.

Gift to the Library. Through the generosity of E. Francis Riggs, Esq., of Washington, a member of its Finance Committee, the University has received a copy of the famous *Paléographie Musicale,* edited by the Benedictines of Solesmes in France. This superb work, so far in ten large quarto volumes, is destined to contain many of the great plain chant manuscripts of the Middle Ages, those especially which were in public liturgical use in the great cathedrals and monasteries of Catholic Europe, and therefore best represent the temper of the Church in all that pertains to her own music. The original manuscripts are here reproduced phototypically, in the most scientific manner, among them the ninth or tenth century Antiphonal of St. Gregory that represents the traditions of Metz and Saint-Gall; the Responsory-Gradual "Justus ut Palma" compiled from various ninth to seventeenth century manuscripts, and representing the richest collection of musical manuscripts yet published (Italian, Lombardian, Aquitanian, Messinese, English, French); the Einsiedeln Antiphonal of the tenth to eleventh centuries; the Ambrosian Antiphonary (Codex Add. 34209 of the British Museum) probably the most ancient of all those which preserve the tradition of the Milanese plain-song, and through which it first became possible to distinguish accurately between the Gregorian and Ambrosian melodies otherwise so full of resemblances; the Montpellier Antiphonary of the eleventh century, with its valuable double notation above the text, *i. e.,* alphabetical notation and neum accents; the Antiphonal of Blessed Hartker (St. Gall, tenth century) a very complete monastic antiphonary, with over 2200 anthems and more than 800 responses, whose Saint Gall neumatic notation is very beautiful and clear, and is accompanied by Romanian letters and signs. For the history of medieval music, in itself no small province of mental cul-

ture, these phototyped manuscripts are invaluable. It is certain that in the future many students and readers in the University Library will bless the generous and scholarly donor for his thoughtful gift. Mr. Riggs presented a year ago to the University the very rich B. Stade Library, an important collection of works on the Old Testament, gathered over long years by one of the principal professors of the Old Testament in Germany.

The University Collection for 1909 has proven so far considerably in advance of last year's, a very gratifying fact, as it gives tangible evidence of the interest taken by the Catholic people and their clergy in our great central educational institution. The amount given freely by each individual is so small that no one need feel it as a burden, while the good accomplished by this slight mutual effort is beyond calculation, for the Church is thereby enabled to keep up with dignity a central institution of learning, equally useful to the different dioceses, since its scholarship, its libraries, prestige and various academic advantages, are meant for all, and eventually benefit all. This collection, moreover, keeps annually before the whole people the existence, nature, and purpose of the Catholic University, as the great foundation of Leo XIII and the American Hierarchy, where genuine learning and true religion must always find an equally warm welcome and be suitably cherished and advanced.

Lecture on Washington. Hon. Bellamy Storer of Boston, formerly Ambassador to Vienna, delivered an admirable discourse on "Washington the Christian" at the University, February 22. A very large and distinguished audience was present, and after the lecture many remained to greet the scholarly speaker, who is always well remembered in Washington as a former Congressman from Ohio, and diplomatic representative of the United States successively at Brussels, Madrid, and Vienna. Among those present at the lecture was Mrs. Maria Longworth Storer, the wife of Mr. Storer and a

benefactress of the University to which she lately gave the sum of ten thousand dollars.

Feast of St. Thomas. The Feast of St. Thomas of Aquin, patron of the Faculty of Philosophy, was celebrated March 7 in Divinity Chapel, Caldwell Hall. The celebrant of the Mass was Very Reverend J. Grimal, S. M., President of the Marist College, and the preacher was Reverend Thomas V. Moore, C. S. P., Ph. D.

Dr. Kerby as Arbitrator. The Reverend William J. Kerby, Ph. D., Professor of Sociology, was appointed arbitrator in two important cases. The one is the controversy between the Big Four Railroad and the Order of Railway Telegraphers involving wages and conditions of employment; the other, involving the same questions is between the B. & O. Southwestern and the Order of Railway Telegraphers.

Public Lectures in Boston. Under the patronage of a number of prominent Catholic ladies in Boston a course of lectures on the Psychology of Education was delivered during Lent at the Hotel Tuileries in that city. On Tuesday, February 15 and Tuesday, February 22, Reverend Doctor Thomas E. Shields lectured on "The Backward Pupil" and "The Culture-Epoch Theory." On Tuesday, March 1 and Tuesday, March 8, Very Reverend Doctor Edward A. Pace lectured on "Culture and Training" and "The Discrimination of Ideals." The Committee in charge of the arrangements for the course included Mrs. Bellamy Storer, Mrs. Charles Bruen Perkins and Mrs. John Papst Blake.

Lecture Course in New York. The University was well represented in the course of Lectures for men given at the Cathedral College in New York under the auspices of the Institute for Scientific Study. His Grace, the Archbishop of New York, presided at the first meeting, February 16, at which Reverend Doctor Kerby lectured on "Private Property and

Socialism." The lecture on "Organized Labor," which was to have been given by Doctor Charles P. Neill, formerly of this University, was delivered by Doctor Kerby. On March 2 Reverend Doctor Patrick J. Healy lectured on "Christian Brotherhood." Two of the alumni of the University, Reverend Francis P. Duffy, D. D., and Reverend John J. Burke, C. S. P., also took part in the course. The former lectured on "The Social Value of Christianity" and the latter on "Publicity as an agent in Social Reform." The General Director of the course was another distinguished alumnus of this University, Reverend William Martin, S. T. L.

Department of Law. At the solicitation of Captain Joseph E. Willard, sometime Lieutenant-Governor of Virginia and now chairman of the State Corporation Commission, and Doctor James Buchanan, President of the Juvenile Protective Association, Judge William H. DeLacy, Associate Professor of Common Law, went to Richmond, Virginia, and addressed, on Thursday evening, January twenty-seventh, in the House of Delegates, the members of the Virginia Legislature, and of the Juvenile Protective Association, upon the function and usefulness of the Juvenile Court.

Three bills have been prepared for submission to the Virginia Legislature, as follows: —

A bill making it a misdemeanor for parents or guardians to refuse or neglect to support their children or to encourage the wrong-doing of the child;

A bill forbidding the commitment of minors, under eighteen years of age, to jails and penitentiaries, and to provide for their detention, under the supervision of the State Board of Charities and Corrections, in suitable homes and institutions; and

A bill to amend and reënact the Act approved March twelfth, 1904, entitled "An Act making it a misdemeanor to desert without just cause or wilfully neglect to contribute to the support and maintenance of his wife or minor children in destitute or necessitous circumstances."

In support of these measures, it was deemed expedient to have Judge DeLacy visit Richmond and give the results of his experi-

ence in the enforcement of similar laws in the District of Columbia.

During his remarks, the Judge sketched the different classes of jurisdiction conferred on the Juvenile Court at Washington, touching upon the folly of committing children charged with crime to the same institutions that housed adult criminals, and made an earnest plea for the separation of the child from the adult criminal both at the trial and in the subsequent commitment to institutions when found necessary.

The Judge laid stress upon the fact that the child, "the citizen of tomorrow," is the most valuable asset in the State, his conservation vastly transcending in importance the preservation of our material resources. He argued that it was cheaper to save the child than to punish criminals.

At the same time, the fact was emphasized that the family, and not the child, is the real unit in the State, and that the correction of the wayward child often involves the rehabilitation of the unfit home out of which he comes.

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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—St. Vincent of Lerins, *Commonit, c. 6.*

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BISHOP CHALLONER.

(1691-1781).

It is certainly a rare opportunity for the historian to find now-a-days a comparatively virgin field for his research and one which has besides the additional attraction of being of the first importance. Doctor Burton may therefore congratulate himself on the fortunate circumstance which led him to pick up some eleven years ago in a book stall of Holborn a copy of the *Garden of the Soul*,[1] which proved to be both an unique exemplar of the second edition of that famous prayer book as well as the inspiration for the *Life of Bishop Challoner*,[2] in two volumes, which lie before us.

It would be but to re-echo a universal observation to say that in this work we have a serious and till now the only adequate contribution to the little-known history of the Catholic Church in England during the eighteenth century. But for us, in this country, it is more, since it throws a light upon our own neglected and we might almost say "fabulous" Church

[1] *The Garden of the Soul; or, a Manual of Spiritual Exercises and Instructions for Christians who, living in the World, aspire to devotion.* For bibliography, see Vol. II, p. 328, also Vol. I, pp. 127-136.

[2] *The Life and Times of Bishop Challoner* (1691-1781), by Edwin H. Burton, D. D., Vice-President of St. Edmund's College, Old Hall, Fellow of the Royal Historical Society; in two volumes, Longmans, Green and Co., London, 1909.

history during the same period. The author deals with original sources to which he has had unique opportunities of access. The modesty and humility of his subject forestalled the likelihood of interesting anecdote or personal reminiscence. Although he suggested Saint Francis de Sales to Milner who knew him well and wrote the most important contemporaneous account of him, yet unfortunately he did not live in the company of any Boswellian friend, like Le Camus, the Bishop of Bellay, to whom we owe so much of what is charming in the life of the saintly and witty Bishop of Geneva.

The reticence of penal days, the silence of habitual recollection and the extreme humility of one whom his contemporaries venerated as a saint, make it difficult to give a graphic portrait of the Venerable Bishop Challoner. He moves through these pages as he moved through the world in which he lived, almost unobserved. Beginning his life as a Protestant, and not formally received into the Church until his fourteenth year, although previously associated with Catholics through his widowed mother who had held a position of trust in various Catholic families, he made acquaintance as a boy with a Catholic chaplain—in this case the famous controversialist, Gower—the type that had done so much to keep the Faith from dying out in England.

He was born three years after the rebellion of 1688, which in expelling James II did its best to exterminate that monarch's religion. Like his fellow Catholics, generally, he clung to the Jacobite cause until after the hopeless episode of 1745 which he had the foresight not to encourage. One does not need to be a Legitimist to sympathize with this forlorn but constant loyalty to a cause that, short of the miracle which never came, was foredoomed to failure. It did not matter much whether Catholics were for the Stuarts or against them, for those of the English tongue at least, were growing gradually fewer in number and if possible, diminishing in influence. Despite the heroic virtue of priests and bishops like Challoner, and their untiring efforts in controversy, and in the development of a Catholic ascetical literature, they were daily brought face to

face with the melancholy fact that their flocks were falling away, that, as bishops prepared for their pastoral visitations, from time to time, there were fewer and fewer great houses at which they were expected to call, and fewer and fewer at which when they did call, they were sure of a hearty welcome, so that when, in 1778, the first Committee of Catholic laity, at the suggestion of the Government, met to prepare their petition, they rudely excluded Bishop Hay from the meeting, Lord Petre saying, "We want no bishops." Bishop Hay was a Scotchman, and the prejudice of Englishmen against Scotchmen then was at its height as Boswell's *Life of Johnson* shows, but this act of discourtesy was typical of the anti-clerical and anti-Papal spirit which displayed itself without mask or disguise at the later meetings of the Catholic Committee in 1782, so well described in Monsignor Ward's *The Dawn of the Catholic Revival.*[3]

Douay College trained Challoner in paths of austere piety when a boy, and in the methods of rigorous controversy. There in the neighboring University he took his degree as Doctor and there in his beloved Alma Mater he studied and taught and ruled in the capacity of Vice-rector until the call of the mission, whispered in the first years of the priesthood, became in 1730 a command which his conscience could not disobey, and thus he returned to London in his 39th year with the applause of his Superiors as "One of ye brightest men that was ever bred in Douay College."

Since 1688, England had been divided into four Vicariates —one of which was invariably in the hands of religious. The clergy consisted of Benedictines, Franciscans, Jesuits and the secular priests ordained in the various colleges on the Continent, but at this time principally in Douay and Rome. The English College at Rome over against which Saint Philip Neri lived in his little chamber before he removed to Santa Maria Nuova, and whose students he is said to have saluted

[3] *The Dawn of the Catholic Revival in England* (1781-1803), by Bernard Ward, F. R. Hist. S., President of St. Edmund's College. Two volumes, Longmans, Green and Co., London, 1909. Vol. I, Chapter V.

in the words of the hymn " Salvete flores Martyrum " was never long in favor on the English Mission. The discipline which the " Stirs " of Elizabeth's time had provoked survived in Challoner's time, and the English clergy had little to say in the government or in the matter of instruction provided for the future missionaries. But Douay was as the apple of the eye of the English Catholic Mission and the various extensions of the secular Missionary Colleges, as St. Omer's and Valladolid, occasioned by the expulsion of the Jesuits from Spain and France, were made on the Douay model. Missionary priests—and both secular and regular were missionary priests in England—had just two kinds of service to perform, either that of Chaplain in a gentleman's house in the country, or Chaplain at an Embassy Chapel in London or at large. The post was difficult in any case and in the most inviting case it was not without its temptations. An inferior man, as a country gentleman's chaplain, became almost a servant, and a man of better parts might frequently, in the impossibility of leading a regular life, become a rationalist like the Reverend Alexander Geddes or the Reverend Joseph Berrington, both clever men and both impregnated with continental Gallicanism and Febronianism together with a liberal dash of doctrinaire scepticism.

Danger, too, was always present and the correspondence of the bishops among themselves, although transparently ecclesiastical, was always maintained in a kind of cipher. Thus Rome became Hilton and the Pope Mr. Abraham, while the Mass was always " Prayers." The penal laws stood on the statute books unrepealed during all of Bishop Challoner's life. In 1767 a worthy priest, John Baptist Maloney, was sentenced to imprisonment for life for saying Mass. Challoner's coadjutor, Bishop Talbot, was arrested twice on the same charge and escaped only through a technicality, the informer having neglected to make sure that his first name was James. And though Lord Mansfield's decision that an informer would have to prove not only that a priest said Mass but the fact of his ordination, put an end to these trials, still what danger lurked on all sides for Catholics, the Gordon riots of 1780, which may

be said to bring Bishop Challoner's career to a lurid close, abundantly show. When the Bishop himself died it was a Church of England clergyman who according to law must read the public service over his body in the little parish church of Milton close to which he was buried. One of the trials of his administration as Bishop was the Marriage Act of 1753 which enacted that all marriages should take place before an Anglican minister and in an Anglican church.

Facts like these make us appreciate the untiring energy and zeal which Challoner displayed especially after his Episcopal consecration in 1741, for the spread of Catholic truth and Catholic piety and Catholic education. It seemed madness then, but time has justified the wisdom of his educational establishments which became in time the parents of St. Edmund's College, Old Hall, and St. Wilfrid's College, Oakamoor. Some of the most interesting chapters of Doctor Burton's book are devoted to the account of the Bishop's literary activity. Literature as such he, doubtless, regarded as a frivolity, but no man ever valued print more than did he. Wholeheartedly he took upon himself to do what had to be done. His Catechism, based on the older Douay Catechism, is substantially the catechism in use in England to-day. It is his version of the *Imitation of Christ* which is most read. He it was who translated Saint Francis de Sales' *Introduction to a Devout Life.* He, too, with an unsparing pen and the King James Version in hand chastised the noble old Douay translation until, as Canon Barry said in a recent number of the *Dublin Review,* the modern English Catholic Bible bears a closer resemblance verbally to the Authorized Version than to that of Rheims and Douay, names, however, which are still found on every title page. In history he compiled the *Memoirs of Missionary Priests* [4] which, because much of what he consulted has been either scattered or lost, is now an historical source of great authority. He, too, set forth the glory of the Saxon Saints in

[4] For an account of this interesting work, see Vol. I, chap. X, of the *Life of Bishop Challoner,* also the appendix to Vol. II entitled Bibliography.

his *Brittania Sancta,* a work for which he must have consulted the *Acta Sanctorum,* though where he could have done so is hard to say.

He seems never to have set up for himself but to have boarded for more than forty years with a Mrs. Hanne, changing as she changed from one obscure street to another in the vicinity of Holborn. For a time he located near Hammersmith near the Convent which perpetuated the ideals of that remarkable Jesuitess and clever English woman, the saintly Mary Ward.

Even History for him subserved piety, and his name has been longest associated with a prayer book, *The Garden of the Soul,* and a book of *Meditations* which in their sincerity and solidity are rightly considered by Doctor Burton as unconsciously autobiographic. He must have been in London in the June of 1753 worrying over the odious Marriage Act which had passed that very month, when a youth named Edward Gibbon, frail and sickly of habit, in his sixteenth year came down from Oxford, a convert to Catholicism after reading Bossuet's *Variations* as he tells us in his autobiography, ashamed, no doubt, in that artful presentation of himself to acknowledge what he freely acknowledged to Lord Sheffield, that it was "Robert Persons his bookes" which more than Bossuet made him a Catholic. Up to then he says he had never conversed "with a priest or even a papist till his resolution from books was fixed." Then he went to London to a Mr. Lewis, a "Roman Catholic bookseller in Russell-Street, Covent Garden, who recommended me," he says, "to a priest of whose name and Order I am ignorant." At his feet on the eighth of June, 1753, he solemnly, though privately, abjured heresy. The Bishop lived most of his life in Holborn not far from Covent Garden and nearer to Lincoln's Inn Fields where was the Sardinian Chapel and where also was The Ship in Little Turnstile in which he held clandestine meetings. But it is useless to speculate as to who was this anonymous clergyman, whom Gibbon affects to have forgotten or even what the good Bishop would have thought of this talented boy who later, being handed over to the reprobate sense of the sceptic, neglected to mention

that, in the midst of Protestant surroundings and subjected to daily assaults from his new tutors at Lausanne, he remained a convert for nearly a year, and it was only in June, 1754, that his father learned the welcome news that the stubborn boy had at last given up the observance of the Friday abstinence. "I have since reflected with surprise," says the historian in his autobiography, "that as the Romish clergy of every part of Europe maintain a close correspondence with each other, they never attempted by letters or messages to rescue me from the hands of the heretics, or at least to confirm my zeal and constancy in the profession of the faith."

The reflection is indeed interesting and full of suggestion to those who fancy the study of probabilities. Gibbon's defection from the Church of his adoption would not have wounded Challoner as much as did the defection of so many from the Church of their fathers. His powerful controversies designed for those who accepted the teaching of the Bible were beginning to lose their force on a people who were breathing in with delight the spirit of the Encyclopædists. The intestine quarrels of the English Catholics begun in the days of Queen Elizabeth, when the priests imprisoned in Wisbech Castle in the island of Ely, divided under the leadership of the Jesuit Father Weston and the contentious Doctor Bagshawe, and afterwards maintained during the Archpriest Controversy and handed on to break out intermittently for more than a century, found again occasion for revival in the eighteenth century discussion of the Sexennium, which, by the order of Pope Benedict XIV, applied to all religious. This was followed by the question of Saint Omer's College and the Colleges in Spain opened up by the expulsion of the Jesuits. Challoner, although a secular, was no partisan, and his view of right and wrong would not lend itself to the arguments of diplomacy, nor did he ever heartily approve his friend Talbot's taking over Saint Omer's until after Rome had spoken.

The suppression of the Jesuits, threatened since the days of Benedict XIV and his ruling on the Chinese and Malabar rites, came finally before Bishop Challoner died. It is all over

now and the Society has long since been happily restored, but men would not have been flesh and blood had not the loyalty of the friends of the Jesuits to the Roman See been greatly weakened. How far this contributed to the mental attitude of those who before long were to be the Catholic Committee, our author, prudently avoiding the Scylla and Charybdis of his subject, does not even hint.

In the sadness of his discovery of his own people's antipathy to bishops in 1778, Bishop Challoner cheered his attendants by what all believed to be a prophecy when he declared that " there would be a new people." The Church, if it was to grow, could never expand on the lines it had then laid down, with its clergy more dependent on the gentry than on its bishops. The prophecy has been abundantly fulfilled. The Convert movement, as representing the native English, and the Irish immigration, as representing the backbone of the Church a century later, were then undreamed of, and there seemed to be no compensation for the losses which that profligate, sceptical, purse-proud age brought to the little Catholic body.

The Bishop's long life of ninety years closed after that turbulent riot which drew its name from a fantastic lunatic named Lord George Gordon. There Doctor Burton's work touches closely on topics with which Americans are naturally more familiar than he. The close of what we call the French and Indian War of 1763 had far-reaching consequences. The "troubled times" of Payne's delations from 1764 to 1769 followed it immediately for English Catholics. Moreover, not to speak of its distant reverberations with Lord Clive in India, it produced two distinct effects on the Colonies. Firstly, it led the Home Government to tax the Colonies for part of the costs of the war by which the Colonies profited more than did England. Secondly, it exasperated the Colonies because the Treaty of Paris had accorded the Catholic Canadians the right of practising their religion as hitherto. The Revolution, at least in its origin, was greatly dominated by the scandal of Protestantism over their King's concessions to papists. We owe Martin I. J. Griffin this thanks that he has harped on

this string long enough to make us wish that somebody would take up in an orderly way the study of the part which Protestant Bigotry played in preparing the Revolution. The Home Government realized this,[5] and the overtures which Sir John Dalrymple made in 1777 to Bishop Hay, on the part of Lord North, followed a simple method of reasoning. If it was dissenters in the Colonies—the Church of England people were notoriously loyalist in the Revolution—who grumbled over the favor shown to papists, why not enable the papists at home and in the Colonies to enter the English army and fight against the foes of the Government? That reasoning was especially reinforced by the thought that the most likely ally which the Colonies could obtain would be France, but recently despoiled of Canada and thwarted in India. If the French were to land in Ireland and the Irish Catholics to join them, what trouble might they not both cause the already bewildered Government! Therefore it seemed good policy to follow Burgoyne's advice and let the Catholics fight for England while subject to most of the disabilities of the penal laws. Small as was this measure of relief, perhaps we can interpret what seemed like the hesitations of dotage in the repugnance which Bishop Challoner felt to countenance this baldly selfish proposition. The eagerness with which General Howe endeavored to enlist a regiment of Roman Catholics in Philadelphia in 1778 was due to this first measure of Relief, the first small step on the road to Catholic Emancipation, the last step towards

[5] That this was in the mind of English statesmen at an earlier date is evident from the following extract from a Parliamentary speech in 1774: Lord Lyttelton said, "that if British America was determined to resist the lawful power and pre-eminence of Great Britain, he saw no reason why the loyal inhabitants of Canada, *i. e.*, Catholics, should not coöperate with the rest of the Empire in subduing them and bringing them to a right sense of duty: and he thought it happy that from their local situation they might be some check to those fierce, fanatic spirits, that, inflamed with the same zeal which animated the Round-heads in England directed that zeal to the same purpose, to the demolition of regal authority and to the subversion of all power which they did not themselves possess." Debate on the Quebec Act in the House of Lords, on Friday, June 18, 1774.—*Am. Archives*, Fourth Series, Vol. I, p. 214.

whose completion the English statesman of to-day stubbornly refuse to take.

Small as was this measure of Relief, it gave rise to riots in Scotland and to the famous three days' bacchanalian fury against the Catholics of London and their alleged friends in the June of 1780. Meanwhile the fast expiring patriotism of the Colonists was revived by French—alias Catholic—money and troops, and perforce universally that which began in bigotry ended in relative liberality. Bishop Challoner did not live to see the end of it, nor had he ever seen that part of his diocese which included the Atlantic Seaboard of the United States and the British West Indies. He besought Propaganda to hand over this territory to the "neighboring" bishop of Quebec; he even asked for a bishop for the Colonies. That, however, was not to the mind of the Jesuits on the mission here, as anybody who reads John Gilmary Shea's *Life of Bishop Carroll,* and reads between its lines can readily understand.

We cannot lay down this book without expressing the hope that the splendid contributions to the history of the Catholic Church in England, which the President and Vice-President of Saint Edmund's College have made during the past year in the *Dawn of the Catholic Revival* and this *Life of Bishop Challoner,* may be an occasion for some American priest or layman to take up a subject like the Life of Bishop Carroll. Shea, in all naïveté and with surprising fulness told that story some twenty years ago, but we have learnt much since then, and these recent books on England have helped us to see much in a new light. History, when it is true is not always written in a vein of eulogy, nor is it ever written with a thesis, and that is a principle of criticism even with those who believe that absolute impartiality is both impossible and undesirable.

The time has, however, come to tell the story of our origins as fully as may be, and we can follow no better model than that set for us by the work which we are considering. It is the life of a saint, for we cannot imagine a man better suited for his time and place than was that holy man whose description in youth as the Good Bishop Challoner, passed insensibly on

the lips of his flock as the years advanced into a title that, perhaps, has only anticipated the Church's verdict in calling him, Venerable. Yet it is also a page of history, long neglected it may be, yet full of examples of courage and patience, and a faith that alone can make tolerable a long martyrdom and labors that to the eye of man bore but little fruit.

AUSTIN DOWLING.

PROVIDENCE, R. I.

THE CHURCH OF FRANCE IN THE AGE OF THE RENAISSANCE.

There has recently been published in France the second volume of what promises to be a work of first rate importance on an extremely interesting period of French history, the period, namely, which witnessed the transition from medieval feudalism to modern absolutism. In the first volume of this work, which bears the general title, *Origins of the Reformation,*[1] the author, Professor Imbart de la Tour, of the University of Bourdeaux, with a wealth of detail that recalls Taine, traces the evolution of the French monarchy, and of the various classes composing French society, during the second half of the fifteenth and the first quarter of the sixteenth century. These seventy-five years effected a stupendous change in the condition of the kingdom of France. During the hundred years war, France, owing to the strength of the great feudal nobility, was merely a geographical expression; whereas, in the early fifteenth century the king of France ruled the most centralized monarchy in Europe.

In his second volume M. de la Tour describes the religious and moral condition of France during the same period. From the religious point of view the age of the Renaissance witnessed a change in no degree less momentous than that which took place in the sphere of civil government. The Middle Age, with its great theocratic ideal of Church and State, now closed, and the Modern Age, with its strong sentiment of nationality, in religion as well as in politics, entered on its reign. The great fact of European history in the fifteenth century, according to M. de la Tour, was the struggle for supremacy between theocracy and nationalism. The crisis in the long drawn out contest between Church and State now arrived, and at the critical moment the balance of forces seemed on the side of

[1] *Les Origines de la Reforme*, Paris, Hachette, 1905.

the State. This condition was largely due to the grievous losses sustained by the Church, first, during the Avignon period, and secondly, during the subsequent schism, when two or more doubtful Popes claimed the spiritual allegiance of Christendom. The schism was at length brought to an end, it is true, by the Council of Constance, and one Pope again reigned. But the conciliar movement, by which unity was restored, became itself a source of weakness, because of the bitterly conflicting views of the papal and the conciliar parties. The evils of the schism had made a profound impression on Catholic Europe, one consequence of which was that when the unity of the Church was again established an able and numerically strong party of ecclesiastics still maintained the doctrine that a general council of the Church was superior in authority to the Pope. It was universally admitted, moreover, that drastic reforms in the internal regime of the Church were of the most urgent necessity, but a serious difficulty arose when the question was asked, how were reforms to be effected? The enactment of decrees of reform, it is true, came within the legitimate sphere of a council, but the advocates of the council were not content with enacting laws that they feared might never be put in force.

The means that seemed to the conciliar party best adapted to the end to be attained were, first, the frequent holding of councils for legislation, and secondly, the practical control of the executive authority by an international oligarchy into which they sought to transform the college of cardinals.

These revolutionary ideas, which really meant the introduction of a new Constitution into the Church, were suggested by the circumstances of the moment. In the Council of Constance the deliberations were conducted by nations, and the new Pope, Martin V, had been elected by delegates of the great powers represented. The Church, therefore, for the time, took the form of a representative monarchy, a federation of nations, choosing as its President a spiritual chief with decidedly limited authority. But as it would be impracticable for the council to sit permanently, the nations of which it was composed were, after its dissolution, to be represented permanently

at the papal court, and in the character described, by the college of cardinals.

But feasible as seemed this ecclesiastical revolution, its promoters failed to see that it contained some radical defects. In the first place Martin V, from the moment of his election, had no rival claimant to papal authority; he was, in spite of all designs of limiting his authority, the undisputed head of Christendom, the legitimate successor of Gregory VII and Innocent III. Such being the fact, all attempts to circumscribe his exercise of the traditional authority of the papal see were destined to prove futile. The legitimate council of Florence under Martin's successor demonstrated the feebleness of the schismatic council of Basle, and practically decided in the Pope's favor the chief question at issue, namely, whether the Pope was superior to the council or the council to the Pope. The contest with the oligarchy was both more serious and of longer duration. By means of pre-election agreements the college of cardinals, during the period under consideration, made repeated efforts to limit the power of the Pope and transfer to their own hands the supreme authority. At the death of Martin V, for example, the Sacred College stipulated that the future Pope should make no declaration of war, no alliance, no concession of fief or vicariate, establish no taxes, direct or indirect, nor impose tithes without the consent of a majority of the cardinals. Still more extreme were the conditions imposed before the election of Innocent VIII (1484). According to this agreement the cardinals were in future to have the disposal of all manner of benefices, and in addition each individual cardinal was to enjoy the privilege of resuming benefices which he for any reason had resigned, on their again becoming vacant. The cardinals also demanded exemption from all forms of taxation, and absolute freedom of testament. Nor were they satisfied with these numerous privileges; they further stipulated that the Pope-to-be should provide each one of them with a territory or castle within the limits of which his jurisdiction would be absolute, and that the members of the sacred college should enjoy complete immunity from confiscation and ecclesi-

astical censures. Finally, they required that the number of cardinals should not exceed twenty-four, and that no promotion to their ranks should be made without the consent of two-thirds of the college.

But the very extravagance of conditions such as these merely helped to defeat their purpose, and moreover all pre-election engagements had long since been pronounced null and void by a constitution of Pope Clement VI. The result was that in every instance the Popes ignored or repudiated them. The most serious among them, that relative to the number of cardinals, was so regularly disregarded that by the end of the fifteenth century the Sacred College, instead of twenty-four, contained forty-four members. Very rarely also, during this period, did the Popes trouble themselves, in making promotions, about the consent of the cardinals, the consequence being that new members of the sacred college, who owed their elevation to the Pope alone, materially aided in breaking up the oligarchy. So completely was this object achieved in the early fifteenth century that in the consistory of July, 1517, Leo X was able, with little opposition, to create the unprecedented number of thirty-one cardinals.

II.

While the papacy was thus gradually recovering the authority it had exercised in former ages two other changes of great moment for its future development were also being effected. The first of these was the transformation of the College of Cardinals from an international into a preponderatingly Italian body, and the second the creation out of the territories long misruled by feudal nobles, and little more than nominally subject to the Popes, of a strong, centralized state. In the circumstances of the time both of these changes were of urgent necessity. From an ideal point of view, it might perhaps seem desirable that the Sacred College should in some degree reflect the composition of the Church universal. But practically, in the fifteenth century, there was grave danger that

a strong non-Italian body of cardinals might again become the tool of a foreign prince and thus reintroduce schism. Nor was this danger either remote or theoretical: a few rebellious cardinals of Julius II, aided by France, were able to create the schism of Pisa. But from the reign of Julius no apprehension was felt from this side, since in the conclave that elected Leo X two-thirds of the cardinals were of Italian origin.

The creation of a centralized State in which the Pope would be master, was more difficult to accomplish. Feudal anarchy had enjoyed a long reign in Central Italy, and it is one of the anomalies of the Middle Ages that great Popes like Gregory VII and Innocent III, whose dictates were observed by the most powerful sovereigns, were very often wholly insecure in their own capital. The energy of Pope Julius II brought to an end this state of things; his strenuous pontificate secured his successors a position from which they were able to keep in order their unruly barons, and in addition, exercise, very often, a decisive influence in the political affairs of Italy and Europe. There was a time, said the contemporary Machiavelli, when the most insignificant baron despised the power of the Pope: to-day the Pope commands the respect of the king of France.

Thus in less than a century did the papacy recover much of its ancient prestige, so long partially eclipsed during the Avignon residence and the subsequent schism. But what during this time of the all-important question of Church reform? In truth very little serious attention was given it by any party. It was an excellent controversial weapon in the hands of the conciliar party, and their constant employment of it as a means of weakening papal authority only served to prevent anything of moment being attempted. The once venerated name of an Oecumenical Council came under permanent suspicion at Rome, and with very good reason. Add to this the worldly spirit that reigned in the hierarchy of every country (a spirit largely traceable to the usurpation by kings and princes of the right of appointment) and the fact that the chiefs both of the Church and the State were so materially interested in the con-

tinuance of the very gravest abuses, and one can understand readily enough the failure to effect serious reforms in the fifteenth century.

Yet, in France, with which our author is primarily concerned, something in this direction was attempted, and better still something was actually accomplished. A program of reform was drawn up by an assembly that met at Tours, at the call of Charles VIII, November 12, 1493. After a lengthy enumeration of the gravest abuses that afflicted the Church of France, the prelates participating pointed out, in the first place, that the evil conditions they unanimously deplored were all due to one general cause, namely, the universal non-observance of the prescriptions of the canon law in the government of the Church. Synods, so admirable a means of maintaining discipline, had long since fallen into disuse, whereas ecclesiastical elections were only a memory, since all nominations of any importance were made by the king alone and only confirmed by the Pope. The wholesale grant of exemptions, dispensations, and benefices in commend, moreover, was disastrous in its consequences, for in practice it meant, in the majority of cases, that the higher offices in the Church became the perquisite of the all too numerous class of parasite ecclesiastics who assumed sacred orders chiefly because of the material benefits thus to be obtained, through their influence at court.

After thus indicating the seat of the disease the assembly of Tours had no difficulty in finding a remedy. Reform, said the Abbot of Cîteaux, does not mean the introduction of new institutions, but rather a return to the life, the observances, the rules laid down by the Fathers: to reform is not to transform. Freedom of election, therefore, should be restored, and exemptions from the jurisdiction of ordinaries brought within reasonable limits. The abuses attributable to over-centralization, such as a too liberal grant of dispensations and the conferring of benefices in commend, should be removed. And finally, steps should be taken to eradicate the worldly fiscal spirit so common among the clergy, who must be made sensible of the duties of the state too many of them dishonored.

Thus far the reformers were agreed, but on the question of how the remedies were to be applied divergencies of opinion arose. A moderate party thought it impracticable to go at once from the extreme of laxity to the extreme of rigor, and that due account should be taken of the evolution of society for several centuries previous. The rigorists, on the other hand, would at once revoke all dispensations and depose all existing beneficiaries of commends. A graver question still was, by what means were the proposed reforms to be carried out? Everybody knew that without the hearty co-operation of the Pope and the king little could be accomplished; would this co-operation be forthcoming? In Rome, Alexander VI reigned: which is equivalent to saying that little could be hoped just then from the supreme authority in the Church; whereas, in France, a very large proportion of the gravest existing abuses such, for instance, as the one from which most of them proceed, namely, royal nominations to church benefices, were usurpations of the civil power. The Bishops of France, too, were by no means enthusiastic reformers, a fact easily understood when the manner of obtaining episcopal sees in that age is recalled. Moreover, political affairs absorbed so much of the bishops' attention that they had little time left to devote to the specific duties of their calling.

Yet the reform movement had taken too firm a hold of the public mind to be wholly abandoned and therefore something had to be attempted. To the credit of the monastic orders certain of them voluntarily undertook the work of restoring their own primitive discipline, and met with considerable success. But as this voluntary movement of the orders was by no means universal, the supreme authorities in Church and State conferred on Cardinal d'Amboise the most ample powers of visitation and correction of the monasteries and priories of France. The Cardinal took up the work with energy and succeeded in effecting important reforms, in the restricted sphere assigned him. But at best monastic reform was but one phase of the question; the real source of the evil was very much deeper, and as too many in high places were interested in leaving it undisturbed little of permanent value was accomplished.

III.

From these facts it is, therefore, quite clear that in the early sixteenth century no reform worthy of the name could be effected in the Church save through a general council. At first there was little prospect that such a council would be held, but the revolt of certain Cardinals of Julius II and their subsequent efforts, with the support of France, to convene an assembly hostile to the Pope, influenced Julius II to call the fourth Lateran Council as the most effective means of discrediting the rebels. When the council met in Rome May 3, 1512, the hopes of the best element in the Church were aroused in the highest degree and apparently with reason. The question of reform, as was expected, came under consideration, and eloquent appeals were made to the fathers by some of their number to grapple with the difficulties of the situation. But the results were disappointing. Some decrees were indeed enacted that might, if properly enforced, have effected something, but in the main the work of the council resolved itself into the adoption of half measures that in practice were easily eluded. For example, it was decreed that in future no one should hold at once more than four benefices! Commends were abolished in principle, but the Pope could still confer them when he judged it "useful." In the tenth session the question of exemptions from episcopal authority came up for discussion. Exemptions, in certain respects, from the authority of the ordinary had originally been granted to various religious orders as, at the time, the only effective means of introducing reforms and promoting spiritual life among the faithful all over Europe. But although by degrees the zeal of the exempt orders spent itself, they maintained their privileges with tenacity. Moreover, the principle of exemption once admitted, it naturally followed that every cleric or body of clerics with some influence endeavored to profit by it, and so successful were they that in the fifteenth century the authority of the Bishop in his diocese had been reduced almost to a nullity. Pope Leo X, in whose pontificate

the concluding sessions of the Lateran Council were held, spoke on the subject in the strongest terms. The audacity of the exempt, he declared, had grown to such an extent that these privileged personages regarded themselves as immune from punishment for even the gravest offences. Therefore, to end this state of things the council ordained that for the future exempt clerics, both secular and regular, should faithfully perform the duties of their office under penalty of forfeiture of their privileges for non-compliance. Bishops, moreover, were authorized to make a yearly visitation of all houses of female religious hitherto dependent on the Holy See, and the canonical rights of ordinaries over lay patrons of benefices were revived. Leo X also consented to a considerable restriction of the privileges of the mendicant orders, who regarded themselves as not only exempt from episcopal jurisdiction, but as practically superseding it.

Such were the last efforts to reform the Church "in head and members" before the outbreak in Germany. In the best of circumstances they would have effected little; in the age of the Renaissance they produced no results worthy of serious notice. Contrasting the situation in the eleventh with that of the early sixteenth century, M. de la Tour asks why it was that although if anything the abuses of the former age were greater than those of the latter, yet so much was accomplished by Gregory VII and so little by Leo X. In reply he directs attention, first, to the very different types of men of the two ages, and secondly, to the very different circumstances. In the eleventh century the reform forces consisted of a strong corps of the zealous monks of Cluny, led by the great Hildebrand, and supported by the Christian people of Europe. Such a combination was irresistible. In the age of the Renaissance, on the other hand, zeal had grown cold and there were no leaders of the stamp of Peter Damian and Gregory VII. Of the Popes of this critical period some were able temporal princes, some liberal patrons of art and learning. But none of them grasped the critical nature of the situation, and none of them was in any degree capable of rising to the occasion, even when the crisis was actually upon them.

Furthermore, the princes of the palmy days of feudalism with whom Hildebrand had to deal were quite a different type of adversary from that of the kings of the sixteenth century. For several generations a process of centralization had been gradually taking place in every country of Europe, a consequence of which was that the people, in both civil and ecclesiastical affairs, were relegated to the background as wholly negligeable. The best intentioned reformers, therefore, had to reckon on every side with kings and princes in whose hands were concentrated all the powers of the State, and who looked askance at programs of reform which would deprive them of the enormous influence, in matters ecclesiastical, they had long enjoyed.

Thus, in the sixteenth century, was the opportunity of effecting the drastic reforms in the Church so urgently needed allowed to pass: it was only when too late to prevent the great catastrophe that the authorities most concerned at length began to realize the consequences of their culpable procrastination.

M. M. Hassett.

THE ANALOGY BETWEEN OBJECTIVE REVELATION AND NATURAL KNOWLEDGE.

The tendency nowadays, in liberal Protestant schools, is to deny all divine revelation *ab extra*. The notion of objective knowledge expressly communicated by God to man, and having for this reason the warrant of divine authority and infallibility, is rejected as a mere fancy that never has been, and never shall be, realized in the earthly life of man. Divine revelation is no longer to be understood as a communication which man receives from God through audible or visible signs, or through a conscious act of internal illumination, but rather is to be identified with the growing perception of religious truth which the mind acquires by the natural processes of intuition and reasoning. It is not knowledge supernaturally made known to God's chosen prophet, and by him and his legitimate successors transmitted to the multitude. It is viewed rather as the outcome of each one's intuition and reflection,—as a religious point of view and spring of action, differing according to the peculiarities and capacities of individual minds, and thus not leading to unity of faith, though vaguely accounted for by the presence in everyone of the indwelling Deity. Thus, to quote one of the able exponents of this view, Doctor James M. Wilson:—"If the assumption, which modern thought and science have been led to make, respecting the fundamental unity and purpose of the whole, corresponds with the facts as so far known . . . . we are led to surmise that revelation may be the wrong word for the group of experiences we mean to denote by it, and that we might more correctly call that group of experiences the quickening of the spirit, the illumination of the reason, or the guidance of the will of man by the universal indwelling Spirit of God. We may call it inspiration, if we use that word correctly, as belonging to minds, not to truths apprehended by minds. We are led to regard the experiences

which we have called revelation as rather an intuition of truth and of God, inherent in the nature of man, springing from his sharing the divine life, and as a result of his continuous growth in power and clearness of vision, than, under the more imaginative form, as an unveiling of new truth *ab extra*. Revelation is the expression of the Divine Wisdom taking varied form in the thoughts of man, corresponding to the varied expression of Divine Life in living organisms. It is a more complete, more varied, more continuous phenomenon than in our simplicity we thought." [1] Again, on page 239, he says:— "A revelation from the Father of all flesh must surely be universal, though varying, like all else, in degree. Every thought of God and of duty and of love, in the saint, in the child, in the heathen, in the most brutalized product of civilization, is truly a revelation of God within. . . . Revelation, under the idea, is not regarded as a body of truths of any kind made known to the intellect, but as consisting in an awakening of personality . . . . as a growing intuition of what *is*. . . . Under this idea, again, revelation is not regarded as a body of speculative truth; such statements are meaningless till the mind is ready for them. Rather it is the enlightenment of the whole man, the intensifying of the feeling, the stimulation of the conscience. . . . Life in us is connected with the life of God, as the little pools and creeks on the sea-shore are one with the unseen and infinite ocean."

Such is the concept of revelation which he thinks alone consistent with modern scientific thought. It is destined, in his opinion, sooner or later to replace the traditional idea, which he terms, "the popular but very crude conception of revealed religion as a scheme of dogmas about God and man, beyond our reason to establish, dogmas originally introduced with miraculous credentials, and now stored in a supernatural authority, Bible or Church." "Natural religion," he goes on to say, "takes us, it is represented, a certain distance; it con-

[1] *Cambridge Theological Essays*. Edited by H. B. Swete. New York, 1905, p. 227.

sists of what man can discover for himself; revealed religion takes us further. Or, to use another metaphor, one lays the foundation, the other adds the indispensable superstructure. God begins where man leaves off. This presentation is so familiar, and is so immediate a consequence of what is implied or suggested by the word 'revelation,' that it requires an effort even to think of the series of truths which constitute what are called 'natural and revealed religion' as in any other and closer relation to one another." (Pages 226-227.)

In this exposition of revelation, which is typical of liberal Protestant thought, there is an admixture of truth and error. To refute this error in detail is not the purpose of the present article. Its fundamental mistake is to ignore the distinction between the natural and the supernatural, taking revelation to be a matter of individual and universal intuition, rather than a system of religious thought and conduct that needs to be taught in the name of God by divinely authorized teachers. This was plainly the mind of our blessed Lord, when He commissioned His apostles and their successors for all time to go forth and teach all nations. It was no less the mind of St. Paul, when he wrote to the Christians of Rome:—"How, then, shall they call on Him, in whom they have not believed? Or how shall they believe Him, of whom they have not heard? Or how shall they hear without a preacher?"

It is by authoritative teaching, not by personal intuition and reflection, that the higher forms of all knowledge are, for the most part, maintained. Hence it is a mistake to view the diffusion of supernatural knowledge by a divinely authorized magisterium as an anomaly, out of harmony with the laws of intellectual enlightenment and progress.

A correct notion of revelation is indispensable from the outset, and that is what we miss in the treatise of Dr. Wilson. He characterizes revelation as a scheme of dogmas about God and man, beyond our reason to establish, a mass of incomprehensible doctrines laid on the foundation of the familiar truths of natural religion.

Revealed religion is not a collection of intellectual puzzles

to be imposed on the mind of man in the name of God, while on the other hand, natural religion is the non-mysterious product of every man's intuition and reflection. Revealed religion is not all mysterious, or does it present itself primarily to man as a body of mysterious doctrines, but rather as a communication of truths and divine purposes with a view to man's perfection and salvation, which facts and purposes imply to some extent mysteries. The direct object of revelation is to meet man's pressing needs, and is thus practical. It fits man for the gratuitous, supernatural life of grace, for which God has destined man. Thereby man is enlightened as to his religious duties, and is given special aids to fulfil them. Natural religion and supernatural religion are not two squares that simply come in contact. They are rather two circles which largely overlap. All that is of genuine worth in natural religion is absorbed and reinformed in supernatural religion. Revealed religion implies the revelation, first, of truths that are attainable by the human mind through its native powers, but that *de facto* are, as a rule, but feebly grasped; secondly, of truths, such as certain purposes and decrees of God, which could not be known without divine promulgation, but when once made known, are easily understood; and thirdly, of truths, which, while having a religious importance, are mysterious and, in part, unknowable without divine revelation.

Thus, revelation, while having a mysterious side, which has to be accepted, if at all, on faith, is to a large extent a confirmation and perfection of the elements that rightly belong to natural religion. And in so far as it is a reaffirmation and completion of natural religion, it tends to approve itself to the intellectual, moral, and religious sense of earnest men. Men whose spiritual vision is not sadly dimmed by vicious habits, have an aptitude for the recognition of higher, nobler views of religion, when once properly presented to them, just as men of normal mental development have a capacity for recognizing the newly discovered truths of science. In this sense we may speak of the soul, in the words of Tertullian, as *anima naturaliter christiana*. Not to admit this amounts to denying that man is capable of moral and religious progress.

On the other hand, natural religion, as we find it realized under many forms in the religious systems of mankind, is not a mere product of individual intuition and reflection. Few individual worshippers in any of these ethnic religions could reason out their religious convictions for themselves. Their religion, such as they know it, has come to them from their human environment. It has been taught to them in part, and in part has been acquired by imitation of their elders. It has come to them by force of custom and tradition. It rests on faith.

Nor is any natural religion altogether free from mysteries. The truer and higher the conception of natural religion, the more does man come to recognize the existence of mysteries, such as the eternity, infinity, and omniscience of God, the reconciliation of evil with God's goodness and omnipotence, of human free-will with divine sovereignty. The great run of worshippers are not bothered with these mysteries, the thought of which is too deep for their mental capacity. In like manner, the great mass of simple-minded Christians are unaffected by the intellectual difficulties of Christian mysteries, the due recognition of which implies a more than ordinary exercise of reflection.

Thus religion, even in its inferior, natural forms, is not self-maintaining in each and every individual, but has to be perpetuated by some form of authoritative teaching, often tradition or custom, having the force of law. The individual, while having the capacity for religion, does not create his own religion, does not derive it from his own intuition and reflection. He acquires it from his human environment. He derives it from an authoritative source. He is taught it. Rarely does an individual rise to a higher conception of religion than that which prevails around him. Of individual subjective revelation, in the modern sense, there is little sign.

But man is capable of moral and religious progress, just as he is capable of enlarging the sphere of science and art. Now, how does human society progress in the intellectual order? Is it by uniform advancement of the individual members,

whereby each one by his own mental power creates his knowledge for himself? Most men would never progress if it depended on their own individual selves. The sum of knowledge which most men possess has been taught them by others. From personal contact with parents, friends, teachers, from prevailing customs and traditions, from books and periodicals, we have learned what we know, and have been taught in some measure to verify it. While all are abstractly capable of working out the principles and conclusions of geometry, physics, astronomy and other sciences, few have done this without teachers. It is by teaching that the sciences and arts of civilization are transmitted. Few men have either the time or the inclination to investigate the grounds of their common knowledge. They are content to accept the conclusions on the authority of the few, the specialists who are familiar with the principles on which these conclusions rest. Most men take their views chiefly on faith.

As it is the few gifted men who have the first-hand, scientific understanding of the different branches of human knowledge, and are chiefly instrumental in its proper diffusion, so it is the gifted few who inaugurate new ideas and methods, and give an onward impulse to civilization. It is the creative, original minds that make the discoveries and inventions. Only after these have been taught to the multitude, do they become a common possession.

Now, what is true of the speculative and practical sciences, is largely true of religion. Religion partakes of the nature both of science and of art, being a theory of man's relation to God, and at the same time, in view of that relation, a regulation of human conduct. And in so far as it is the natural product of human thought and feeling, it perpetuates itself in the same manner as other arts and sciences. As in other branches of knowledge, it is only the select few who understand thoroughly the philosophy that underlies it. The majority are taught it, and accept it on faith. Whatever progressive development it may undergo, is due to the few who first discover the new ideas and make them known to the people at large.

Thus, even natural religion, no less than the physical and speculative sciences, does not, to any great extent, develop intuitively in the soul of each individual. It is largely a matter of instruction and education. It has to be propagated by teaching. But at the same time, an important difference is to be noted between religion and the ordinary sciences that touch so closely modern civilized life. The physical sciences deal with secondary causes, the laws of nature and their applications, which can be securely studied by observation and experiment, and hence can at any time be subjected by the trained specialist to a rigid demonstration. Thus, in these sciences, the liability to error is largely eliminated, and opportunity is afforded for rapid, definite progress. It is not so with natural religion, which deals, not with secondary causes, but with the mysterious First Cause and Ground of all being. In this field of knowledge, man has little to guide him. His religious conceptions are not subject to a scientific demonstration. He is thus liable to error. Passion and prejudice obscure his judgment, for right conduct is in religion an element of the highest importance. And so, religion, viewed as a natural branch of human knowledge, is an imperfect science, commonly entangled in serious errors. These very errors find expression in rites and symbols, which are not easily changed without the charge of impiety. For this reason, imperfect natural religions offer little hope for improvement.

Now, this general inability of mankind to acquire correct notions of religion by the native powers of the mind alone, creates a strong presumption in favor of a special divine help given man in the form of an objective, positive revelation. Such a revelation becomes doubly necessary, if God has particular purposes in behalf of man, such as are made known in the Christian religion; for only by a special divine teaching could such purposes be brought within range of human recognition.

Such an objective revelation does for religion what creative genius has done for science. It gives religion the secure foundation of certain knowledge. Revealed religion, while

largely approving itself to well disposed souls by its inherent excellence, rests its credibility on the solid rock of divine authority. It leads to unity of faith and conviction, not to confusion of opinion.

The propagation of an objectively revealed religion would be effected in a manner very like that which obtains in the ordinary sciences. It would radiate from the individual or body of individuals receiving the revelation from God, expanding in ever-widening circles through the delegated teaching of others. The preservation of the original *depositum* of divine revelation in its integrity would, of course, be a matter of the greatest importance, for only on this condition could it continue to enjoy divine authority. To this end, ordinary, popular tradition would not suffice. The careful training of teachers, supplemented by providential assistance, in other words, an infallible *magisterium,* would seem to be the only practical way of transmitting it without substantial error from generation to generation. The early embodiment in liturgical rites of important elements would help to give permanency to what has been revealed, and authoritative written documents of primitive times would help to substantiate the integrity of the transmitted message.

This preservation of the divine deposit in its substantial integrity would not be incompatible with doctrinal development and ethical growth. The careful study of the revealed facts would bring more and more clearly into light the underlying principles and their necessary implications. In the moral order, gifted souls, guided by the light of these revealed truths, would get larger and clearer views of justice than hitherto prevailed, and would bring them into general recognition. Here, again, as in ordinary sciences, the scientific, profound conception of revealed religion would be in the possession of the gifted few. The multitude would be content with the salient truths, which they would learn from the authorized expounders of the revealed religion, and would believe on the divine authority inherent in that teaching.

There is thus a close analogy between the diffusion of re-

vealed religion and that of ordinary sciences. The differences are such as are called for by the peculiar nature of religion in general, and of revealed religion in particular. To view revelation as the spontaneous product of every man's intuition and reflection, issuing in hopeless confusion and mutual contradiction, is to degrade it below the level of every respectable branch of human knowledge.

CHARLES F. AIKEN.

NOTES ON EDUCATION.

Religion, Second Book (*Continued*).

The six remaining chapters of Religion, Second Book, are constructed on the same lines as the first chapter, which was analyzed in the last number of the *Bulletin*. All that need be added here is a brief outline of each of the chapters showing the development of the thought which it contains and a discussion of the relationship of these chapters to one another and to the unfolding mental life of the pupil.

The religious lesson of the second chapter culminates in the adoration of the shepherds. The aim of the chapter is to develop obedience to the great law of love for our neighbor and of love and adoration of Our Heavenly Father. The nature study chosen to lead up to this theme is a consideration of various types of trees in their relationship to each other and to their physical environment. There is woven in with this study a contrast between pride in its three most prevalent forms and the humble obedience which leads to self-oblation. In Little Fir's Dream the pine forest reveals some of its functions, as for instance that of causing abundant precipitation, by which vegetation is kept alive and the springs and rivers are replenished, and that of offering food and shelter to the birds and of covering the ground with the soft, brown carpet of its deciduous needles. Finally, the child's mind is allowed to rest on the fact that the trunks of the trees are rich with stored energy derived from the sunbeams. The teacher will not find it difficult to follow up the suggestions here given and help the children to realize the truth that every living being is made the channel of blessings to others, that, in fact, its chief function is that of service and that if it performs this service well, it will reap a rich harvest of reward. God fills our souls with the stored energy of heavenly grace, even as the sun stores its energy

in the trunks of the trees. The dream in this story is typical of the beginnings of knowledge; it is the sunlight of intelligence breaking through the clouds of sentiency. The wind storm which awakened Little Fir from his dream is not without its mystical significance, which is well expressed in the lines of Robert Louis Stevenson with which the lesson closes.

"I saw you toss the kites on high
And blow the birds about the sky;
And all around I heard you pass,
Like ladies' skirts across the grass—
I saw the different things you did,
But always you yourself you hid.
I felt you push, I heard you call,
I could not see yourself at all—
O wind, a blowing all day long,
O wind that sings so loud a song."

The story, the picture and the poem, all help to make the child realize the invisible presence of God back of natural phenomena.

The Fairy's Visit, which constitutes the second part of the nature study, is largely a development of the thought contained in the preceding story. The fairy here typifies the intellect of man which has led him out of the shadowy dreamland of sense and chaos into a clear recognition of God and natural law. The fairy analyzes the three types of pride and points out the consequences to which each leads. The pine is made the type of pride of ancestry, the poplar serves to bring out the weak and parasitic character of vanity, while the mighty oak represents the pride of Satan, the pride of the strong and ambitious soul which, when misdirected, calls to mind the fool in the Gospel. The fairy shows that the end each time is death. The story ends with a passage from the Magnificat embodying this thought,

"And His mercy is from generation unto generations, to them that fear Him. He hath showed might in His arm. He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, He hath exalted the humble. He hath filled the hungry with good things; and the rich He hath sent away empty."

The parting advice of the fairy is the summing up of natural law. It shows how obedience to natural law will bring us to

the threshold of the supernatural where we must wait for a higher power to lead us. "Always try to be a good fir tree because God made you a fir tree. Grow straight and put out your branches to the light and air and you will be beautiful and happy because you will be what God and Mother Nature want you to be. Protect the little birds from their enemies. Shelter them from the sun and storm. Work hard that you may be able to feed the hungry birds who beg at your door. Do all these things gladly, and when the right time comes, God will give you greater things to do."

The closing paragraphs of the story show the fulfillment of the fairy's predictions and the verification of his statements. The story closes with the lines from Longfellow which sum up its central thought.

"And Nature, the old nurse, took
The child upon her knee,
Saying 'Here is a story-book
Thy Father hath written for thee.
Come wander with me,' she said,
'Into regions yet untrod,
And read what is still unread
In the manuscripts of God.'"

The domestic study which forms the second part of the chapter is a Christmas scene. Little Fir is chosen for the Christmas tree by the children's old friends May, her father and her cousins. Thus Little Fir finds the realization of Mother Nature's promise, namely, the call to higher service in which he gives his life in order to be made the bearer of gifts from th Christ Child to the children. The teacher will recognize in this the type of the call to the priesthood or to the religious life. And even though the child does not drink in its full meaning, the lesson cannot fail to leave in his mind an attitude favorable to the reception of the call of grace.

In a dream the children receive Little Fir's message, which they are unable to interpret. They gather around their father's knee to listen to the story of the first Christmas night, but it is only in answer to their prayer that their minds are opened to an understanding of the sublime truth contained in the fir tree's

message and embodied in the Story of the Christ Child. The central truth of the lesson is summed up in the two passages from the Gospels, which the children should memorize. "Amen, amen I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit." (*John* XII, 24-25.) "Then Jesus said to His disciples: If any man will come after me, let him deny himself, take up his cross and follow me. For he that will save his life shall lose it, and he that shall lose his life for my sake, shall find it." (*Matt.* XVI, 24-25.)

In the story of the Holy Night, with which the chapter closes, the attitude of the shepherd towards his flock is further developed. The story harks back to David and helps to correlate the work with that of the previous chapter. God's standard of merit is contrasted with that of the world in the fact that the angel passes over the great ones of this world to bring the glad tidings first to the humble shepherds who were spending the night caring for their dependent sheep and who were ever ready to listen to the voice of God and to obey it. Their obedience to the heavenly message leads them to the feet of the new-born Babe, where they offer their gifts and the homage of their prayers.

Children observe the conduct of their elders and then they clothe themselves with the adult attitude in their play. But they soon tire of play and endeavor to carry the action into actual life. Finally, they are anxious to view the whole procedure through adult eyes, in order to gain confirmation of their interpretation. In the nature study with which the third chapter of the book opens an attempt is made to meet the last attitude of the child's mind. In the former lessons they saw God in the flowers and in the trees, they felt Him in the sunshine and in the breeze. In the story, The Lamps of Heaven, they are allowed to see God back of all natural phenomena through the eyes of the Wise Men.

A beginning of geography is made in the definite location assigned to the Magi's home and in their journey to the Holy Land. The Magi are also attractive models for the child's

imitative activities. They are thankful to God for all His gifts. They search the heavens and the earth eagerly to discover God's will in order that they may promptly obey it. The contrast between the peace which fills the heavens, arising from the perfect obedience of the stars to the will of God, and the turbulence and unhappiness of the children of Babylon, who forgot God and disobeyed His laws, is calculated to build up an attitude of revulsion for sin in the hearts of the children and to make them love order and obedience. The Magi found the reward of their diligence and of their docility to the will of God in the privilege accorded them of discovering the newborn Babe and of being the first who were allowed to offer Him ceremonial worship and gifts of gold, frankincense and myrrh.

This and the two preceding chapters of the book deal with obedience to the law as inscribed in the First Table. The remaining chapters refer more immediately to the laws of the Second Table. Having learned their duty towards God and cultivated reverence, prayer, public worship and love for Him, they are now ready to enter into a fuller realization of the fact that God's law is given to us for our own good also. The religious lesson in the fourth chapter centers around the flight into Egypt. The nature study deals with natural law as revealed in the instinct of birds and in the changing seasons. The endeavor is made to bring home to the children the consequences of obedience and disobedience to this law. Foofoo is instinct personified. Her message is the voice of God in friendly warning to the birds. The parallel between this story and the flight into Egypt is so obvious that no child can miss it. In the birds the children will recognize the Holy Family, in Foofoo, the angel, in King Blizzard, Herod and his soldiers seeking the destruction of the Holy Child, in the foolish sparrow and lazy Bob White they will easily see human types of those who sin through omission and commission.

In the preceding chapters the social study formed the transition from the nature sketch to the religious theme, but in this chapter the connection is so close between the nature study and the flight into Egypt, which it typifies, that we were enabled

to utilize the social study in order to develop a somewhat divergent phase of the subject. In Rock Ledge Light the value of the spirit of obedience is developed. The light-keeper trims and prepares his lamp as soon as possible in the morning instead of leaving it to the last minute in the evening. Moreover, his faithfulness in tending the lamp is for the sake of those out at sea. Nellie's heroism is called forth not for herself, nor even for her father's need, but that the unknown stranger may be saved from the dangerous rocks. This conduct brings its reward in making Nellie's act the means of saving her father's life, thus illustrating God's generosity in rewarding faithful service beyond our expectations. The story is also intended to plant the germ of the idea of the church in the child's mind. This thought will be developed in the opening chapter of the Third Book. The moon and stars, the natural sources of light, were often obscured, leaving the ship to be lost on the rocks, while the unfailing light, fed through human agency, is typical of the Holy Ghost speaking through man as the head of the church. The central thought of the lesson is summed up in the words of Our Lord which the children should memorize. "For all these things do the nations of the world seek. But your Father knoweth that you have need of these things. But seek ye first the kingdom of God and His justice, and all these things shall be added unto you." (*Luke* XII, 30-31.)

The story of the angel appearing to the Magi and warning them to go back another way and the story of the angel appearing to Joseph commanding the flight into Egypt are eminently calculated to develop the attitude of prompt and unquestioning obedience in the children. All the wisdom of the Magi bade them return to Herod so that he might go and adore the Child, nevertheless, they obey the angel at once. Joseph obeyed instantly without waiting until morning and Mary obeyed Joseph. Although she was the mother of God, she did not question the wisdom of Joseph's command to rise at an unseemly hour without preparation and depart to a strange land, nor did she object to the fact that the angel failed to come to

her with the message. This is intended to attune the children's minds to the idea of a hierarchy of authority.

The story of the Holy Innocents closes the chapter. It contains a study of sin and is very important in the development of the child's attitude towards temptation and sin. It will be dealt with more fully on a later page.

The theme in chapter five is perfect obedience. "He was about His Father's business, and yet, He went down and was subject to them." The results of this obedience are shown in the way all nature obeyed Jesus, who Himself obeyed His Heavenly Father's wish in all things. The nature study of this chapter is intended to familiarize the children with the circulation of water on the earth's surface and its relationship to the animal and plant world as well as to man. The story is short and may be given here as an illustration of the way in which natural phenomena, which heretofore have been considered fit subjects for older children only, may be made interesting to the children and rendered intelligible by the soul which the parable breathes into them. In the present instance the ocean typifies eternity, the sunbeams, in generating vapor, illustrate to the child God calling us into being. The south winds may be taken to represent grace and favorable influences, while the north winds typify the powers of evil. The release of the snow crystals suggests redemption, while the water in its various changes is the type of the human soul coming from the bosom of God and tending to return there, lingering on the way only long enough to extend help to the needy. The story is as follows.

"Far up in the mountains Silver Brook laughed and danced in the sunshine. He played with the pebbles and rolled them over and over. He sang a merry song to the squirrel and the rabbit that ran along the bank trying to keep up with him. 'What are you in such a hurry for?' asked the rabbit. 'Stop a while and play with us.' 'I cannot stop,' said Silver Brook, 'I have been here a long time and I must hurry home.' 'You can't fool us,' said the squirrel, 'You are running away now just as fast as you can. I saw you coming out of your home

in the ice-cave up in the mountain this morning.' 'Yes, I came out of the ice-cave this morning,' said Silver Brook, 'but my home is in the great wide ocean. There the waves roll in freedom and the ships spread their white wings and fly before the wind. All beautiful things come from my home and they must all go back to it.' 'If your home is so beautiful, why did you leave it?' asked the little rabbit. 'That's a long story,' said Silver Brook. 'One day the sunbeams coaxed me to go with them up into the clouds. Then the south wind carried me away over the land, over the lakes and rivers up into the mountains. There the north wind caught me and turned me into snow crystals and I could not move all winter. Yesterday the sunbeams found me and set me free. Good bye, my little friends, I must hurry home,' and he leaped from rock to rock down the mountainside.

"When Silver Brook reached the foot of the mountain, he ran along the valley under the trees. Graceful ferns waved their plumes above him and the willows dipped their branches in his clear, sparkling waters. He murmured and gurgled, calling softly to the deer and the birds: 'Come and drink, all ye thirsty, come and drink.' A big log fell across his path and tried to stop him, but Silver Brook flowed over it and went on his way rejoicing, singing always, 'I must not stay, I must not stay.' Once a great big rock rolled down from the mountain. He got right in Silver Brook's way and said: 'You cannot go any further,' but Silver Brook dug a path for himself around the big rock, murmuring all the while, 'I must go home, I cannot stay, I cannot stay.' Down the valley past orchard and meadow Silver Brook glided over the golden sand. He played with the pebbles and laughed in the sunshine and merrily sang his old song, 'Home to the ocean, home!'

"One hot summer day an old man, bent with years, was passing by. He heard the brook calling, 'Come and drink, all ye thirsty.' The old man stooped down and drank his fill of the cool, sparkling water. He sat on the bank in the shade of the willow tree listening to the song of the brook, 'Home to the ocean, I cannot stay, I cannot stay.' 'Yes, I understand,

little brook,' said the old man as he leaned on his cane and nodded his head. 'I, too, must soon go home. I am very tired but my children need me. You are young and strong, little brook, help me.' 'I will gladly do what I can for you,' said Silver Brook. 'Let me rest in this little meadow. Put a dam and a mill here and I will gladly turn the wheel and help you make flour for the children's bread.' Silver Brook flowed over the meadow and was soon a big pond. As the clouds sailed by they looked down and saw their own picture in its smooth surface. Water lilies grew up and spread out their leaves in the sunshine. They opened their golden hearts and poured out their thanks to the brook for his kindness. Little children played around the pond and learned to swim in the clear water.

"When the mill was ready, Silver Brook turned its wheel. He turns it still as he passes, and grinds the flour for all the children in Brookville. Then he runs on to join the big river and on to the ocean, singing his old, sweet song, 'I must go home, I cannot stay, I cannot stay.'"

This story prepares the minds of the children for the study of physical geography and for geography in the present acceptation of the term as the home of man. If one sought to teach these natural truths alone without the allegory, it would be difficult indeed to teach a fraction of the truth here taught within the same space limitations and it would be well-nigh impossible to arouse and maintain the children's interest in pure science. They may not realize all the allegorical meaning, nor get a clear understanding of any of it, nevertheless, they feel its presence and their imaginations are stimulated by it. While following the thread of a story that interests them, they drink in the meaning of the generation of vapor, the formation of clouds, the cause of precipitation, the melting of the snow crystals, denudation, and the function of water with reference to all forms of life, giving drink to the animal, to the plant, and to man, and in addition supplying them with motor power and thus laying the foundation of a knowledge of mechanics and manufactures. The stream, in suffering no obstacle to block

its pathway, will not be without its effect on the child's character, and the valley of peace, beyond difficulties overcome, attunes the mind to the idea of God as the rewarder of perseverance in the path of virtue. Such an illustration is in itself more effective on the developing character of the child than any number of homilies or of abstract statements concerning the reward of final perseverance. The willingness to help the needy, to give drink to the thirsty, and to help to feed the children of Brookville, can scarcely fail to suggest to the teacher the parable "Come ye blessed of my Father, possess the kingdom prepared for you. For I was hungry and ye gave me to eat, thirsty and ye gave me to drink." The resourceful Catholic teacher will scarcely fail to read and explain to the children this parable in connection with the story of Silver Brook. Father Tabb's Fern Song is a fitting conclusion of the lesson.

"Dance to the beat of the rain, little Fern,
And spread out your palms again,
And say, 'Tho' the sun
Hath my vesture spun,
He had labored, alas, in vain
But for the shade
That the cloud hath made,
And the gift of the dew and the rain.'
Then laugh and upturn
All your fronds, little Fern,
And rejoice in the beat of the rain!"

The children may be easily led to understand something of the truth contained here that we are our brother's keeper and that God means our brother shall be saved through our ministration.

The second part of this chapter is an historical sketch of George Washington, wherein is presented the call of his country and the boyish renunciation and obedience to the voice of constituted authority. It is a fitting preparation for the Finding in the Temple, which follows it in the next section of the chapter. George, feeling the call to the sea and to a military career, nevertheless obeys his mother. In due time he became a great man and the father of his country. Here is naturally the place to teach the Fourth Commandment, which is inserted in the lesson to be committed to memory.

The religious lesson begins with the return from Egypt. Portael's picture of Mary resting her head on the Child's bosom is a fitting emblem of the Holy Family. It, in a remote way, prepares the child for an understanding of Mary's prerogatives. The events leading up to the Finding in the Temple follow and after this a few words concerning the eighteen subsequent years of the hidden life of Christ. The lesson ends with a brief *resumé* of the miracles with which the children are familiar. These culminate in the healing of the daughter of Jairus.

The remaining two chapters of the book deal with disobedience and its consequences. To understand their place in the work, however, we must return to the First Book and briefly outline the preparation that was made for the presentation to the child of the doctrine of sin. We believe a serious mistake is frequently made in the attempt to teach the child the nature of sin and its consequences before he has reached a stage of development that will enable him to bear it. For the first six or seven years of the child's life he is dominated by the law of imitation. He has no fixed ideal towards which the tendency carries him, but obeys the impulse blindly by imitating whatever is placed before his senses or, what is scarcely less real to him, the actions of the creatures of his imagination. He will imitate vicious conduct quite as readily as virtuous actions, even more readily, owing to the tendency to revert to ancestral type which is written in his nervous system, and which is the natural analogue of that sentence pronounced by the Holy Spirit upon the children to the seventh generation on account of the sins of their parents. It is therefore a matter of the utmost importance that correct models only be presented to the child until such time as right habits and tendencies have grown strong enough in his soul to secure a recoil from any wrong action or attitude. To present sin to a child, no matter on what pretext, is to scandalize him and it were better that you had never been born or that a millstone were tied round your neck and that you were cast into the depths of the sea than that you should scandalize one of these little ones. Moreover, it is highly important that the models which you wish the child to imitate should be pre-

sented to him as vividly, as attractively, and with as much color and detail as possible. On the other hand, since we must, sooner or later, make the child acquainted with sin and its consequences, we must make a beginning by presenting it in a vague way that will not capture his imagination. We must present it in a form that will repel him if possible. Finally, the unpleasant consequences which follow from sin, together with the inevitable character of the connection between the wrong act and the punishment must be well developed in the child's consciousness before we attempt to give him a realization of the intimate nature of sin, as an act of disobedience to God and to legitimate authority. With this end in view, a beginning was made in the third chapter of the First Book, where curiosity tempted the little birds to leave their mother's side with the result that they nearly lost their lives. A somewhat more vivid presentation of temptation and its nature followed in the story where little May timidly held the chick which her cousin placed in her hands. Having grown familiar with the chick, she finally chased a gosling and as a consequence was frightened by the gander and rescued by her mother. In the opening chapter of the Second Book the two most prevalent sources of sin among children are dealt with—greed and vanity —under the form of two little milkweed sisters, and the attempt is made to win the children's approbation for the severe punishment that is meted out to them for the dishonesty, if you will, of which they were guilty. In the second chapter the theme is still further developed in the analysis of the three kinds of pride and the consequences to which they lead.

Thus far the theme is presented in a realm quite remote from the children and every effort made to develop the children's sense of justice by leading them to pass an adverse judgment on each unworthy tendency. In the third chapter the contrast between virtue and vice is brought nearer to the children. The peace of the heavens, resulting from the obedience of the heavenly bodies to the laws of God, the peace and joy that fill the hearts of the Wise Men because of their earnest desire to know God's will and their constant habit of obeying it, are

brought into sharp contrast with the wretchedness and misery of the rabble which filled the streets of Babylon with noisy disorder. But no details of this disorder are presented to the child lest he should be tempted to imitate the wrong conduct rather than the right. In the story of the massacre of the innocents an opportunity is found to present to the children the seven capital sins in such a way as to insure their recoil and aversion from sin and its consequences. It is important that the lesson be concrete, otherwise it will not be effective. The children must see the hideousness of the sin in individual conduct, and for the accomplishment of this end every precaution must be taken to prevent their sympathies going out to the man who sins and who is punished. The story, we believe, will bear careful study by all those to whom is entrusted the difficult task of developing a correct attitude in the children's minds towards sin.

"It was a winter afternoon in Jerusalem. The cold north wind whistled around Herod's palace on Mount Zion. The people in the streets shivered and hurried to get indoors. King Herod lay on the bed in an upper room of the palace. He was an old man with snow-white beard and trembling hands. He was very sick and groaned with pain every few minutes." These three statements about Herod are in themselves calculated to enlist the children's sympathies for Herod, and hence before we proceed further it is necessary to correct their attitude, and so the story continues.

"Herod was a cruel and wicked man who hated everybody. He was proud and disobeyed God. All the people feared him. When he drove through the streets the little children cried and hid behind their mothers." The first two sentences of this paragraph place before the child two traits which they have already learned to dislike and which they have seen severely punished. The stars and all the world obey God and anything may be expected to happen to one who disobeys Him. The two following sentences place before the children the attitude of others towards Herod in such a way as to suggest imitation on the part of the children. All the people feared him. This is abundant reason

why the children should not go to him with their sympathy. At the sight of him little children cried and hid behind their mothers. This intensifies the suggestion of aversion. If it be asked why the story did not begin here instead of beginning with a paragraph that is calculated to enlist the children's sympathy, the answer is that it is necessary to secure the children's interest. Interest is not readily aroused in any of us by things which we fear and for which we have an aversion. It is this necessity together with that of teaching the children that goodness is not necessarily linked with old age, with white beards, with riches, beautiful palaces, or a retinue of servants which is responsible for the return to the brighter side of the picture in the next paragraph.

"Herod was very rich. He lived in a beautiful marble palace. He had a great many soldiers who feared and obeyed him, but he could not make people love him. He could not buy love with money." The child has been taught from the very first lesson of the First Book to prize love above all other things in the world: The love which God bears us and the love which we bear God and one another. And the attempt is systematically made throughout the books to make this the standard of value for the child, since upon it depends the whole law and the prophets, instead of the usual standards of the world, money, family, social position. The child must be taught that these things are not current coin in the kingdom of God. Love cannot be bought for money, hence the condition of Herod.

"Now, when he lay sick, no kind face looked upon him and smiled. Soldiers with swords and long spears walked up and down before his door and would let no one go into the room." Where love is absent, the soul is occupied by less desirable spirits which do not object to the companionship of wealth or power or cruelty and retain their place in spite of the fear and hatred of those who surround the loveless victim and in spite of any torture or pain which he may endure because of their presence. In the paragraphs which follow an attempt is made to achieve this end.

"Seven black imps were always with Herod. He told them

to go away but they would not obey him. He ordered the soldiers to kill them, but the soldiers could not see them. And now, when he groaned with pain, the imps gathered around his bed and mocked him. Glutton was a short imp with crooked legs, a big round belly, a little head, a black face and an ugly big mouth. He jumped up on the bed beside Herod and grinned at him saying, 'Groan away! it serves you just right! Why did you eat so much? Drink some more wine and may be it will help you.' Herod shut his eyes and groaned. Envy's black skin was stretched tightly over his bones. He touched Herod on the nose with his skinny finger and said, 'Wake up old man, and listen to what they are saying in the street! The king of the Jews is born in Bethlehem. The shepherds have found him. He is the son of David. The people love and adore him. They will all leave you and follow him." Herod got out of bed. He could hardly get to the window he trembled so. He heard the people who were passing in the streets saying, 'He is the king that was promised by the prophets. The angels told the shepherds so. The Magi saw his star and followed it to Bethlehem. He will save us from king Herod's cruelty. He will rule the whole world.' Herod shivered and turned away. Then Pride threw back his head and said, 'Are you not Herod the great before whom every one trembles? Have you not killed your enemies and mastered the Jews? Have you not built this beautiful palace? Will you let this child live to mock you? If you do, God, His Father, will make Him much greater than you are.' Then Anger struck Herod in the face and said, 'Who will obey you now? Did you not tell the Magi to come back to you and tell you where to find the child? They have obeyed God and disobeyed you. They have gone back into their own country. Now you cannot find the Christ Child to kill him.' "

While it was stated that there were seven black imps with Herod, only four are presented in the story. The child at this stage of his development is not ready for the consideration of lust, and covetousness is so nearly akin to envy that its development had better be reserved for another occasion, while sloth

does not come into play naturally in the incident chosen for illustration. The virtues of the Christ Child and His claim to the children's love and homage are presented all the more vividly to the child's imagination because of the fact that these are the very things that Herod did not possess. They form, therefore, the appropriate contrast with Herod's viciousness. The lesson concludes by showing the crime which the imps led Herod to commit. The children are spared, however, the gruesome details of the slaughter of the innocents, emphasis being laid, rather, on their privilege as the first to suffer martyrdom.

"Herod struck the floor with his golden staff. When a soldier opened the door he said: 'Take a hundred soldiers with you and go at once and kill every baby boy in Bethlehem that is under two years old.' The soldiers did as they were told and killed all the baby boys in Bethlehem and all the country around it. These babies are called the Holy Innocents. They were the first who gave their lives for Our Lord. The wicked king Herod suffered more and more every day. The seven black imps mocked him day and night until he died a short time afterwards."

It was deemed necessary to bring the children through this gruesome scene so that their minds might be turned away from sin and its consequences and that they might be prepared to understand something of the great crime committed by our first parents and appreciate the necessity and the justice of the punishment which was meted out to them. But it is not well that the child's mind be allowed to dwell for long on such scenes as these and hence the picture is reserved for the end of the sketch, and the picture chosen is that of the children crowned with the laurel of martyrdom and having palms in their hands. The little poem from the gifted pen of Charles O'Donnell, which should be memorized by the children, is well calculated to veil the gruesome features of the seven black imps and to leave with the children sentiments of abiding sweetness and joy.

"O little angels, play with them,
O mother angels, stay with them,
Lest they feel strange in heaven.

Their mothers here must weep for them,
Though you their children keep for them;
Rich prize to you is given;
Little martyrs, every one,
Bled for Mary's little Son."

With this preparation, the children are ready for the consideration of the disobedience of Adam and Eve. In this chapter the opening story is an account of Creation adapted from *Genesis*. It will be remembered that the idea of the Creation was presented to the children in the first chapter of the First Book. It was further touched upon and developed in several places in the First and Second Books, and now the children should be in a position to consider the story in its entirety and as far as possible in the words of the Scriptures. The story comes in here, however, as a nature study. In the nature study heretofore the children were led to consider the various familiar phenomena of nature and to trace out somewhat in detail the relations existing between these phenomena. Here it is time to place before them in a clear, strong light the immediate dependence upon God of everything in nature. At the end of the account of the seventh day the law of the Sabbath rest is set forth in the words of *Exodus,* for the children to commit to memory. "Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and shall do all thy work. But on the seventh day is the Sabbath of the Lord thy God: Thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy man-servant, nor they maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth and the sea, and all things that are in them, and rested on the seventh day: Therefore, the Lord blessed the seventh day, and sanctified it." (*Exodus* xx, 8-11.)

For the domestic story in this chapter there is presented an account of Adam and Eve before the Fall. After the description of Adam and of the Garden, the story continues: "Adam was very thankful to God for having given him all these things. The fishes that filled the waters and the animals and birds were all tame. They all obeyed Adam when he spoke to them."

After dealing with the natural endowment of Adam and of his gratitude for the gifts bestowed on him, the idea of the supernatural illumination of Adam's mind is presented to the children in a simple and concrete way and left to take root in their minds before any further attempt is made to develop it. "A beautiful light from Heaven filled Adam's mind and fell over everything in the Garden. This light made Adam understand all the secrets of nature and the language of all the birds and animals. The fishes, the animals and the birds all came to Adam when he called them and he gave them their names."

That it is necessary to man's happiness to love his fellow man is brought out in the next paragraph. "Adam looked everywhere, but there was no one like himself and he was lonely. God was very sorry for him and said, 'It is not good for man to be alone,' so He made a most beautiful woman and gave her to Adam to be his wife. Her name was Eve. When Adam saw her, he loved her and was very happy." The closing paragraph of the lesson contains two thoughts that have occupied the children's minds in many of the preceding lessons. "God promised Adam and Eve if they would obey Him He would give them many children." It is necessary here to bring together and strengthen in the child's mind all that has previously been said concerning man's obedience to God and God's rewarding of that obedience. That children are a blessing and the highest reward that God can give in the natural order is a truth that it is important also to cultivate in the child's mind. The second fundamental truth referred to is contained in the closing sentence. "He told them that as long as they obeyed Him every creature in the world would obey them." This is only another way of expressing the great truth which Newton summed up in the words, "*Natura obediendo vincitur.*"

From this lesson the child passes on to a consideration of the fall of our First Parents in the closing story of the chapter, entitled The Flaming Sword. The Fall and the hope of redemption are mirrored in the little poem by Father Tabb, with which the story opens:

"Thou hast fallen," said the Dewdrop
To a sister drop of rain,
"But wilt thou, wedded with the dust,
In banishment remain?"

"Nay, Dewdrop, but anon with thee—
The lowlier born than I—
Uplifted shall I seek again
My native home, the sky."

It was sought in this story, as usual, to adhere as closely as possible to the words of the sacred text. The matter is so arranged that the children will appreciate the effects of the sin and the justice of the punishment as well as the mercy and compassion of God in sending them out of the Garden with the hope of redemption in their hearts. After the account of Eve's sin, the story continues to bring home to the children the direct effects of disobedience to God: the darkening of the soul and the tendency to drag others down. "Then beauty and innocence died in her soul. She took some of the fruit to Adam and begged him to eat it. Adam loved Eve and he did not want to displease her, so he ate the fruit. Then the beautiful light left Adam's soul and his mind was dark. Adam and Eve shivered and were frightened. They had disobeyed God and were afraid to meet Him."

The endeavor is next made to give the children an understanding of the sentence pronounced upon Adam and Eve and their descendants, after which the story continues: "The disobedience of Adam and Eve is called original sin. It was the first sin in the world. It made God angry with Adam and Eve and with all their children. The children of Adam and Eve and their children's children were wicked and disobedient. They were very unhappy and would never have reached Heaven if God had not taken pity on them and helped them."

It is highly important that the children approach the subject of God's law in the right frame of mind. Heretofore obedience was taught in many of its phases, but it was for the most part obedience to individual command. A step in advance must now be taken to prepare the children for a comprehension of the obedience to the law of God as a means of salvation. Too

frequently the children are led to look upon the Commandments as curtailments of individual liberty instead of helps on the way to happiness. To obey the law through fear of God's anger may be necessary as the beginning of wisdom, but it is well to remember that it is only the beginning, for the perfection of wisdom is in the law of love. Nor will it avail to say that this perfection is only attained by adults, for we have the Saviour's word for it that it is to be found in the hearts of children, for unless ye become as one of these ye shall not enter into the kingdom of heaven. It means much to the child's moral development to have him approach the Commandments in the right way. "God's law rules everything in the world. The stars obey God's law when they move across the heavens. The brook obeys God's law when it flows down to the ocean. When the birds fly south from the cold of winter and when they return in the spring to build their nests and raise their little ones, they are obeying God's law." These few words sum up for the child the elements of the preceding lessons that constitute the proper apperception mass for the comprehension of the wretchedness of disobedience and of the mercy that is written in the law of God.

"When Adam and Eve disobeyed God they were driven out of Paradise. They could no longer hear God's voice. They no longer understood His law. The children of Adam and Eve and their children's children were unhappy and miserable because they did not know God's law and could not obey it. At last God took pity on the people. He sent Moses to the Children of Israel to bring them out of Egypt, where they were very unhappy. Moses led the Children of Israel through the desert to the foot of Mount Sinai. Then God called Moses up into the mountain and gave him the Ten Commandments which were to tell the people how to live so that they might reach heaven. He wrote the Ten Commandments on tables of stone so that all the people might know God's will and obey it. We should all love the Ten Commandments and obey them because they are God's law. They were given to us to make us happy and to help us to get to heaven." This is followed

by a simplified statement of the Ten Commandments, and the lesson closes with the following paragraph: "The people who obeyed God's laws became His friends. God sent His angels to guide them. He promised the prophets, again and again, that He would send His Son down to earth to show all who wanted to obey God the way to heaven."

The final chapter of the book is intended as a preparation for the Redemption, which forms the central theme of the Third Book. The nature study of this chapter deals with the forms of life that live in the water. It is related to the story of Silver Brook and develops some of the scientific thoughts therein contained, but its chief value is the setting which it affords for the doctrine of sin and its consequences, for the free gift of grace and the need of coöperation. The motif is contained in the little poem by Munkittrick with which the story begins.

From the dark earth, cool and fragrant,
A gnarled unlovely root
Sent forth in the rippling sunshine
A slender gold-green shoot.

The shoot in the languid breezes
Was soon by pale bloom bent;
A sense of its frail white beauty
The sun to the black root sent.

The root was thrilled by a vision,
A vision of peace supreme;—
The fragile star of a blossom
Was the black root's dainty dream.

The teacher will readily find the picture of sin-laden human nature in the gnarled unlovely root, from which Mary was sent forth as the slender gold-green shoot, nor will it be difficult to find the symbol of Christ in the pale bloom, a sense of whose beauty was sent by God to the unlovely root—human nature. The last stanza sets forth the thought that in this vision of the root lies all its joy and all its hope. The child left to himself, it is true, would probably fail to realize this symbolism and the same is true of the parable contained in the story which follows.

" The mill is old now and its roof is covered with green moss. The mill pond rests as calmly in the meadow as if it had always been at home there. On the south side of the pond the water is shallow. As you walk along the bank you can see the bright pebbles and the golden sand on the bottom. On the north side the water is deep and the bottom is covered with thick black mud." It is not difficult to recognize here the effect of his environment upon man. On the south side where it is near the sun we have a type of an environment that is filled with upward tendencies, while on the north side we have a type of the slum with the thick black mud typifying sin.

" When the pond first froze over last fall you could see down through the ice as if it were glass. You could watch the little sun fish and the perch glide in and out among the weeds. But the snow soon came and covered up the ice. At the bottom of the dark, cold pond a water lily lay buried up to her neck in the black mud. She was very cold and she was tired of being alone all the time. She often tried to talk to the sun fish and the perch, but they paid no attention to her. One day a little minnow swam along close to the bottom of the pond. He touched the water lily on the head and then backed up and looked at her. The water lily was glad that someone had noticed her at last. She said as sweetly as she could, ' Good morning, little friend. Why did you come into this cold, dark pond? If I could swim like you, I would follow Silver Brook down to the ocean.' " In the minnow is here pictured the forms of life lower than man by nature but superior to him in that they have not been buried beneath the mud of sin. The minnow could not comprehend the condition of the water lily nor its yearnings for a brighter world from which it feels itself debarred. It lives naturally in its native environment, while the water lily is banished from its true home, to which it cannot of itself return. It must wait for deliverance.

" The little minnow stared and stared, but didn't seem to understand what the lily was saying. He looked her all over and said, ' O my, aren't you ugly! ' The water lily was a little surprised at the minnow's rudeness, but she had no one

else to talk to, so she said, 'Yes, I am ugly now, but I was beautiful once. Look at my big black body and my ugly roots. You would never guess that I once lived in a fairy boat and floated on the top of the pond. Every one said I was beautiful. The sunbeams played with me all day and the breezes fanned me to sleep. But that was a long, long time ago.'" In this paragraph the attempt has been made to picture for the child the haunting memories of Paradise that have lingered on in the traditions of all peoples.

"The minnow shook his head. He had heard others talk like this and he didn't believe a word of it. He wagged his tail two or three times and said, 'I'd like to see you floating! Wouldn't you look pretty in the sunlight!'" If the birds of the air and the fishes of the sea were gifted with intelligence and with the power to express themselves, they might easily be supposed to comment in this fashion upon man in his degradation. Man himself, when he loses faith in primitive justice and in the high destiny of man, frequently takes a similar view. Thomas Huxley echoed this thought when in a pessimistic mood he described humanity as a "wilderness of apes." When we come upon man in his degradation, it is, indeed, hard to think of him as a creature a little less than a god in origin and destiny, lifted above all the rest of nature and bathed in the sunlight of God's presence.

"A few days later the minnow came back to see the water lily, but she was too cold to talk to him. She had only one question to ask, 'Is spring ever coming?' The minnow answered, 'No, it's the coldest day this winter!' After this, the minnow often visited the lily and she always asked the same question, 'Is spring ever coming?' One day the minnow brought her good news. He told her that the robbins had come back and that the snow was all gone. The sunbeams soon paid her a visit and told her to cheer up, that they had driven King Blizzard back to the mountains. They promised they would help her to get back to her old home at the surface of the pond." In this passage we have a picture of man finding everything vanity and shorn of every hope but one, the coming

of the Messiah. And when this hope was dying out, the sunbeams—the angels, or prophets, or messengers of God—came to man to cheer him and to urge him into coöperation with Divine Grace. Or the picture may be taken as that of an individual soul buried in sin which slowly finds its way back to friendship with God through coöperation with Divine Grace.

"The water lily took new courage. She lifted up her head and began to push up through the water. She worked as hard as she could every day, but the top of the pond was a long way off. Sometimes she was afraid she would never reach it, but the sunbeams came to her every morning and cheered her in her work. The minnow often came back to look at her. He was surprised and wanted to talk to her, but she was too busy growing to pay any attention to him." Here we have a picture of the soul seeking its salvation and turning a deaf ear to all mere natural ambitions.

"At last, one morning in July, the water lily lifted her head above the water. All around her big green leaves were floating. The world was more beautiful than she had ever dreamed it was. One by one the stars faded out of the sky. A gentle breeze stole up and whispered in the rustling leaves. It touched the face of the sleeping pond which broke into rippling smiles. The birds awoke and began to preen their feathers. The white light creeping up in the eastern sky covered the morning star and then turned crimson. The birds all broke out into joyous songs. Then the sun rose and sent a bright beam over the fields and across the pond to the water lily. He touched her homely brown head, the leaves unfolded and behold, the whitest, fairest lily-cup appeared and floated on the water, and the water lily in all her beauty smiled back her thanks to the sun." The allegory is so plain here that comment seems needless. Human nature in the slender green stalk—the Blessed Virgin—at last reaches the surface of the pond. The night fades out, the stars—the prophets of the olden time—are veiled behind the white light that precedes the rising of the Son of Justice. All nature rejoices at the coming of the Redeemer. The touch of the sunbeam, typifying the Holy Ghost

or the angel of the Annunciation, causes human nature to blossom forth in the Redeemer, who alone is competent to smile back His thanks to heaven for the creation of the world. In Him human nature is once more restored to integrity and to the state of primal justice.

Instead of the human teacher, who has in the preceding chapters instructed the children and prepared them for the religious lesson, Our Saviour is here introduced as the Teacher. From His many lessons in the Gospel the one central theme is chosen of love of God and love of neighbor as illustrated in the parable of the good Samaritan and in His declaration that He came not for the just but to call sinners to penance, as illustrated in the parable of the sheep that was lost. The chapter closes with the parables of the Prodigal Son and of the Good Shepherd.

THOMAS EDWARD SHIELDS.

BOOK REVIEWS.

Encyclopedia of Religion and Ethics. Edited by James Hastings, M. A., D. D., with the assistance of John A. Selbie, M.A., D. D., and other scholars. Vol. II, Arthur-Bunyan. New York, Scribner's Sons, 1910. Pp. xxii + 901. Price, $7.00. Sold only in complete sets.

The second volume of this important work has the same good qualities and the same defects which characterized the first volume. The articles on non-Catholic topics are up to the highest mark of contemporary scholarship; the name of the general editor and the signatures of the various contributors are a sufficient guarantee in that regard. Where, however, the articles touch on matters pertaining to the doctrines and policy of the Catholic Church, they are sometimes inaccurate, and in one or two cases, they seem to us to be unfair. It is not so much a question of facts as of the interpretation of facts. For instance, the condemnation of Bible Societies by the Catholic Church is mentioned in Dr. Dobschütz's article "The Bible in the Church." The same facts are mentioned in an article by Father Gillis, entitled "Bible Societies," in the *Catholic Encyclopedia.* Needless to say, Father Gillis takes pains to show the motives which actuated the Roman Pontiffs in their condemnation of those societies. Both encyclopedias call attention to the *fact* that the present Pope encourages a Catholic Bible Society in Italy; the divergence, however, in the interpretation of this fact is interesting:

CATHOLIC ENCYCLOPEDIA

"The true attitude of the Church towards the popular use of the Scriptures is shown by the establishment of the Società di San Geronimo for the translation and diffusion of the Gospels and other parts of the Bible among the Italian peoples."

ENCYCLOPEDIA OF RELIGION AND ETHICS.

"It is one of the most remarkable indications of an internal change of system that there is at present in Italy a 'Società di San Girolamo' for the spreading of the Gospels among the people, which has a Cardinal for its protector, and whose patron Pius X is said to have been, before he took his place upon the Papal throne."

When, as is the case here, the facts are beyond dispute, may we not claim in all fairness the right to present the facts in the light in which we see them? The *Encyclopedia* before us has an article on "Bigotry" in which reference is made to "a zeal for God, but not according to Knowledge" (*Rom.* x, 2). The treatment of the topic "Bible Societies" seems to be an apt illustration. Again, in the article "Bruno" (Giordano) we find the sentence "Bruno suffered, not for the Protestant religion or indeed for any form of religion, but for Science, and for the freedom of the scientific spirit from the Church." In the *Catholic Encyclopedia*, article "Bruno, Giordano," we read, "Bruno was not condemned for his defence of the Copernican system of astronomy, nor for his doctrine of the plurality of inhabited worlds, but for his theological errors, among which were the following: that Christ was not God but merely an unusually skilful magician, etc." Once more, it is a question of the interpretation of the facts.

The articles on anthropology, comparative religion, geography, etc. cannot be too earnestly commended to all who seek the results of the most recent investigations along those lines. The article on "Being," one of the few philosophical articles in the volume, cannot, however, be relied on in all its statements. It is doubtful, for instance, whether Parmenides' famous line should be translated "Thinking and Being are the same," and it is hardly accurate to say that "St. Augustine's method, which a thousand years later was made famous by Descartes, is the sceptical one, in accordance with which the *dubito* implies a *cogito*." In the same article, the scholastic terms *essentia, substantia,* etc. are given as equivalents of *Being*. Why is the less elegant, though more distinctively scholastic, *ens* omitted? And, to conclude the list of defects, why is there an article on *Barnabites* and none on the Benedictines?

WILLIAM TURNER.

The Hisperica Famina. Edited, with a short Introduction and Index Verborum. By Francis John Henry Jenkinson, University Librarian, Cambridge. Cambridge University Press, 1908. Sold by Putnam, New York. Pp. xl + 95.

This is a scholarly and useful edition of some very curious medieval texts. First come two texts of the *Famina,* followed by

two sets of glosses, then the *Lorica* and the *Rubisca* with several minor texts including the *Adelphus Adelpha.* To students of Latin philology these are known as interesting specimens of the semi-cryptic or purposely complicated compositions which appeared during the early Middle Ages. The *Famina,* at least, has generally been ascribed to some Irish writer, and the evidence, as Mr. Jenkinson presents it, is conclusive in favor of the further supposition that it was written in some school or monastery in Ireland. "The scene," writes the editor, "is laid in a country where the language of the inhabitants is Irish." The present edition is based on five texts, the principal of which is the Vatican MS. regin. lat. 81, which belongs to the end of the ninth century. Like most MSS. of that age, it contains a few curious excerpts relating to medicine, philosophy, etc. Mr. Jenkinson has succeeded in accomplishing a task, the difficulties of which can be realized only by those who are familiar with the nature of the work.

WILLIAM TURNER.

The Life of St. Clare, ascribed to Fr. Thomas of Celano, of the Order of Friars Minor [A. D. 1255-1261] translated and edited from the earliest MSS. by Fr. Paschal Robinson, of the same order: with an Appendix containing the Rule of Saint Clare. Published by the Dolphin Press, Philadelphia, 1910. Pp. xliv + 169. Price, $1.08, postpaid.

Thanks to the good taste and skill which characterize the work of the Dolphin Press, this little book makes its first impression on the reader under circumstances which ensure it a favorable reception. It is printed, illustrated and bound in a way that is certain to delight the lover of beautiful books. That the contents of the volume are in keeping with its external appearance is, therefore, high praise, but praise which will not surprise those who know what Father Paschal is capable of doing in his chosen field of literary activity. Religious-minded men and women, whether Catholic or non-Catholic, throughout the English speaking world will welcome this contribution to Franciscan literature and will find it a source of delight as well as of inspiration. For all, nowadays, admire the *poverello* of Assisi, and, as Father Paschal says in his Foreword, "No one else appears to have caught the spirit

of St. Francis so completely as St. Clare . . . and in that spirit she threw around poverty an ineffable charm, such as women alone can impart to religious or civic heroism."

Possibly, some faultfinder may object that a more modern biography of the saint, based on a critical discussion of the sources and replete with psychological analysis, might be more profitable in this present age of enquiry and introspection. But we are emphatically on the side of those who, with Father Paschal, prefer the flavor of original texts and contemporary biographies, convinced that it is still possible to teach perfection without sacrificing poetry. As well, then, for its own intrinsic merits as for the example which it sets in hagiography, we give this life of "the Seraphic Mother" a hearty welcome and wish it the fullest measure of success.

WILLIAM TURNER.

The Sacrament of Duty, and Other Essays. By Joseph McSorley, Paulist. New York, Columbia Press, 1909. Pp. 284.

"To be cheerful, humble, honest, brave, constant, reverent; to wage ceaseless war against the myriad forms of selfishness which obstruct the path to the higher life; to care fervently for the Blessed Christ and seek an even closer communion with the indwelling Divine Spirit; these are aims and endeavors which the soul indeed recognizes as its finest opportunities, but which the flesh quickly grows weary of pursuing. Such is our experience." So writes Father McSorley in the Introduction to the volume before us. How to attain these ideals of conduct, and what is of greater importance, perhaps, for the greater number of us, how to avoid being discouraged when we realize how far we are from attainment, is the theme of this eminently healthy, practical, and (in the best sense of the phrase) up-to-date little volume. The book is to be commended especially for the admirable manner in which it combines orthodox Catholic asceticism with sound scientific psychology and sane common sense.

WILLIAM TURNER.

Matilda, Countess of Tuscany. By Mrs. Mary E. Huddy. New and Revised Edition. London, John Long, Ltd., 1910. Pp. xv + 357.

We have long looked for a reliable work in English dealing with the life and times of the Countess of Tuscany, who played so important a part in the history of the eleventh century. So far as sympathy and the desire to be impartial go to make a book reliable, the volume before us fills the want. The story which it contains is full of interest; the recital is dramatic; the descriptions are vivid, and the details of character, motive and play of personal forces are supplied with the sureness which can come only from a sympathetic understanding of the many interests involved in the narrative. When, however, the critical reader looks for the evidence behind the recital, he is often disappointed to find that the author relies too much on the historians who wrote a century or two ago—too far removed from the events which they narrate to constitute authority as witnesses, and too far removed from this age of scientific history to be of value as critics of historical material. Nevertheless, all students of the Middle Ages know how decisive was Matilda's influence both in Church and in State in her day. Students of education realize how remarkable were her personal attainments in an age when, as is erroneously supposed, women were purposely kept in ignorance. It is, therefore, a matter of congratulation that the first English biography of the Countess of Tuscany is from the pen of one who is inclined neither to misrepresent Matilda's conduct nor to detract from her personal greatness. Of course, the figure of Gregory VII looms large in the story which centers, for the most part in Matilda's home at Canossa. He, too, is treated sympathetically. Indeed, in one instance at least, "the faithful Hildebrand" (p. 37) receives more credit than is due to him. He is said to have consoled the dying hours of Leo IX, whereas it appears from incontestible documents that he heard of Leo's death at Tours, whither he had been sent to deal with the Berengarian heresy. Slips of this kind, as well as mistakes in construction, such as "The name of one whom he believed would prove" (p. 59), should be seen to in the next edition. The Latin quotations, too, need to be revised.

WILLIAM TURNER.

La question sociale au XVIII^e siècle par André Lecocq. Paris. Librairie Bloud & Cie, 1909. Pp. 120.

M. Lecocq treats briefly the social and economic conditions in France in the eighteenth century and holds that these conditions were responsible for the growth of socialistic thought and the literature of such writers as Morelly, Rousseau, Mably, Maréchal and Babeuf. The important distinction between the socialism of the eighteenth century and that of the nineteenth is that the former was speculative, "utopian," while the latter for the most part wishes to be considered scientific, and concerns itself with attacking the evils of the present system rather than with constructing a system to take its place.

The Church and Interest Taking. By Rev. John A. Ryan, D.D., Professor of Theology in the St. Paul Seminary. St. Louis, Herder, 1910. Pp. 38.

In this valuable study the author reviews the opinions of representative theologians since the thirteenth century concerning the taking of interest. Dr. Ryan sums up the matter thus: "None of the current arguments *proves conclusively* that interest on capital is required by the principles of strict justice in every case, nor in any case. Neither is there any argument sufficient to prove that it is unjust, if we leave out of account cases involving extreme need. . . . . Since it is not proved to be wrong, and since it is probably necessary for social welfare, it may properly be permitted to-day by both Church and State."

A still stronger refutation of the Marxian theory of value would have been made if the author had considered monopoly as a further cause on the side of supply in regulating price.

Justin, Dialogue avec Tryphon. Texte Grec, Traduction française, Introduction et Index. Par Georges Archambault. Tome I. Paris, Picard et Fils, 1909. Pp. C, 362. 12mo. (Textes et Documents pour l'étude historique du christianisme publiés sous la direction de Hippolyte Hemmer et Paul Lejay.)

In this edition M. Archambault has done more than might be

expected from the modest announcement of the general editors of the series who confined themselves to promising the publication of the best known text of certain Christian authors. This volume contains a critical revision of the entire text of the *Dialogue* based on a careful comparison of the manuscript in the Bibliothéque Nationale the only one, as the author shows, which is deserving of consideration. In the long Introduction M. Archambault has discussed the principal problems of a textual or literary character which concern this work of St. Justin, and the numerous footnotes which accompany the text will serve to clear up many difficulties, and to place the reader *au courant* of the many questions raised by this important work. Occupying as it does a unique place at the head of existing documents in the long series of polemical works against the Jews, the *Dialogue* of Trypho has an importance all its own and derives moreover no small value from the fact that it is an aid to a better understanding of the other works of the great second century apologist.

PATRICK J. HEALY.

La vie privée du peuple juif a l'époque de Jesus-Christ. Par R. F. M. B. Schwalm des Frères Precheurs. Paris, J. Gabalda & Cie, 1910. Pp. 20 and 590. 12mo.

This posthumous work has fared better than works of the kind usually do. The task of revision was practically finished when death overtook the learned author, and the duty which fell to his confrère Fr. A. Gardeil, of preparing for publication the few remaining sheets was a light one. Too much cannot be said in praise of the plan formed by Fr. Schwalm, towards the fulfillment of which this study was the first step. He had in mind a series of works to illustrate the Beginnings of Christianity by showing the social conditions amidst which it took root. This project calling for two series of studies was to be accomplished by the publication of six volumes dealing respectively with the private life, the religious institutions and the public life of the Jews. The second series was intended to deal with the social life of Jesus Christ, the social life of the nascent Church and the social life of St. Paul. How timely and valuable such a series of books would be needs no proof. The social question has at present over-

shadowed all other issues, and no better means to show the place Christianity can still claim as a factor in stilling social unrest can be offered than a study of the social conditions out of which it sprang and to which, if faithfully practised, it must give rise.

Many other phases of the history of the Jews in the time of Our Lord have already been presented. Schürer has dealt with the history of the Jews, their dispersion and political and religious conditions, in a manner that leaves little to be desired. Edersheim and others have taken up other subjects; but much remains to be done in order to make known the Jew with whom Our Lord and the apostles had to deal. With the wider opportunities available now to study the Greek of the New Testament, works of a philological character and those treating of Jewish life and customs cannot fail to be mutually helpful and will provide valuable material for the exegete and the historian.

In the title of the present volume there is no indication of the richness of its contents. In four sections the author discusses the condition of the Jews as peasants, as artizans, as merchants, and as householders, or proprietors. The detailed description of these different classes gives a very comprehensive idea of the social and economic life in Palestine at the beginning of our era. It is impossible to enumerate the many points touched on in the discussion of a subject so vast as this entire social and economic life of a whole nation: but some of the conclusions of the author are extremely interesting. In their native home at the time of Our Lord the Jews were preëminently an agricultural people and the peasant class enjoyed much more prosperity and held a higher and more stable position than the artizans. There were great agrarian questions among them, such as those arising from the possession of great estates by men who dwelt in distant cities, questions regarding mendicants, etc., all discussed in this volume in a manner that cannot fail to interest the student of social science. The work is descriptive throughout, and the author has shown his wisdom by abstaining from comparisons or reflections.

PATRICK J. HEALY.

L'Incendio di Roma dell' anno 64, par Attilio Profumo (Estratto della *Rivista di Storia Antica*). Feltre, 1909. Pp. 31.

It seems hardly posible, after the discussion some years ago,

that a new controversy could arise regarding the authorship of the conflagration in Rome in the year 64, which holds such an important place in the early history of the Church. In this pamphlet the well-known archæologist Hülsen is taken to task for some opinions to which he gave expression in the *American Journal of Archæology.* (Second Series, Vol. 13, 1909, pp. 45 seq.) In the present case, the point at issue is how are the words of Tacitus regarding the origin of the fire to be understood: "forte an dolo principis incertum, nam utrumque auctores prodidere." Hülsen ranges himself with those who assert the former, and says, "the outbreak of the fire was really due to accident." Profumo holds the other opinion, and brings forward a formidable array of authorities and facts to support his contention. His method of presenting the subject and the judicious use he makes of his authorities, enable him to present a strong case. Besides he has the weight of tradition and the testimony of witnesses more important than Tacitus to outweigh what was merely a doubt in the mind of the latter. It seems that the verdict of history will not differ much from the statement made to Nero himself by Fabrius Flavus, Tribune of the Prætorian Cohort: "Oderam te," inquit, "nec quisquam tibi fidelior fuit, dum amari meruisti, odisse coepi, postquam parricida matris et uxoris, auriga et histrio et *incendiarius* extitisti."

PATRICK J. HEALY.

Petite histoire de l'église catholique au XIX^me^ siècle. Par Pierre Lorette. Paris, Bloud et Cie, 1909. Pp. 128.

In this short conspectus the author divides the *History of the Church in the Nineteenth Century* into two periods designated respectively: The Renaissance of the Church, 1801-1850, and the Development of the Church, 1850-1903. In four chapters, viz., The Church and Napoleon, The Church and the Restoration, The Liberal Catholic Movement, and Liberty of Teaching, the history of the first period appears to be made synonymous with the history of the Church in France. In dealing with the second period a broader view is taken, and questions of more general interest are discussed in seven chapters, viz., 1. The Roman Question. 2. The Syllabus. 3. The Vatican Council. 4. The Church and Science.

5. The Church and Separated Christians. 6. The Church and the Infidels. 7. The Church and the People. On some pages the author allows himself to assume a somewhat didactic tone which may perhaps be accounted for by the fact that the "Little History" is merely the substance of some lectures delivered before the pupils of the École Bossuet. Most of the great questions of the century just ended have been touched on, but, though briefly discussed, yet with sufficient clearness to show the magnitude of the problems involved in them. It would perhaps be better not to attempt to give a summary of the achievements of Catholics in the field of science (p. 66 seq.). The summary is often misleading not less in content than in extent, and may easily give the impression that it represents the sum total.

PATRICK J. HEALY.

Cours superieur d'instruction religieuse. Israel, Jesus Christ, L'église catholique, par M. l'abbé Jerome Labourt, 12, vii + 315 pages. Lecoffre, Paris, 1909.

The author takes up revealed religion from the historical rather than from the dogmatic standpoint. In the first part, he traces the broad outlines of its development among the Jewish people; the second is devoted to the life, teaching and person of the Son of God; the third is a description of the origin, polity and teaching authority of the visible Kingdom of God. The *cours* is intended to be a manual for advanced classes in Christian doctrine and calls for amplification by a teacher. It is also designed to furnish a means of orientation to the growing numbers of educated people who are interested in the many delicate problems raised of late years by the study of religion, and who are often at a loss where to seek the Catholic answer to these problems. In Dr. Labourt's little volume they will find a guiding thread through the labyrinth. He gives the Catholic solution gracefully and luminously. His method is expository rather than controversial, though he incorporates in his book the results of recent criticisms. Covering such a broad field in so few pages, his treatment is necessarily condensed, but neither stiff nor leaden. His style is fresh, lucid and simple. The references are good, but are rather meagre. In general the course leaves little to be desired, and is well adapted to the purpose for which it was written.

JOHN M. COOPER.

The Problem of Evil. A Criticism of the Augustinian Point of View. By Marion Le Roy Burton, B.D., Ph. D. Chicago, The Open Court Publishing Co., 1909. Pp. 219.

The purpose of this book is to show that there is need of a change in the traditional idea of sin. It is maintained that the doctrine of sin has developed under the influence of evolutionary thought. St. Augustine is selected as the exponent of the traditional view. Dr. Burton very wisely refrains from criticising until he has carefully and, on most points, accurately stated St. Augustine's doctrine. The personal view of the author is reserved for the last chapter.

The first seven chapters contain a scholarly, able statement of St. Augustine's treatment of the problem of evil. Every effort is made to be fair; it is evident that the author has been for years a profound and sympathetic student of St. Augustine. One who disagreed entirely with the views expressed in the last chapter might yet find this book of immense help toward arriving at a clear, orderly grasp of St. Augustine's teaching on this central question of his philosophy. Reference is given in almost all cases to the work on which statements are based. The book is altogether neat in its make-up: the type is clear and readable, and there are no typographical errors.

In one instance, at least, Dr. Burton is unfair to St. Augustine. The following statement: "Augustine's conception of God sitting aloft unmoved while man is tossed about in misery and woe, must be rejected," would startle the author of the *Confessions,* who so often thanks God for His fatherly tenderness in listening to the prayers of a distressed mother and in bringing back to virtue a prodigal child. St. Augustine says there is no evil, no suffering in God, but he does not say God is not interested in or moved by human ills. St. Augustine believed that the Second Person of the Trinity took upon Himself human nature out of sympathy for human misery.

Dr. Burton scarcely accomplishes his mighty aim of revolutionizing the Christian idea of sin. He refuses to accept the sin of the devil as the origin of actual evil, because, he says, the devil is a hypothetical being. Of course, the acceptance or rejection of the existence of the devil does not affect St. Augustine's philosophical doctrine. Grave difficulty, also, is pointed out in the

doctrine of original sin. On this point St. Augustine is not the best representative of the Christian teaching; he had personal views on this subject which many other Christian philosophers do not share.

It is objected by Dr. Burton that St. Augustine's doctrine, that unbaptized children go to hell, is revolting to our natural instincts. Without entering into the discussion of the question, it may be asserted that it is doubtful if this is the Christian idea. The common teaching is that, though such children shall not enjoy supernatural happiness, they shall probably enjoy perfect natural happiness. Original sin, therefore, would deprive a soul, upon which there was no other stain, of supernatural happiness to which it never had the shadow of a title, but not of natural happiness which is the most the soul could have hoped for even after a perfect life. Dr. Burton admits the law of solidarity which accounts for the other effects of original sin.

Man, according to Dr. Burton, has evolved from the brute so that the first sin, the origin of moral evil in the world, marked a wondrous stage in evolution, the transition from the non-moral to the moral order. "Man's fall was his rise." The universality of evil is accounted for by the necessity of struggling against the sensuous nature inherited by man from his brute forefathers. In freeing himself from these tendencies consists the struggle for morality. Dr. Burton is frank enough to admit that there are two possibilities open to the philosophers: before the first sin man was either a sinless moral being or he was a brute incapable of sin because incapable of moral action. Man's original condition may have been "a chaos or a harmony." A few unsatisfactory, general statements about evolution lead to the conclusion that before the first sin man was a brute. This seems much like taking the issue for granted. Dr. Burton asserts that in its main features the doctrine of evolution must be held, and then jumps to the conclusion that "the mind familiar with modern scientific conception finds it impossible to conceive of any originally perfect condition of man." Effort, at least, should be made to demonstrate so important an assertion.

Our judgment, then, is that Dr. Burton has succeeded very well in his statement of St. Augustine's philosophy of evil, but he has not succeeded nearly so well in showing that the Christian idea of sin ought to be changed.

CORNELIUS HAGERTY, C. S. C.

BOOK NOTICES.

The Catholic publishing house of Bloud et Cie (Paris, 7 Place Saint-Sulpice) has published a number of volumes, arranged in series, which cannot be too highly commended to those among the clergy who wish to keep up to date in ecclesiastical subjects. The volumes are small octavos, averaging one hundred pages each, and ranging in price from one franc to one franc and a half. In the series entitled *Bibliothèque de psychologie expérimentelle et de métapsychie* the following volumes have appeared: VIOLLET, LE SPIRITISME DANS SES RAPPORTS AVEC LA FOLIE; VASCHIDE, LES HALLUCINATIONS TÉLÉPATHIQUES; MARIE, L'AUDITION MORBIDE; PRINCESSE LUBONIERSKA, LES PRÉJUGÉS SUR LA FOLIE; VASCHIDE AND MEUNIER, LA PATHOLOGIE DE L'ATTENTION; LAURES, LES SYNESTHÉSIES. The series entitled *Questions historiques* begins with a very interesting little volume by Bourlon, entitled LES ASSEMBLÉES DU CLERGÉ ET LE PROTESTANTISME. The latest number of the series *Philosophes et Penseurs* is a volume by Jean des Cognets, LES IDÉES MORALES DE LAMARTINE. The series consists chiefly of translations of chefs-d'œuvre in the hagiographical line, for instance, Newman's, MISSION OF ST. BENEDICT, the FIORETTI DI SAN FRANCESCO, and an edition in French by Dottin of the CONFESSIONS OF ST. PATRICK. In the department of apologetics, to which the French clergy have in recent years contributed so much, there appears an important little volume by Henri Couget, LE SENS CATHOLIQUE, and under the general title *Questions théologiques*, a translation of Oxenham's, *History of the Doctrine of Atonement.* A very useful series of brochures on Christian art includes an interesting volume by Clément, LA REPRÉSENTATION DE LA MADONE À TRAVERS LES ÂGES. To the series *Les grands théologiens*, Abbé Martin has contributed a volume on Petavius (PÉTAU, 1583–1652). Finally, there is a series *Chefs-d'Œuvre de la littérature religieuse*, including the PENSÉES of Pascal, the CONFESSIONS of St. Augustine, and works by De Maistre, Gratry, Bossuet, Gerson, Nicole, etc.

A series not so wide in range but equally commendable is issued by Beauchesne (Paris, 117 Rue de Rennes), including a *Bibliothèque Apologétique*, *Etudes de théologie Orientale*, and *Les Saints.* To the second of these the Augustinian Father Jugie has contributed HISTOIRE DU CANON DE L'ANCIENT TESTAMENT DANS L'ÉGLISE GRECQUE ET L'EGLISE RUSSE.

A former student of the University, Mr. Boutwell Dunlap, has, in collaboration with Mr. Robert E. Cowan, collected under the title "BIBLIOGRAPHY OF THE CHINESE QUESTION IN THE UNITED STATES," a mass of bibliographical data for the study of a very important problem. The work bears every evidence of being thorough and complete.

The publishing house of John Murphy, Baltimore, issues a very practical little volume entitled, THE CHIEF SOURCES OF SIN. It is from the pen of Rev. M. V. McDonough. The price of the volume is seventy-five cents.

From the Benedictine monastery of Maredsous, in Belgium, comes a neat volume of 453 pages by Father Thomas Elsaesser, O. S. B., on the art of speaking Latin. Its title is NOS IN SCHOLA LATINE LOQUIMUR. It is published by De Meester, 27 Rue de l'Industrie, Brussels. The price is $1.50 net.

We cannot have, nowadays, too many popular works on Apologetics. Therefore, we welcome a very readable English version of a book which has already done good service in Germany. The translation is entitled, OUR FAITH A REASONABLE FAITH. The author is E. Huch, the translator, M. Bachur. The work is printed and published by the Society of the Divine Word, Techny, Illinois, and costs fifty cents.

The fourth series of A YEAR'S SERMONS, published by Joseph F. Wagner, New York, contains, like its predecessors, sermons by various pulpit preachers of our own day, arranged for use on the Sundays and Feast Days of the ecclesiastical year. As might be expected, the sermons are of very unequal value.

Benziger Brothers, New York, have just published the seventh edition of Zualdi's SACRED CEREMONIES OF THE LOW MASS, translated by Father O'Callaghan. The volume is so well known to priests and seminarians that it is sufficient to call attention to this new edition. The price is $1.25.

Students and teachers of philosophy will welcome a new edition of the ELEMENTA PHILOSOPHIAE ARISTOTELICO-THOMISTICAE, by Father Gredt, O. S. B., published by Herder (Freiburg and St. Louis). The first volume contains Logic and Natural Philosophy. The orderly arrangement of the material and the clearness of the style have already won a place for this work among the most popular scholastic manuals. The price of the first volume is $2.45, net.

The department of ecclesiastical literature which, for want of a better title is called pastoral theology, owes much to the zeal and learning of the German clergy. The parochial clergy, most of whom have had the

advantage of a University training, the members of the religious orders, and those who are engaged in educational work have devoted special attention to this section of clerical study, and the body of literature which they have produced is characterized by sound learning and practical sense. A volume which bears the title, RULES OF LIFE FOR THE PASTOR OF SOULS, by Father Rauch, S. J., and translated by Father Slater, S. J., is among the latest of these productions. It is published by Benziger Brothers, New York, and costs $1.25, net.

A noteworthy contribution to ecclesiastical biography entitled, HISTOIRE DE S. FRANÇOIS DE BORGIA, by Pierre Suau, S. J., is published by Beauchesne (Paris, 117 Rue de Rennes). It is a beautiful large octavo volume of 590 pages, and costs fr. 7.50. Besides being a model of painstaking and scholarly biographical study, it is a valuable contribution to the history of the Church in the sixteenth century.

Among recent contributions to Catholic fiction are A RED-HANDED SAINT, by Olive Katharine Parr (London, R. and T. Washbourne); A BROTHER'S SACRIFICE, by A. Juengst; and ATONED, by L. A. Reudter (both published by the Society of the Divine Word, Techny, Ill.).

So much attention is being paid nowadays to the subject of ecclesiastical music that we have no doubt about the reception which awaits a very scholarly, readable little volume of 216 pages, translated from the German of Dr. Karl Weinmann. The title is HISTORY OF CHURCH MUSIC. The work costs seventy-five cents, and is published by Fr. Pustet, New York and Cincinnati.

Three little duodecimo volumes on the science of spiritual direction come from the publishing house of Téqui (Paris, 82 Rue Bonaparte). They are QUADRUPANI, DIRECTION . . . POUR VIVRE CHRÉTIENNEMENT; QUADRUPANI, DIRECTION POUR RASSURER . . . LES ÂMES TIMORÉES; GRÎMES, TRAITÉ DES SCRUPULES. From the same house come a historical study entitled LOUIS XVI by Marius Sepet, a biography entitled LA BIENHEUREUSE MÈRE BARAT, by Gabriel Billot, and a work on religious education, LA VIEILLE MORALE À L'ÉCOLE, by Joseph Tissier.

Two stately volumes on the Epistles of the Sundays of the ecclesiastical year, FEIERTAGSEPISTELN, and THE SUNDAY EPISTLES, the latter being a

translation of the former, have been published by Herder (Freiburg and St. Louis). The author is the Benedictine Abbot, Doctor B. Sauter, and the translator is J. F. Schofield. The German edition costs $1.85, net. and the English translation $4.50, net. From the same house comes a volume of addresses to young people, by Mgr. Doctor Paul Baron de Mathies, entitled PREDIGTEN UND ANSPRACHEN. The price of this volume is eighty-five cents.

In G. A. Ford the Maid of Orleans has a sympathetic biographer. The story is told in a volume of three hundred and fourteen pages, published by the Christian Press Association, New York. It is entitled, BLESSED JOAN OF ARC. The volume is dedicated to Archbishop Ireland. A discourse in defence of Joan of Arc, by Auguste Texier, is published by Téqui (Paris, 82 Rue Bonaparte), under the title, JEANNE D'ARC ET L'EGLISE. It is an earnest and eloquent appeal on behalf of the Church and of historical truth.

Under the title RUNDSCHREIBEN PIUS X, the well-known house of Herder (Freiburg and St. Louis) publishes in one volume and two brochures the Latin text with a German translation of the encyclicals of Our Holy Father, Pius the Tenth. This edition is similar to that of the Encyclicals of Leo XIII which was completed in six volumes.

Father Eugene Baffie, O. M. I., publishes a biography entitled BISHOP DE MAZINOD, which is at once a history of the public life of the saintly bishop of Marseilles and an account of those hidden virtues which characterized the Founder of the Oblate Missionaries of Mary Immaculate. Benziger (New York, Cincinnati and Chicago(is the publisher. The price is $1.80, net.

Teachers of ecclesiastical music in our colleges and seminaries, directors of church choirs and all those who are interested in "restoring plainsong to its proper place in the services of the Church," will not be disappointed if they get a copy of A HANDBOOK OF CHURCH MUSIC, by F. Clement C. Egerton. The contents: What is Plainsong?—Voice Culture—Rhythm—Brief history of Plainsong—The Choirmaster, etc., are indicative of the aim of the work. It is at once practical and informative on those points on which information is usually sought.

A work which should be placed in the reference room of every ecclesiastical library year by year, as it appears, is Father Krose's KIRCHLICHES HANDBUCH FÜR DAS KATHOLISCHE DEUTSCHLAND. It contains not only

the most complete statistical information arranged in the most orderly manner, but also a brief history of the principal events of the year in Germany and elsewhere throughout the Catholic world. Its account of the missions is especially valuable. To the student of sociology the chapter, *Die charitativ-soziale Tätigkeit der Katholiken Deutschlands,* furnishes the most useful kind of information in the most available form. The volume before us is the second of the series, and treats of the years 1908, 1909. The work is published by Herder (Freiburg and St. Louis).

VERY REV. GEORGE A. DOUGHERTY, VICE-RECTOR

George Anthony Dougherty was born May 21, 1861, at Baltimore, Md. He received his early education at Calvert Hall College, Baltimore, which is taught by the Christian Brothers. Thence he went to the Sulpician Fathers' College, St. Charles', at Ellicott City, Maryland, where he completed his classical studies. After spending the years 1885-1886 as a student of philosophy at St. Mary's Seminary, Baltimore, he went to Rome in the autumn of 1886 to enter the American College. There he studied theology for four years, having for his teacher in dogmatic theology the late Cardinal Satolli. He was ordained priest September 20, 1890, and in May of the following year, he returned to his native diocese. His first appointment was to the rectorship of St. Peter's Church, Waldorf, Maryland. In February, 1892, he was transferred to Washington, where, as Assistant to Rev. Paul Griffith, Rector of St. Augustine's Church, he spent eleven years of active and successful ministration. In November, 1903, he came to the University as Private Secretary to the Rector. Two years later, in April, 1905, he was appointed Assistant Treasurer. In December, 1909, he received the title of Doctor of Sacred Theology from the Sacred Congregation of Studies, and at the meeting of the Board of Trustees held April 6, 1910, he was promoted to the office of Vice-Rector of the University.

Doctor Dougherty brings to his important office many qualities of mind and heart which render him eminently fitted for the discharge of his duties as Vice-Rector. Among these qualities are his prëeminent ability as a business man, his tact, and those various gifts of temperament and disposition which have won him the esteem of his acquaintances, lay as well as clerical, and the affectionate regard of all his associates. Moreover, his long experience as Secretary and Assistant Treasurer has rendered him familiar with all that pertains to the administrative policy and the financial condition of the University, thus enabling him to start his career as Vice-Rector with every prospect of success.

MISCELLANEOUS.

The Celtic Sources of the Divine Comedy.

On Thursday, March 10, Doctor Joseph Dunn lectured on "The Celtic Sources of the Divine Comedy." Dr. Dunn said in part:—

It is a little more than a century ago that the question of the sources of the Divine Comedy began to be agitated. Up to that time it was generally believed, as it was wished to be believed, that Dante constructed his divine poem out of his own rich imagination. Historians of Italian literature were slow to perceive that the great poet had drawn from an almost inexhaustible mine of material, and when this opinion was first made public, namely, that Dante was in some measure indebted to the legendary material of the Middle Ages, the literary world arose to defend him against the charge and proclaim against the scandal. To have borrowed from classical literature might easily have been pardoned and even added to the value of his poem in the opinion of the day, but that Dante owed anything to the obscure legends of the Middle Ages, never.

It is from Celtic lands, and above all from Ireland, that most and the most popular of the visions of the other world have come. Too much symbolism has been read into the Divine Comedy. The material existence of Hell, Purgatory, and Heaven, as the popular legends describe them, the physical tortures of the lost, the bodily penances of Purgatory, were believed in literally by all Western Christendom. If we keep this in mind when reading the Divine Comedy, the poem will have an additional interest and reality for us.

Of the Celtic Christian legends which preceded the Divine Comedy, the best known are the Voyage of Saint Brandan and the Purgatory of Saint Patrick. It is the Vision of Tundale, however, that has a greater right than any of the others to be regarded as a prototype of the *Divina Commedia* and offers the greatest number of instances in which the two works agree. The chief points of difference between the Purgatory of Saint Patrick and the other visions of the time, is that it assigns the entrance

to Purgatory to a certain place and that it is not, strictly speaking, the narration of a vision, but of the experiences of men who in their lifetime and in the flesh, were granted a glimpse of the invisible world.

The primary object of the visions, written as a vehicle of popular instruction, was to edify, to urge to penance, and soften the heart. The means to this end was the description of the torments of Hell rather than of the delights of Heaven, on the theory, no doubt, if there was any theory in it, that spiritual enjoyments would not appeal to the popular understanding and that the fear of physical sufferings is more efficacious than the hope of rewards. Besides the place of the damned offered a better subject for the exercise of the imagination. It may be, too, that the mind of the Celt is peculiarly impressionable by accounts of Hell and Purgatory.

However childish and extravagant these simple mediæval legends of the other world may be, they are still of the greatest value. Much better than the annals and chronicles, they show the social, moral and poetic ideal of the society of the time, an ideal that was not without its influence on the real life of the day, and has exercised a very considerable influence on literature. We may smile at the credulity of the age in which they were written, and of the men who took pleasure in reading them, but, this much we must admit, that they had succeeded in that age in making the unseen world actual, a faculty which we have lost, and in reducing the distance between the world in which we live and the other.

It is too soon to decide the relation of these pre-Dantean visions to the Divine Comedy, for there are still inedited among the Irish manuscripts a number of works belonging to this class which may throw considerable light on the question. It may never be proved, however, that Dante did or did not know of any of these visions directly. It would be most surprising if Dante, who had made his own all the learning of his time, did not know of these Celtic legends which were then at the height of their popularity. Nor could it have been that he knew them but despised them and deemed them unworthy to find them a place in his Comedy, for the sources from which Dante drew were above all popular. If he did know them, it is most extraordinary that he does not mention any of them, which had he known them, could not have failed to win his admiration for their brilliancy of color and fertility of imagination. On the other hand, if we deny that Dante

knew these visions, it becomes extremely difficult to account for the many and closer resemblances which are found in his and the earlier works. Mere chance, independent invention, will not suffice to explain them.

That Dante was familiar with other Celtic themes is seen from his reference to tales of the Round Table, especially to the story of Lancilotto, the reading of whose love for Ginevra led to the destruction of Paolo and Francesca da Rimini. It is no small glory for the Celt that this romance of love, the pearl of the trilogy, the most beautiful passage in all literature, on which Dante lavished all his art, is a theme from the fund of Celtic lore. The visions, chiefly of Irish origin, were like the sparks of which Dante speaks in the first Canto of *Paradiso:* "Poca favilla gran fiamma seconda," "A few sparks create a great fire," and it is perhaps the greatest glory of these modest Celtic legends that they led to and resemble, if only in a distant way, the Divine Comedy of Dante.

The Juvenile Court.

At a meeting of the American Academy of Political and Social Science, held at Philadelphia, Pa., Friday, April 8th, 1910, Judge William H. De Lacy read a paper on the Juvenile Court, of which the following is a synopsis:

The establishment of Juvenile Courts is the most important development in the field of jurisprudence during the last decade. The first juvenile court was organized in Chicago, July 1, 1899. There, the Juvenile Court is presided over by one of the judges of the Circuit Court, a court of general, unlimited jurisdiction. The child is not regarded as a criminal. It is rather looked upon as needing the fostering care of the state by reason of its delinquency which evidences the failure of its natural parents to train it to good citizenship. The court proceedings, as far as possible, are similar to proceedings in Chancery. In Philadelphia, New York and elsewhere, the court is a criminal court.

But whether equitable or criminal always the attitude of the court towards the child is the same—not that of a judge inflicting punishment, but the attitude of a father towards an erring child.

By interviews with its parents, consideration of its personal

history and its ancestry, careful consideration of its environment, and close observation of its physical condition, the court, in a sympathetic investigation of the child's shortcomings, seeks to find out and eradicate the cause of the child's violation of the law. While maintaining the respect and even the wholesome awe of the child for the law, the court proceedings are bereft of much of the formality observed in other tribunals. It is arranged so that the child may come quite close to the Judge, that the Judge may both reassure him and have a better opportunity to study him.

Juvenile court systems tend to diminish, in very large degree, the work of grand juries and criminal courts. This alone saves hundreds of dollars of expense to the community. In addition, a large proportion of the children tried in juvenile courts are handled by the method of probation which obviates, to a very great degree, the necessity for their incarceration at the expense of the public in institutions. While on probation, these children are under the supervision and the custodial care of the court, but are suffered to remain at their homes where the cost of their nurture and training naturally belongs. The actual saving in dollars and cents, by reducing the number committed to institutions, is no inconsiderable item and frequently amounts to as much as seventy thousand dollars per annum in cities of three hundred thousand. This saving is not all, for the earnings of these children while on probation add much to the wealth of their communities.

The work of the juvenile court is not only remedial but preventive. The juvenile court is the most promising point at which to arrest the rising tide of crime. Its whole aim is to save the child from a life of crime and the conservation and preservation of the child to himself, to his parents and to the State. This work has the superlative advantage of the ounce of prevention.

Probation is character-building. That the probation system may be successful, the judge must take an active interest in its workings and be in fact, though not in name, his own chief probation officer. No better social service is done to-day throughout the country than that rendered by probation officers.

Another great saving to the State is also made by the careful investigation of the cases of alleged dependents seeking admission into institutions maintained at public expense.

The exposure and punishment of parental neglect is a feature that stops much violation of the law; for parental neglect and

parental inefficiency are prolific causes of the wrong-doing of the children.

The enforcement of the parental obligation to support the family is another preventive feature of the work of many juvenile courts. In Washington, during the past three years, over $95,000.00 was thus collected from delinquent husbands and fathers, and paid through the clerk of the court to wives for the benefit of these children.

Finally, the juvenile court is the natural center in the community around which to group all the social efforts made to remedy defective home conditions, to safeguard the health and morals of the young and to insure the children an atmosphere friendly to the development of the highest citizenship.

UNIVERSITY CHRONICLE.

The School of Sciences has just issued a very attractive booklet of 42 pages describing in a popular way the advantages which it offers to Catholic young men desirous of obtaining the best possible training in chemistry, physics, mathematics, engineering, electrical, chemical and mechanical. This booklet is illustrated and will be sent on application to those desirous of enjoying a first class scientific education under strictly Catholic auspices.

The University's School of Sciences is now the largest and most successful Catholic work of its kind in the United States. The booklet contains lists of dissertations handed in for degrees and also of the positions held by graduates of the School. Plans are being prepared for a still more effective development in electrical and mechanical engineering as it is felt that along these lines in the future there are many splendid opportunities for the graduates of our Catholic high schools and colleges. The present generation will very probably witness an unparalleled development of the unbounded physical resources of the United States, calling, however, for highly trained abilities. No city in the United States offers to the average student so many advantages of an intellectual, social and political nature as Washington, which is sure to be the home of a multitude of earnest students. In view of this development the Catholic University has not begun its work a single decade too soon.

The Ethnological Museum of the University has been transferred to the spacious hall on the third floor over the Assembly Room and is being reorganized under the judicious direction of Professor Hyvernat, Curator of the Museum. The valuable collections of the University, ethnological, archæological and historical, have been growing so rapidly in the last twenty years that more space and a new arrangement were much

needed, in order that these rich treasures might better serve the purposes for which they are being gathered. Eventually a descriptive catalogue of the Museum will be given to the public. In the meantime the University Museum offers a suitable resting place for rare and valuable objects now in the hands of private individuals and therefore likely to be in the end widely scattered or lost.

The Library of the University has received from an anonymous benefactor a complete set of the publications of the Henry Bradshaw Society, an English association for the re-printing of the most valuable mediæval liturgical texts. Among the most important volumes of this rare and valuable collection are the famous seventh or eighth century Antiphonary of Bobbio, the eleventh century Irish "Liber Hymnorum," and the ninth century Martyrology of Oengus, all three most valuable liturgical texts of Irish origin and throwing much useful light on the history of the Mass and the sacraments in the middle ages. Gradually all the important original materials for study and research, in as far as they have been reprinted, are being gathered in the University library, and it is the purpose of the authorities to leave nothing undone in order to make this library a perfectly equipped home for all serious students of Catholic teaching, life and history.

The Department of Electrical Engineering has been considerably improved by the addition of new machinery, much needed by the increasing number of students presenting themselves for the degree of electrical engineering. Already the large spaces of McMahon Hall are quite insufficient to carry on the yearly developing work of the departments of chemistry, physics and engineering.

University Gymnasium. So far the University has no suitable gymnasium, though the growing number of students makes such a building a quite necessary addition. In the meantime it is proposed to fit up for a gymnasium a small, wooden

building on the University grounds. It will be ready for use next Fall and will have the usual equipment of a good gymnasium so far as space permits.

The Annual Meeting of the American Oriental Association held lately at Baltimore, was attended by Rev. Doctor Henry Hyvernat, Professor of Semitic Languages and Doctor George M. Bolling, Professor of Greek and Sanskrit, both eminent and widely renowned scholars in these departments in which they are respectively acknowledged authorities. In recognition of his merits and services in the province of Oriental Studies, Doctor Hyvernat was elected second Vice-President of the Association for the ensuing year.

Athletics have taken on a rather pronounced development this year. The base ball team of the University is giving an excellent account of itself and has won golden encomia from all those who are interested in its success.

Visiting Committee. Early in March the Permanent Visiting Committee held its regular meeting at the University. This committee is composed of Archbishop Glennon of St. Louis, Archbishop Farley of New York, Bishop Harkins of Providence, Walter George Smith, Esq., of Philadelphia, and the Rector of the University. It examines carefully all that pertains to the material, academic and religious condition of the great school, reports to the regular April meeting of the Board, and in a general way prepares the matters to be discussed at that meeting.

A Debating Club has been recently formed at the University and gives promise of a permanent addition to the intellectual activities of the students. The work has been taken up quite seriously by a good number of the students under the direction of Professors Lennox, McCarthy and O'Hara, and with the good-will of all the teachers of the University. The first president of the society is Mr. Donald Gallagher of Texas.

At the first meeting of the new society the question for debate was: "Resolved that, All American cities should adopt the Commission Form of Government." Messrs. Boillin of Tennessee and Rivero of Cuba upheld the affirmative of the issue, while Messrs. O'Keefe of Kansas and Caverly of Minnesota maintained the negative. The question was ably argued by both sides, and the judges found it exceedingly difficult to award a verdict, but after careful consideration were of the opinion that the affirmative had maintained their side better than the negative and gave their decision accordingly.

The Master's Degree at the Dominican College. It was a distinctive and a distinguished affair the conferring of the degree of Master of Sacred Theology upon Fathers O'Daniel and Waldron in the Chapel of the Dominican House of Studies on Wednesday the 30th of March. It was a University function quite after the manner of the Middle Age, the period, "par excellence," of University efflorescence; such a scene as was not infrequently graced by Albertus Magnus and Thomas Aquinas in the splendid days of Saint Jacques in Paris. The presence of His Eminence Cardinal Gibbons; His Excellency, Monsignor Falconio, the Apostolic Delegate; the Very Rev. Rector, Monsignor Shahan, attended by the Faculty of the University in academic robes gave to the occasion the touch of distinction which will make it ever memorable.

At the conclusion of the solemn High Mass, the Very Rev. L. F. Kearney, O.P., ex-provincial, himself a Master of Sacred Theology, delivered a discourse in which he explained the nature of the degree about to be conferred and the conditions requisite for its reception. Father Kearney's discourse was classic in its simplicity and elegance, and scholastic in its precision and clearness of thought. At the conclusion of the discourse, the degree was conferred by the Regent of the House of Studies, the Very Rev. D. J. Kennedy, O. P., S. T. M. The insignia of the office are the regulation Doctor's Cap with crimson pon-pon and a signet ring, graven with the monogram S. T. M. At the conclusion of the ceremony the Rev. Masters

received the felicitations of the Very Rev. Prelates and the Rev. Doctors who were present.

The function was altogether impressive and significant, and in spirit and kind was in beautiful accord with the atmosphere of the Catholic University of America.

A National Conference of Catholic Charities. The National Conference of Catholic Charities, formed recently at the Catholic University, promises encouraging results. Early in the year Monsignor Shahan issued an invitation to a number of representative laymen and priests active in the field of charity, and called them in conference at the Catholic University, February 19 and 20. Washington, Baltimore, New York, Chicago, Boston, Philadelphia, Newark and other populous centers were represented by active and experienced workers. The two days' deliberations called forth genuine enthusiasm, and showed that a National Conference of Catholic Charities was both desirable and feasible. The plan contemplates the holding of an annual gathering where all phases of Catholic charity may be discussed and where leaders from that field in different sections of the country may become personally acquainted. No effort will be made to hamper the large freedom of action heretofore enjoyed, or to commit the association or individuals to any definite policy in charity work. It is felt, however, that a regular and frequent interchange of views will be helpful, and that a clearer view of the distinctively religious principles that animate Catholic charity will result from closer associations among the active workers. The first National Conference will be held September 25 to 28 at the Catholic University, Washington, D. C. His Eminence, Cardinal Gibbons has accepted the office of Honorary President and Monsignor Shahan, Rector of the University, is President of the Conference. Many Archbishops and Bishops have already signified their warm approval of this work. As the organization of the Conference progresses further information will be given out in the hope of awakening widespread interest and coöperation. It will aid materially if all associations of Catholic men

and women devoted to charity in any of its forms, would send the name of the society and its officers, in order that all announcements concerning the Conference may be sent to such associations. All communications may be addressed to Rev. Dr. William J. Kerby, Secretary of the National Conference of Catholic Charities, Catholic University, Washington, D. C.

Albert Hall Notes. During the Winter, social life at Albert Hall has been enlivened by a number of "smokers." At these pleasant informal gatherings anyone with a song or instrumental number or a good story was entitled to the floor, while dignity was lent to the occasion by a series of instructive talks on the part of the professors. These were given by the Rt. Rev. Rector and by Drs. Pace, Shields, Kerby, Melody, Spensley, Bolling and MacCarthy, and were heartily appreciated.

The University is seeing a great wave of enthusiasm in athletics. The football victories of last Fall had called attention to the possibilities of the lay department in outdoor sports, but few were prepared to witness the splendid work done by the baseball team this Spring.

At this writing nine games have been played, in all of which the University has been victorious. It was highly satisfactory to defeat such nines as the University of Maryland, Swarthmore (two games), Eastern College, etc., but there was glee on the campus when Georgetown went down by a score of nine to one. The team has practised faithfully, and the prospects are that there will be few if any defeats, as they are constantly improving.

A temporary gymnasium will be fitted up during the Summer, but what is needed is a fully equipped building such as the generosity of patrons has furnished other universities. The young men are enthusiastic and persevering in spite of their limited equipment, and they are anxiously awaiting the friend who will come forward and give a gymnasium as others have given chairs. That friend will certainly be immortalized by the lay students.

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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit, c. 6.*

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REALITY FROM THE CRITIC'S STANDPOINT.—II.[1]

Judgments of *worth* have much more to do with shaping the philosophical thought of our time than judgments of *reality*. Systems of philosophy are constructed which leave out of consideration altogether the existence of a non-mental, physical world. This omission only goes to show the annihilating force of the assumption, now in the ascendant, that reality is *human* in character, not another order of existence with which we have to seek a somewhat distinct acquaintance. That larger and more comprehensive view of the facts of life and of knowledge —generally known as philosophical criticism—is supposed to have revealed the short-comings and over-reachings of traditional realism or perceptionism, in a way not calculated to insure its return to favor. The doubt which was thus cast at first on the abstract possibility of 'external perception' soon spread to the concrete fact itself and enveloped it in mist.

The result was that the physical world gradually ceased being regarded as a datum prior to consciousness, and became for the philosopher a *situation* which he might exploit to his own personal advantage, but never intimately know on its own account. The present tendency to select the *useful* rather than the *real* for the building-material of philosophy owes its origin, therefore, to an initial act of faith in the destructive power of criticism. It is only an acute instance of the wide-spread lack

[1] See *Catholic University Bulletin*, February, 1910.

of confidence in the outward range of the human mind. Believing himself cut off from access to reality by the impassable condition of the road of knowledge, the critic distils a whole philosophy of consolation out of the thought that, after all, it is not what we can know about things, but what we can do with them, and force them to do for us in turn, that counts in the long run. And so, when Mahomet could not go to the mountain, the mountain was made to come to Mahomet. In the new view of the world, reality is but another name for human opportunity.

Critical idealism under one form or another thus succeeded to the place once occupied in human thought by physical realism; and, although it must take a considerable amount of indoctrination to accustom one's self to the unnatural yoke of idealism—that of 'common sense' being so much lighter for the bearing—many seem to have fitted their shoulders to the burden with the prodigious ease of Milo of Crotona. In fact, the absorbing topic among philosophers at present is not, whether the physical universe really lies within our mental reach and grasp, but rather, which of the two ideal substitutes proposed for it—absolute divine mind or relative human experience—is better fitted to take its place as a philosophical notion and working hypothesis.

The Revival of Realism.

Meanwhile, realism is emerging from its long winter in secular philosophy, and there are signs of a second spring. The pragmatist's contemptuous dismissal of the idea that there is anything 'fixed' or 'permanent' anywhere in the world, to which human judgments may be said to bear a relation of exact correspondence, has revived that which it sought to destroy. A new lease of life has been indirectly given to the old realist doctrine that there exists, independently of the flux of human experience and of all personal interests in the matter, an unalterable system of objective truths coercing and compelling the mind's assent. Whether this incipient revival of realism

springs from the historical tendency of ideas to beget their opposites, or is merely the revolt of 'common sense' against undue repression, the fact is more interesting than its origin.

The pragmatist expresses his keen delight at the turn events have taken, and does not hesitate to accuse of 'slander'[2] those critics who dare deny him the right to the name of 'realist.' In the same breath, however, he patches up a truce with the idealist, and declares his adherence to the policy that, whatever reality may mean as a noun, the adjectives 'external' and 'permanent' should not be used when speaking of it in philosophical company. Clay in the hands of us human potters it may be, but no more; so that the extent to which 'reality' has been 'revived' does not go beyond that of the barest recognition of its vaporous existence. But why should the notion that things are definite, possessed of a constitution and arrangement all their own, be still kept under the ban in philosophy? What are the grounds for refusing the benefit even of a doubtful mention to the idea that the world is *made*? In what follows we propose to study the arguments against 'external perception,' in order to ascertain for ourselves whether the battle between physical realism and critical idealism ended so disastrously for the former as is commonly alleged. Time affords a quiet medium for judging whether a controverted battle resulted in a draw, a defeat, or a victory. Let us then to our task at once.

The Doctrine of Impenetrability Examined.

The main argument urged against 'external' perception is based on the metaphysical ground of the impenetrability of consciousness. This argument has been in continuous service since Kant's time, and there are as yet no signs that it has outgrown its usefulness as a canon of destructive criticism. Modern philosophy, be it said, is not particularly noted for regarding the principles of its founders as needful of revision, and the length of time some of its arguments have served, this

[2] *Pragmatism*, by William James. Preface.

one among the number, is largely owing to a reluctance to disturb inherited conditions. Naturally of an impenetrable character, the mind, we are given to understand, has no direct acquaintance with outside reality, and is debarred from having any by the constitutional limits set to the exercise of its powers; it is a strictly 'domestic' circle, into which nothing 'foreign' is suffered to enter. Even if a veritable reality, external to the percipient, existed, the only way it could penetrate into consciousness, we are told, is in the form of a mental image or sensation, and this would be tantamount to saying that we cannot know things as they are in themselves outwardly, but only as they affect us inwardly.

And sensations being but subjective modifications or 'feelings,' it becomes at once plain as a pikestaff, from this assumed standpoint, that the state of mind, which we call 'sensation,' and the state of existence, which we designate as 'external,' have nothing in common, and are as asunder as the poles. One may well be a sign or symbol of the other, but to say that our sensations image forth, reproduce, and directly apprehend a reality distinct from and foreign to their own subjective nature is to abut on contradiction and to cheat one's self with words. Kant is accordingly credited with having discovered the only intelligible relation between material objects and the sensations which they produce in us, when he said that the concept is furnished in advance of the particular sense-experience. Professor James is supposed to be eminently 'practical' when he argues that things are made of the same stuff as consciousness. Worlds apart, how can the physical and the mental be conceived of as actually interpenetrating, mutually acquainted? We might as well try our hand at squaring the circle.

This metaphysical argument looks formidable until we examine carefully the ground on which it rests, and then we make the enlightening discovery that it derives all its apparent strength and force from the raising of an irrelevant issue, and the suppression of the real problem at stake. It is constructed on the unproven assumption that reality lacks lustre, and consequently that the rays of manifestation which stream forth

from it conceal rather than reveal it. In other words, appearances are deceiving, and knowledge, to be truly such, must mean the *identity*, not merely the *resemblance* of the mental and the physical; and, as the contrary happens in experience—the mind knowing things according to its own nature and not according to theirs, which is only another way of saying that the *psychical* act, by which things are known, is not, need not, and cannot be the same as the *physical* act, by which things exist in their own distinct order of being—the critic reads into this fact a limitation of knowledge which is not there at all. What is at best and at worst but a description of the actual manner in which our experience of the world occurs, is thus hailed as a triumphant refutation of realism.

But this paean of victory is sung too soon, and after what is now known to have been a sham battle rather than a serious engagement. Kant thought it was all over with perceptionism when he pointed out the contradiction lurking in the statement that a thing can be *in the mind* after knowledge as it was *in itself* before. He should have first assured himself that perceptionists fathered this contradiction; but instead of doing so, he fastened it upon them, and then drew the conclusion that the mind immediately knows itself only, or what lies inside the rim of consciousness. This limitation he never proved; he merely thought he was obliged to suppose it by the presumed contradictory character of the opposite doctrine of 'external perception.' A thing should be inside the mind as it is outside, he claimed, to be truly and properly known; and from this confusion of the nature of knowledge with that of reality, he argued himself, and no small part of the philosophical world with him, into the impossibility of knowing things *as they are* at all.

But all this, as we said, is the raising of a false issue. The realist is only too well aware that the conditions which govern a thing's being are not the same as those which govern its being known, and he did not have to wait for Kant to tell him that the constitution of knowledge and the constitution of reality are distinct. The realist can see a fact as clearly as any of

his critics, but, for the life of him, he cannot understand the philosophical magic or alchemy by which a fact is transmuted into a limitation. There is certainly a contradiction in the problem of 'external' knowledge as Kant states it. But who ever stated it in that artificial, misleading way? Is there a contradiction in saying that reality *exists in itself,* and that it possesses in addition *the relation of being known?* This is the only real point at issue, and it is not touched at all by Kant's glancing criticism. To be and to be known require distinct sets of conditions. To ask us, therefore, as Kant does, to know reality other than as presented, is to invite us to make a complete fiasco of human knowledge.[3] It is a very arbitrary way of proceeding, to say the least, to raise the theoretical requirements for admission to consciousness so high as to make it a foregone conclusion that external reality can never pass the entrance examinations. The vision of philosophers since Descartes' time has thus been somewhat clouded. They failed to see that the apprehension of 'external reality' is comparative, not absolute. When subject and object are given relatedly in experience it is beside the point as well as against the facts to insist that they should be known unrelatedly. Reality is no such isolated or unrelated blank, and Kant's supposition is dogmatism pure and simple.

This favorite assumption, that we have to *be* what we *know,* and *live* what we would *understand,* vitiates from beginning to end the metaphysical argument against external perception. The critic applies his 'homeopathic' theory of human knowledge to the facts of experience, and, finding that these do not respond to treatment, pronounces the mind's malady incurable. Why not try the 'allopathic' theory, and call in another physician? The fault may not lie altogether with the patient, and injudicious treatment is a recognized factor in disease. It has been assumed for three centuries or more, that subject and

[3] "The object of sense is *that which is presented* (objicitur) to it. It is not therefore the thing such as it is in itself, but *such as it makes itself present* to the sense power, through a change which it produces in the latter." *Psychologie.* Cardinal Mercier, p. 117, 2d ed., 1894.

object must be or become identical, before we can talk about actually knowing reality, but we do not recollect having heard of anybody who established the truth of this over-worked axiom. Will some one please establish it for the benefit of those who have not the gift of such unquestioning philosophical faith? Is there no more 'independent' thought left in modern philosophy—we refer, of course, to fundamental presuppositions only—than 'independent' reality? Critical elsewhere, the critic seems to have forgotten his art and profession here. It is to be regretted that the 'man from Missouri' does not turn philosopher. His proverbial love of proof would find frequent occasion for expression, if he did, and the critic would not find it so easy a matter to escape in the dust of his own raising.

Thus the main principle [4] on which idealists rely for the refutation of external perception melts away under examination into a glaring assumption. Not a shred of proof is offered in support of the axiom that consciousness is impenetrable; not a hand is turned to establish the presupposition that knowledge is a fusing process in which subject and object gradually cease to be two, and become one. We are supposed to take all this for granted, and to bring in the Scotch verdict of "guilty, but not proven" against realism. This tendency to make much of principle and correspondingly little of fact accompanies even the details in which the anti-realist argument is worked out, and of these a passing word to the wise will prove sufficient.

The statement, for instance, that the object cannot penetrate into consciousness without becoming 'image' or 'sensation' in so doing, is one to which no exception can be taken by anybody who understands the terms. No one, so far as we know, has ever denied it, though we must confess that those who flaunt this truism in our faces, seem to be under the impression that somebody, the realist, perhaps, is being hard hit. If there be a realist of this type still surviving, we join heartily in the request to have him stand out of the light. It is a plain matter of psychology that *physical* facts have to become *conscious* facts,

[4] Kant's arguments against the reality of a temporal and spatial world will be considered in their proper place.

if they are to be known at all. It is notorious, furthermore, that the outer universe cannot move over with all its belongings into the cramped quarters of the human consciousness, and nobody expects any such miraculous performance on its part. It is by its *actions*,[5] that the object penetrates into consciousness, not by its bodily substance whole and entire. This action of the object becomes the conscious reaction of the subject, and what is this but another way of saying that the two participants in the knowledge process disclose their respective identities without exchanging or forfeiting them in so doing? In other words, the act of knowing and the fact of being are irreducibly distinct, and the mutual transfer of these two modes of existence, so far from being necessary to the acquisition of real knowledge, is a wholly superfluous requirement, impossible of fulfilment, the world remaining as it is, and we continuing as we are.

Sensation and Object.

But good psychology often makes bad philosophy. When the idealist insists that the *external* object, to be known, must become a conscious fact or a fact of consciousness, the statement is psychological and true so long as it remains simply affirmative, but it takes on a metaphysical and assumed character the moment it is made to bear an exclusive meaning. As it stands, the statement is neither a proof of idealism, nor a disproof of realism, but an inoffensive fact of observational psychology, as yet uncolored by any theory. To say that sensation is exclusively self-referent, purely subjective, and naturally self-limited means therefore that we no longer speak as psychologists who observe, but as metaphysicians who speculate out of due time. The thought in the back of our mind expels the thought that is in the front, and the expulsive power of a preconceived idea is notoriously like that of a new affection. To realize that this is so, we have but to watch with what ease the idealist converts his propositions.

[5] *Théorie fondamentale de l'acte et de la puissance.* A. Farges, 7me édit., Paris, 1909. Also "L'Union du sujet et de l'objet dans la perception des sens externes." *Revue de Philosophie*, Avril, 1909, Mai, 1909.

The inclusive statement, that the external object is *also* a subjective fact, becomes at once converted into the exclusive proposition, that the external object is *nothing but* a subjective fact; the first part of the statement being a positive half-truth, the second part a striking example of the illegitimate conversion of propositions, which has been practised since Kant's day. Who has ever proved this limitation, by showing that perception *ends at* the sensation, and not at the object *presented in it?* Yet this is the whole question, which is begged outright at the start by the unproven assumption that the method of our knowing implies a limitation of our knowledge. The point at issue is, whether our sensations merely reveal *themselves,* or something *else* at the same time; whether we are made conscious *only* of our own modifications, or *also* of something outside that is producing these modifications within. If human knowledge is essentially limited to objects in the mind's interior, and we deny point blank that it is, this limitation has too many consequences following in its train to be nonchalantly taken for granted. A boundary question of such magnitude and importance must be investigated, not settled in advance by an axiomatic untruth.

The complacency with which the philosopher assumes, without the least semblance of proof, that sensation constitutes the only reality with which we are or can be directly acquainted, is equalled only by the naïveness of his procedure in citing the fact, that knowledge first comes to us in the form of sensation, as proof of the theory that the *means* of knowledge are also its *term* and *limit.* We hear altogether too much to-day about the impossibility of the extra-mental 'leap' of realism and too little about the intra-mental 'flop' of idealism. This metaphor of the 'jumper' can be retorted with equal vividness of imagery against its employers who persistently confound judgments of nature, which are mediate, with judgments of existence which are of an immediate character. The edge of the metaphysical argument against external perception is likewise equally capable of being turned and blunted. Professor Fullerton neatly retorts the sacrosanct half-truth of idealism,

"There is no experience of the world where there is no sensation," by completing the statement so as to make it read, "There is no sensation, that can be recognized as such, where there is no experience of the world." [6] Denial of the first statement is not necessary. Who but Kant, hard pressed by Hume, could ever have imagined a world to be known otherwise than through sensation? All we have to do therefore is to make related again in our thought the world which Kant conceived as utterly unrelated and inaccessible. When this is done by a complete statement of the facts of knowledge, we find that we are immediately acquainted with more than 'images' and 'sensations,' that we know a complex something distinct from our ideas, and that the distinction between the physical and the mental, so far from being *beyond* experience, as idealists are fond of alleging, is an essential part of the very constitution and structure of human experience itself.

Direct and Reflex Sight.

We are invited by the idealist to see an additional proof of his position in the fact that, when we exercise our *reflex* consciousness, we are immediately aware of sensations only. The fact is true, but entirely beside the point, and so proves nothing. If consciousness were always reflex, and never direct or spontaneous, we should all have to admit idealism and seek immersion in its regenerating waters. Was it not Hume who said that he could never observe anything but the perception? He was speaking of the reflex consciousness, which is the only kind philosophers of the day consent to talk about, and the same fate that awaited him still awaits any man who makes a like misdirected attempt. But we do not begin our knowledge by reflecting. Sensation does not come to us at first as the object of reflex consciousness, but as something of which we are not aware at all. What we first know is objects, not ourselves; and we wonder why this early relation of our sensations to the objects which arouse and determine them, fails to receive from

[6] "Essays Philosophical and Psychological." *The New Realism*, p. 33.

philosophers anything more than an indifferent glance accompanied by a patronizing smirk.

That we acquire our idea of 'external object' from this early relation of which we are conscious—from immediate perception, in other words—is a thesis which might well be established, if all other proof were lacking, by the fact of history that no one has yet been able to show how we could ever have acquired it otherwise. We decline therefore the invitation of the critic to help him find external reality by a process of self-contemplation. There is no use looking inward for what is to be found only by looking out. We ourselves, our own acts, are the objects immediately perceived when we reflect, and he who tries to discover outer reality by contemplating himself, will soon find that he is about all the reality left for direct contemplation. But, again, who has ever proved that consciousness is first, last, and always self-awareness, that it is always psychological or reflex, and never ontological or direct? We make ourselves the victims of theoretical limitations, and then say we cannot see, when the real fact of the matter is that we can, but will not.

Though refusing the invitation of the idealist to live with him in the halls of introspection, we tender him one in turn, and ask him to go back with us to the spontaneous stage of consciousness where object after object crowds the vision in utter despite of all man-made prohibitions. He ought to feel quite free to accept the invitation, seeing that the pragmatist has already gone there for his view of the world and all things in it. More especially as we do not ask him to hark back to the pure wells of knowledge, in the spirit of the pragmatist, to collect further proofs of the mind's limitation—philosophy has been so long on the hunt for limitations that it has lost the scent for other game—but to find out what the possibilities really are. In this prereflexive stage we find ourselves no longer in the closed circle of the psychological consciousness, but in the open field of objective vision, so long neglected by philosophers that it wears an abandoned look. What do we discover here? Merely the rough stuff out of which thoughts and things are afterward to be fashioned? The pragmatist is content with

this vague discovery, but there are those who think that he merely looked for what he wanted, found it, or thought he did, and hurried back to tell the idealist that he had come upon reality in the making, and that philosophy would have to be reformed. But we are not on a foraging expedition, and so we can afford to take our time. What are you directly conscious of here where you do not yet reflect, we ask our critical guest. "Of objects," he replies. And of what were you directly aware in the self-reflecting region of the mind which you just left? "Of my own acts, and sensations." So far, so good. Then there are two aspects to consciousness, and why do you persist in selecting only one? The nature of sensation is not reducible to either of these two; both must be retained as essential, the inward as well as the outward reference, the objective no less than the subjective aspect. There is a basic connection between these interior and exterior references of your sensations, which you have no right to disregard. It is wrong to invert the chronological order of their appearance in consciousness, and to expect that the 'object' should justify its presence to reflex sight as it does to direct vision. The 'object' proves an alibi against those who look for it in the reflex consciousness.

Spontaneous and Reflective Perception.

But our invited guest, if an idealist, is unwilling to entertain this alibi, and protests against its acceptance. It seems to him like throwing criticism to the winds to adopt a spontaneous notion, like that of external reality, at its full face value, and to begin his philosophy with it. His acquired metaphysical prejudices are too strong for any such genuine acknowledgment on his part. He cannot be made to see that criticism comes rightly after the spontaneous facts of consciousness, and not before; that it is a sifting, not a prejudging process; that we cannot act as reflective critics until matter is furnished for reflection; and that critics themselves should take things as they find them, and knowledge as it comes, fitting their philosophy to the facts, not the facts to their philosophy.

Now, knowledge does not first come to us over the brightly lit road of reflection, but through sensations that are vague and somewhat ill defined. The repetition of this main thought may sound as tedious as the sportsman's continual reference to the old grouse in the gun room, and the reader may tire of hearing it as Aristides did of being called 'the just,' but where ignoring has become a philosophical virtue, repeating ceases to be a literary crime. Originally we are not aware of ourselves as reflective beings, but of things other than ourselves; and this dual character of human awareness develops into an ever-increasing distinctness with the years; for, it is not in knowing ourselves only that the great world of reality is built up again within us into a world of knowledge, but in knowing things also.

It is dogmatism, not criticism, therefore, to proceed upon the supposition, as modern philosophers invariably do, that progress consists in eliminating from human knowledge every vestige and trace of dualism. This supposition is only another one of those mountainous assumptions for which there seems to be no warrant but the reverence for great names. It is not in eliminating, but in appreciating, *more finely and less grossly* than either Descartes or Kant succeeded in doing, this twofold reference of experience, that progress may be truly said to consist. There is a real, objective framework to all our knowledge—lines, so to speak, which we do not draw at random, but laboriously retrace. Nature may furnish at first but the barest sketch, the dimmest outline, yet, on the other hand, we experience no liberty to manufacture the details out of whole cloth. Why then refuse to knowledge its own spontaneous initiative, and seek to handicap it in its course by giving to our theories a previous lead which it cannot possibly overcome? The prompt and unvarying reply of the idealist is that we are compelled to choose between a world of reason and a world of unreason. Philosophy, he protests, can have nothing to do with 'brute facts' of sensation and 'untransformed' feelings *as such*. Let the pragmatist have that unreclaimed territory all to himself. He is an irrationalist anyhow, finding reason

good enough, it would seem, to establish pragmatism, but not quite good enough to accomplish anything else since time and philosophy began.

Strange to say, the idealist who rejects the whole, and the pragmatist who accepts only a part, of the evidence at hand in favor of the *real existence of objects* are both animated by the same controlling prejudice, notwithstanding the differences into which their respective conclusions eventually shade. The preaccepted doctrine in each case is the *irrational, unintelligible character* of spontaneous, as compared with reflective, perception. An imaginary line is drawn through consciousness, forming a sort of mental equator, and suggesting a north and south pole of thought for discovery to these captains courageous of opposed philosophies. Bradley, and idealists generally, range themselves above this line, and push their philosophical explorations into the farthest north. In this *superrational* region, not subject to the law of contradiction, they claim to have found an 'absolute,' in which our broken individual experience is generously mended, and put together again as a united whole. Bergson and James keep well to the southward of this dividing line, but they, too, have their no man's land in which the law of contradiction is not in force. This is none other than the *subrational* underworld of feeling, where the secret springs of knowledge lie, and where "a stroke of intuitive sympathy" [7] is as potent as the rod of Moses, apparently, in starting the flow of the 'stream' called human experience.

Is there any such hard and fast line dividing human consciousness into the separate hemispheres of reason and unreason? This is the central question into which the whole controversy refunds. It is usually taken for granted, by both parties to the dispute, that reflection is entirely absent from spontaneous perception, that sense and intelligence are to be driven tandem, not abreast, and that sensation and conception occupy adjoining, but separate fields of activity. This triple

[7] *A Pluralistic Universe.* William James, p. 263.

assumption has no support, psychological or real. Perceptions there are indeed which we call spontaneous, and others which we designate as reflective, but they are not mutually exclusive opposites, and there is no solid wall of partition looming up between them. In the dumb awakening of the child to consciousness, sense and intelligence are found acting together, not apart. In the very first object encountered, the child "meets and greets" the real world of his maturer years, with all the "categories of the understanding," from externality to substance and causality, contained in the sensation which he experiences.

The behaviour of the child mind cannot be explained on the low plane of animal psychology, where image, desire, and action, with no apparent concern about the reality or unreality of the object, complete the mental circuit, and close it, until a new excitant opens it again into a repetition of the same limited process. The animal has not "the infinite in perspective" as man has, and in this respect the child is truly father to the man. Under and through the picturesque features which sight discloses, reason is at the same time searching for reality as distinct from impression, groping with a dim light, if you will, through all the blinding brilliancy of sense, for that fundamental element of Being, the notion of which is destined later to run like a connecting thread through all the operations of the mental life, forming the solid ground of judgments the inspiration of reasonings, and marking the pathway of man through the indefinite to the Infinite.

What right therefore has any philosopher to divide the indivisible, and to draw a dead man's line through human consciousness? The complete return of the mind upon itself and its own acts is one thing; its knowledge of what is going on within itself—the impressions that are being made upon it from an outside source—quite another. It is not necessary that the wheel should swing full circle all at once. The rudimentary attention, reflection, or intelligence that accompanies all our acts, sensation among the number, is not to be denied on the plea that it does not chance to measure up to the devel-

oped power of self-reflection characteristic of maturer years. The fallacy of separatism, antithesis, and exclusion, let us hope, has seen its day. It consisted, and unhappily still consists, in locking up the two powers of reflection and perception in non-communicating compartments, and in forcing upon us a choice that is not real, but fantastic. Make intelligence compenetrate sense, from first to last, in theory as it does in fact; cease regarding the human mind as honeycombed with contiguous cells, like a hive, and it will no longer be made falsely to appear as a house divided against itself.

There is an intuitive power of reason, none the less so because generally unacknowledged, which penetrates in and through sense to the underlying reality of things, and does not stop, half way, at mere appearances. The gross confusion of ' reason ' with ' reasoning,' as if reason never ' saw ' for itself, but always ' inferred ' from something else, has done a great deal to prevent the recognition of this penetrative power of the intellect when acting conjointly with sense. To this confusion may be traced the unfounded notions that spontaneous perception is irrational, and that the mind has to transform or alter the sense data in order to render them intelligible, when the plain, unvarnished fact of the whole matter is that the mind has simply to go through a process of *selective thinking,* with a wary eye all the while to the incompleteness of the analysis which it is making. The attempt to make reason or intelligence play second fiddle to sensation, and strike a discordant note in so doing, is consequently the most uncalled-for and unworthy of procedures to which the mind philosophical has yet descended. Dear to idealist and pragmatist alike is this flower of the flock of assumptions. By means of it, the human intellect is exhibited as the easy victim of circumstances, unable to force its way through the ' crowd ' of sense-impressions, circling about always in vain quest for an opening, yet never finding any through which it may effect a passage.

How utterly lost is the sense of fact in all this self-indoctrination! We employ discursive reason to remedy the shortcomings of intuition, not for the sole sake of reasoning, which

is not an end in itself. And if, in the course of the history of philosophy, reasoning has been wrongly employed as an end in itself, rather than as a means to further intuition, which is its true conception and function, let the blame be rightly placed where it belongs, on the shoulders of Descartes, and Kant, and those who follow in their steps. Not all "the fathers ate sour grapes," and hence the teeth of some of the children escaped being "set on edge." No such primacy of the *reasoning* faculty was ever advocated by Saint Thomas or the schoolmen, and it is the irony of fate, as well as the proof of pretty poor scholarship, that the 'modernist' and the pragmatist should accuse these mediæval masters of analysis with the worship of the syllogism. The scholastic doctrine is that all our mental processes are continuous and distinct, none of them being regarded as divided or opposed, and that the intuitive intellect, not discursive reason, is the primate of this hierarchy. There is therefore no need to choose between a northern and southern hemisphere of consciousness, between the rational and the irrational in experience. Such a false choice vanishes with the theory of a divided mind on which it is based. It has been remarked by a witty American that, in a point of view, everything succeeds in getting itself considered but the point. The quotation needs no apology. We have yet many mental inches to grow, all of us, in the critical habit of making due allowance for the particular angle from which our views are taken.

Are Objects Made by our Knowing Them?

Somewhat different from the uncompromising attitude of the idealist just mentioned and condemned is the neutral position—let us call it such for the moment, though it is only another acute extreme—which the pragmatist takes with regard to the existence of a reality not ourselves. Occupying a supposed middle ground between absolute idealism and natural realism, whence he is able to criticize both without sympathizing wholly with either, the pragmatist rejects the 'internal

absolutes' of the former, and the 'externally perceived things' of the latter, with equal scorn, and jumps at once to the conclusion, inviting his two opponents to do the same, that reality is as incomplete and unfinished by its very nature as the first glimmering knowledge of it which comes to us in sensation. Our first spontaneous perceptions of objects, he remarks, are all vague, confused, shapeless, and indistinct. They reveal nothing as continuously being, but, on the contrary, everything as perpetually becoming. The essence of reality is, therefore, not to *be,* but to *become.* From the first statement, which is more or less a description of fact, and the second, which tries to make a partisan *inference* pass for an objective *truth,* the conclusion is drawn that "the world stands really malleable, waiting to receive its final touches at our hands." [8]

These final touches, so the story runs, are given by our *judgments,* in which a concentrated effort is made to put together again the unbroken and pure reality which we *immediately experience* before *conception* has torn it to tatters. A shattered mirror will enable us to understand the drift of the pragmatist's thought. And these later efforts of ours at tearing and mending the seamless reality presented to us in pure experience, what are they? Not real *sources* of information about reality at all, but mere practical *devices* which we employ to introduce permanence into a situation where all is change, difference where all is continuity, order where none exists beforehand. It is we ourselves, therefore, by the artifices of rational conceptions, who cut up, arrange, parcel out, individualize, and make over to our suiting, the 'pure reality,' the 'vague stuff,' the 'raw material' of our original impressions, which is all that we genuinely and truly perceive of the world about us, from first to last, according to James and Bergson. It is clear that there is no room in such a theory for 'external' reality, or 'determining' objects, or 'constituted' things. In fact, 'things' are only so much "observed behavior" [9] according to this view—glimpses which we catch, and vainly try to

[8] *Pragmatism,* by William James, p. 257.
[9] *Development and Evolution,* by Baldwin, p. 271.

frame, of a careering world that will not stand still long enough for the mind to take its picture with anything like a resemblance to the fugitive original. All references of knowledge to the outside, to anything but itself and its own creative processes, become absurd when considered from this standpoint. It is useless to talk of perceiving external reality, when it is we who actually make it, if not in the rough, at least in the finished product that goes by that name. The notion of 'being' must accordingly be stricken off the list of available categories, if the pragmatist has his way and say about it.

It is not likely, however, that he will have either. There are so many valid counts in the indictment to be framed against the New Philosophy that any impartial philosophical jury would not hesitate to return a true bill. First and foremost among these is the unpardonable fault of converting a harmless bit of *descriptive psychology*, such as the vagueness of our early impressions, into a *metaphysical doctrine* of the essence of reality and the constitution of the universe at large. *Non ex quovis ligno fit Mercurius.* The confused state of our primitive perceptions is no new discovery of James or Bergson. Saint Thomas was well aware, and, for that matter, so was Aristotle before him, that both sense and intelligence [10] begin their unfolding with confused perceptions of universal or integral wholes; [11] that these 'wholes' or objects are known under the two aspects of being and becoming; and that the world of men and things first impresses itself on the child mind as a shifting scene where the continuity is vague and quivering, and the particulars indistinct. But over and above all this there was another empirical fact which did not escape the observation of Saint Thomas. It has a decisive bearing on the issue raised by James and Bergson, though these two philosophers conveniently neglect to take it into account, perhaps because it would ruin their contention utterly. The neglected fact to which we refer is the *unfinished character* [13] of the act of sensation.

That the solution of the problem of human knowledge is

[10] *Sum. Theol.*, I^a, LXXXV, 3, c.
[11] *Ibid.* [12] *Ibid.* [13] *Ibid.*

wrongly made to consist in the elimination of the notion of permanent being, may readily be seen. An impartial analysis of experience reveals *confused* perceptions of Wholes and *distinct* perceptions of Parts. The psychologist must *recognize* this double fact, and no critic is at liberty to deny it, or to reduce any part of it to relative insignificance, under the pretext of *explaining* what takes place. But it is just this liberty which the pragmatist takes with the facts of experience, in order to be rid once for all of the notion of Being, and to bow down in undisturbed worship of his idol of Becoming. The confused perceptions of 'wholes' are for him reality-in-the-rough, as it first comes to the mind's mill, and the distinct perceptions of 'parts' are reality as it looks when turned into a finished fabric, after human thought has worked upon it. This attempt to deprive the perceived 'wholes' of all substantial significance, and to contrast their 'thinness' unfavorably with the 'thickness' of the perceived 'parts,' is only another attempt to divide the indivisible, and to interrupt the continuous. There is no such dualism of the empirical and the rational, the perceptual and the conceptual, the natural and the artificial, to be found in the successive 'experiencing' of a whole and its parts, as might easily be seen by the pragmatist himself, if he consulted experience, and stated completely what he found there, instead of drawing so heavily for the occasion on the inherited stock of prejudice which he dignifies by the name of criticism.

In an article written long before Descartes, Kant, and the other mutilators of human experience had begun to ply their trade, Saint Thomas,[14] in answer to the question, Can the mind understand several things at one and the same time—the 'whole' and its 'parts,' for instance—replied with a distinction drawn from experience, and not made for the occasion, which saved the day then and redeems it now. The parts, he said, are simultaneously *known* in a confused way as coexisting in the perceived whole; but to be *understood* in a distinct manner, each has to be considered in turn on its own specific account,

[14] *Sum. Theol.*, 1ª, LXXXIV, 4, c; ad. 3.

and this distinct knowledge of part as part is not simultaneous, but successive. This fact of perceived *coexistence* is sufficient of itself to nullify the contention of the pragmatist that objects come to us utterly empty and unfinished, and that we fabricate them ourselves out of next to nothing. Our primitive perceptions of a man's figure, the color of a flower, the stones of a dwelling, the sound of a clock may not come to us sharply defined, but then again they are not so absolutely indistinct as the pragmatist would make them out to be, the perceived wholes are more than "ciphers with the rim off," more than "airy nothings to which we give a local habitation and a name." Saint Thomas, true to experience, makes our confused perceptions of 'wholes' cover also their respective 'parts' simultaneously. He did not attempt to separate two things that overlap. The pragmatist first states the facts of our dawning knowledge disconnectedly, incompletely, and then builds a universal philosophy on his error of procedure.

So that the phrase 'unconstituted objects,' now so triplingly pronounced on many tongues, amounts to no more, when submitted to the test of experience, than a purely verbal means of escape from the frank acknowledgment of external reality *as such*. It is indeed true that the 'spontaneous object' does not present itself at first blush cut completely clear from the background and surroundings which accompany its presentation; it is also true that no clear opposition between the perceived object and the perceiving subject characterizes the initial appearance of the former in consciousness. But the natural realist is not driven into a corner by either of these two summary statements, into which the scientific student of knowledge, or epistemologist as he is called, tries to condense the original message of human experience. The fact of the matter is that, instead of being defeated at this point of the encounter, the natural realist has not yet begun to fight. There is a *third* element in the perceptual data, which the two statements above mentioned do not cover, and its very presence there is enough to convict the critic of false analysis, unless he duly observes, recognizes, and states it. This additional element is the pres-

ence of *object as object,* the perception of something actually before us—a perceived Whole, in the knowledge of which we are securing a start. It is this *essentially dualistic* character of our primitive awareness that leaves none of us free to slip our cables, and embark on the idealistic sea without the proper clearance papers.

But the modern philosopher, as a rule—there are now, happily, a few exceptions—will say and do anything rather than admit this *dualism.* Accordingly the idealist 'stands pat,' like a high protectionist; the pragmatist becomes an 'insurgent' demanding the admission of 'raw material," and neither will have anything to do with the natural realist who is an out-and-out 'free trader.' To the two former, the very mention of 'external reality' is at once associated with 'smuggling.' Perhaps Professor James would also construe it as against the 'infant industries,' in view of the extent to which he has perfected the praise of philosophy out of the mouths of babes and sucklings. At any rate, the fact remains that an exclusive attitude is adopted toward the admission of 'foreign' objects into consciousness, and the reason of it is not far to seek. Instead of recognizing the *third element* of which we have spoken, the pragmatist stops his investigation at the second, and begins at once to replace fact by fiction.

Two assumptions are made to do a yeoman's service. The first of these is the familiar old stand-by that we can know nothing but ourselves, our own experience. But as this assumption is accompanied by no credentials, we are entitled to dismiss it until the proper testimonials are furnished. The second assumption is that knowledge makes or reconstitutes its objects. Now, unless the first assumption, that knowing and being are identical, is true, the second becomes absolutely meaningless. "A judgment about an object is not an event in the life of that object, but only in the life of the person making the judgment." [15] We do not need to have it drummed into our ears so incessantly by the pragmatist that there are *affective* elements

[15] *The Journal of Philosophy,* etc., March 17, 1910. "A Pluralistic Universe." W. P. Montague, p. 154.

in human knowledge, such as interest, need, utility, and personal satisfaction. What we would like to have explained is the trick of the pragmatist in making these secondary aspects of the *useful* primary, and exclusive of the *real* elements present. If we were inclined to be captious, we might ask how an 'object' can be known to be personally 'useful,' and be constructed on that basis, when as yet no notion of the personal subject to benefit by this utility has arisen for consciousness. This theory of the object as utility rather than reality simply cannot be thought through. It is not the point at issue, in the first place, because the question to be settled concerns the recognition or repudiation of really existing objects. The problem is not to find out the *internal constituents* of the act of knowledge—such beating about the bush is misdirected energy—but to account for the *external elements* which that act clearly reveals as contained in its disclosures. It is not the *nature* of our knowledge that demands explanation here, but the *results*, and these are objects and external objects at that. In other words, it is the *cognitive* or external elements, not the *affective* or internal, which have been clamoring in vain for recognition during the past three hundred years.

Pragmatism, like idealism, is only another philosophy of evasion. Its favorite doctrine that objects come to us empty and unconstituted in perception, and that our judgments really make them what they are, only goes to show that the psychologist and the metaphysician have sadly mixed their lights, confused their rôles, and crossed their points of view. "From Kant down," says a recent writer, "there has been current the perfectly imbecile doctrine that in conception we tear the immediately perceived reality into separate pieces and in judgment we put the pieces together again." [16] Thus does reason punish those who refuse to acknowledge the simple fact that human judgments merely *recognize and state* the parts, qualities, or relations which coexist and coinhere in the immediately perceived objects. The mistake of regarding the incomplete act of spontaneous perception as a proof that the world itself is

[16] *Op. cit.*, p. 154.

likewise unfinished and still a-building, seems to have been specially reserved in history for the pragmatists, James and Bergson,[17] who, in their anxiety to convict the realist of disrupting the original continuity of Nature, proceed in their turn to disrupt the essential continuity of the human Mind itself. "Verily," in the words of the old school master, "a preposition is never a proper word to end a sentence *with*." It is one thing to go back to spontaneous perception, but it is quite another thing to stay there forever, Micawber-like, "waiting for something new to turn up."

> "To check young Genius' proud career,
> The slaves, who now his throne invaded,
> Made Criticism has prime Vizir,
> And from that hour his glories faded."

EDMUND T. SHANAHAN.

[17] Cf. *The Journal of Philosophy*, etc., April 28, 1910.—"James and Bergson: or, Who is against Intellect?" Walter B. Pitkin. Pp. 225–231. The writer claims that Bergson is neither anti-intellectual, nor anti-real.

THE SYMBOLISM OF MANGAN'S POETRY.

In addition to the points of resemblance, already considered,[1] between Poe and Mangan, a new relationship appears with reference to the French school of literature the exponents of which have been pleased to call themselves "Les Symbolistes." Poe, as is well known, through the instrumentality of Charles Baudelaire, played an important part, though unconsciously, in the foundation and development of the symbolistic movement. His writings were translated into French by Baudelaire, who, in the estimation of Brunetière, is the first influential factor in the application and spread of symbolistic principles; and it was those same writings that first prompted Baudelaire to make known to the world the workings of his own morbid imagination, and to add to French literature a collection of poems which have fared both well and ill with the critics—poems which Robert Buchanan could not find words harsh enough to condemn,[2] which Théophile Gautier admired as the quintessence of artistic attainment,[3] and in which Brunetière saw much that was commendable but much more to be rejected as worse than useless, even hurtful to literary art.[4] Mallarmé, too, a symbolist of the extreme type, was so attracted by Poe's writings that he condescended to translate into French prose all the poems of the American author. Poe, therefore, stands at the beginning of the symbolistic movement in French literature. His relation to the "Symbolistes" is similar to that of Mangan to the Celtic symbolists of to-day. Poe's influence, however, was more direct and more marked in its effect. But the point to be accentuated here is that the qualities concerning

[1] See *Catholic University Bulletin*, February, 1909.

[2] *The Fleshly School of Poetry*, p. 16. By Robert Buchanan.

[3] Baudelaire: *Oeuvres, Les fleurs du mal*, Paris, 1888. *Charles Baudelaire*, par Théophile Gautier.

[4] *L'Évolution de la poésie lyrique en France au 19e Siècle*, p. 231. Par Ferdinand Brunetière, Paris, 1895.

which Poe and Mangan are most in harmony are precisely their points of closest contact with the symbolists.

Before taking up these points in detail it is necessary to determine with some degree of exactness just what is meant by symbolism in literature. And here we come upon no easy task, for the symbolistic movement, being an actual living reality of the present moment, has not yet arrived at that state of fixedness which we are accustomed to look for in studying the history of any department of human thought or action, and is, therefore, constantly undergoing new modifications. Even the most loyal defenders and exponents of the principles of this school are the first to admit that anything like a definite and accurate formulation of the symbolists' tenets is extremely difficult. The very first words of Mr. Gustave Kahn's book, *Symbolistes et Décadents,* are these: "Ce sont les Goncourts . . . . qui affirmèrent qu'il était beaucoup plus difficile de reconstituer une époque toute récente que de reconstruire, avec quelques chartes ou inscriptions, l'histoire d'une époque mythique ou féodale." [5] And further on he observes: "Une objection plus grave à une histoire du symbolisme, et celle-là je la déclare tout de suite tres valable, c'est que l'evolution du symbolisme n'est pas terminée." [6]

In the present consideration, therefore, the aim is simply to indicate a few of what seem to be the more important principles underlying the whole movement,—and these with special reference to their earlier and less complex manifestations, because it is here that the basis for a comparison of the symbolists with Mangan or Poe is most evident.

Symbolism, then, rests first of all on the comparative superiority of spirit to matter. The world within us, the world of the soul, comprising inexhaustible realms of truth and beauty, unfathomable depths of mystery, is far more deserving of our attention than the scarcely less mysterious external world. And the relative importance of the inner and the outer world varies in individual members of this school, ranging, as

[5] *Symbolistes et Décadents,* p. 7. Gustave Kahn.
[6] *Ibid.*, p. 8.

it does, from orthodox dualism to an extreme subjectivism which would make of the external world only an elaborate system of illusions, and material things only the vague and fleeting shadows of unlimited realities hidden in the vast and unexplored realms of existence. Here, then, is the prospect that confronts the symbolist—a world of mystery; his task—to give expression, however feeble, to the truths and the beauties he may there discover.

Thus far there is nothing which might be considered exclusively peculiar to any one school of literature. It is in their mode of expression that the symbolists form a distinct school. This mode is intended to be an appeal to the senses—not the direct appeal of a concrete definite sensation, but an indirect appeal based on the suggestive power of color, odor, sound, or, in general, of those things that are apprehended directly by the senses. The symbolist, for example, will speak of the blue or grey or black, not for the sole purpose of conveying the idea of some particular color, but with a view to awaken in the mind a faint perception of some reality of the spiritual world, a state of the mind, a truth or a beauty too vast or too complex to be defined.

Similarly sound is made to play an important part, not so much in the character of the word selected as in the use which it is made to serve in the verse or stanza. This application of sound to literary purposes is by no means the same as the quality which rhetoricians call onomatopoeia. The latter is purely imitative, and has reference to some concrete individual phenomenon of nature, while the former is merely suggestive, and refers to the psychological effect produced rather than to any object or condition in the external world. Here is what Mallarmé has to say on the subject:—"The symbolists will choose rather to suggest than to depict: they will not fear the indefinite or the mysterious. If they present an object, it will be in order that the object may call up or adumbrate some spiritual state or mood, or they will, through some state of the soul shadow forth an object. They will be charged with obscurity, but all art which demands the coöperation of the spectator's

or the reader's feelings and imagination, is obscure to those who do not bring the one thing necessary." [7] In a word, color and sound and all other things perceived by the senses are but symbols of spiritual things which human consciousness vaguely apprehends but is unable to express. Symbolism according to Arthur Symons is a representation of the infinite by the finite; and the same author gives this idealistic appreciation of the worth of the "Symbolistes": "It is a literature in which the visible world is no longer a reality and the unseen world is no longer a dream." [8]

Brunetière traces the origin of this school of poetry to a development in the power of sense perception: "Combien l'homme connaisait-il ou distinguait-il de couleurs au temps d'Homère? Mais il s'est fait depuis lors une éducation progressive de notre oeil, — comme de notre oreille, ou en général de nos sens—et, aujourd'hui des combinaisons de sons ou de couleurs qui eussent offensé le goût, je ne veux pas dire plus aristocratique ni plus delicat, mais moins exigeant et moins exercé de nos peres, nous les . . . . avalons comme de l'eau." C'est ce que l'on peut avancer de plus général pour expliquer, sinon justifier la fortune du symbolisme." [9]

Since, therefore, the fundamental method of symbolism is suggestive, it follows logically that in the meaning of this school the aim of poetry is not to teach exact truths nor to represent definite types of beauty, but to give pleasure, or, rather, to satisfy a deep-seated craving of the soul to grasp even in the shadowy forms of symbols the mysteries of existence. The following stanzas by Baudelaire represent the general viewpoint of the symbolists:

"La nature est un temple ou de vivants piliers
Laissent parfois sortir de confuses paroles :
L'homme y passe à travers des forêts de symboles
Qui l'observent avec des regards familiers.

Comme de longs échos qui de loin se confondent,
Dans une tenebreuse et profonde unité,
Vaste comme la nuit et comme la clarté
Les parfums, les couleurs, et les sons se repondent."

[7] Quoted in the *Spectator*, Vol. 68, p. 579. "The turn of the Tide."
[8] *The Symbolist Movement in Literature*, p. 6. Arthur Symons, London, 1899.
[9] *L'Évolution de la poésie lyrique*, p. 230.

Now, long before symbolism was thought of as a distinct literary school, Mangan had discovered the power of the symbol as an instrument of poetic expression and had made use of it. In this, however, he is not unique. As Symons justly remarks, "Symbolism, as seen in the writers of our day, would have no value if it were not seen also, under one disguise or another, in every great imaginative writer." [10] It is hardly necessary to state that Mangan never went to such an extreme of arbitrary absurdity as Rimbaud, who in his well-known sonnet, "Les Voyelles," discovers a symbolic value in the vowels:

> "A noir, E blanc, I rouge, U vert, O bleu,
> Je dirai quelque jour vos naisances latentes."

But with the exception of Poe, to whom he owes nothing, Mangan is unique in the degree in which he approximates qualities that are distinctive of the symbolists. There are few poets who appreciate more fully the manifold powers of language to "suggest" certain phases of soul-life. He does not betray the passionate intensity of a Byron; he never soars to the metaphysical heights of a Coleridge; his lines have not the finished grace and polish of a Tennyson. But these men, though universally recognized as far greater poets, are, as Mangan generally is, poets of direct expression, while he discovered and made use of a subtle power in language which they either overlooked or did not wish to apply. It does not, however, seem at all unfitting to place his name side by side with those of Gérard de Nerval, Poe, and Wm. Morris, whom Mr. Saintsbury styles "the chief masters of the verse which lies on the further side between poetry and music." [11]

It is by no means to be supposed that Mangan is consciously a symbolist in the sense in which the term is applied to Yeats or to the school of Rimbaud and Mallarmé and Verlaine. Nor is he at all times a symbolist. In fact the number of his poems which lend themselves to this interpretation is comparatively small. It would, perhaps, be more accurate to say that no poem

[10] *The Symbolist Movement in Literature*, p. 5.
[11] *A Short History of French Literature*, p. 525. By George Saintsbury.

of his, taken in its entirety, could be called "symbolistic" in the technical sense of the word; and yet it is impossible to read Mangan, especially in his Oriental productions and in those relating to Irish subjects, without being impressed by some points of resemblance to the symbolists. He does not embody in his poetry all the qualities required either by their theory or their practice: but in a general way it may be said that he has applied, though indefinitely and unsystematically, their sanest principles. In a word he has availed himself of nearly all that is best in their system, while at the same time avoiding many, and those the most glaring, of their faults.

On one point, especially,—but it regards the matter rather than the literary form,—Mangan stands in striking contrast to the great majority of the French symbolists. His every page is spotless. One sees there no stain of the dross and filth of life's ugliest and most repulsive phases. His personal conduct is undoubtedly open to severe criticism, but his writings considered from the moral viewpoint, need no apology. One will find no "Fleurs du Mal" to pluck from the poetic wreath which he has woven.

In his life and temperament there are many "correspondences" or "affinities with the Symbolistes." Of him as of Verlaine, though with a different objective application, it might also be said:—"He sinned and it was with all his humanity; he repented and it was with all his soul." [12] They both fostered a strong aversion to mingle freely with their fellow men, preferring to limit their associations to the chosen few. Their lives,—and this is generally true of the symbolists,—were shadowed by an extraordinary, irremovable fear of death. But with Mangan this horror was supplemented and mollified by the conviction that for him there was "rest only in the grave."

Symbolism, inasmuch as it is closely allied with mysticism, naturally made a strong appeal to Mangan. Is not his love for verse riddles and puzzles, in the writing of which he won early distinction, an indication of a tendency in this direction?

[12] *The Symbolist Movement in Literature*, p. 80.

Symbolism always makes a special appeal to the dreamer; and Mangan was essentially a dreamer. Whether he spoke of himself or of others or of his country, he first projected the object of his thought into an ideal world not altogether unlike Plato's "World of Ideas," and then sought to express in concrete language the sublimated products of his mind. Here, again, we find him in close harmony with Poe, who in his tale of "Eleonora" wrote: "They who dream by day are cognizant of many things which escape those who dream only at night. In their grey visions they obtain glimpses of eternity, and thrill, in awakening, to find that they have been on the verge of the great secret." [13]

Mangan's worship of beauty, like that of Baudelaire and Poe, has a tinge of pessimism. To use his own words. "While we are yet young . . . . beauty is our only lode-star." But when we become "hackneyed in the sodden ways of the world," when "the folding-doors of the imagination are flung to with a sound, sullen and hope-destroying, which reverberates through the innermost hollows of my heart," and "beauty and ugliness can move us no more," then "all that is left to us is the ability to ponder on our former feelings—to laugh at or weep for our illusions, as our temperament inclines." [14]

According to symbolism, the world is not so much a realm of absolute unrealities as of shadows the reality of which exists in a more perfect, a spiritual, invisible world. Surely this is a theme on which Mangan loved to dream. And when he dwells on subjects such as this, and develops them at some length it is evident that he is speaking figuratively, and is not to be taken too seriously. But if we may speak of such a thing as a poetical philosophy as distinguished from the philosophy of practical life, we may say that his was fundamentally that of the mystic, generally of the more moderate type, but sometimes postulating all the exaggerations of the most radical of the dreamers: as, for example, when he writes:

[13] Poe's *Works*, Vol. III, p. 236.
[14] *Prose Writings*, James Clarence Mangan, p. 214.

"We are but shadows: None of all those things,
Formless and vague, that flit upon the wings
Of wild imagination round thy couch,
Where slumber seals thine eyes, is clothed with such
An unreality as Human Life,
Cherished and clung to, as it is: the fear
The thrilling hope, the agonizing strife
Are not more unavailing there than here—
To him who reads what nature would portray,
What speaks the night? A comment on the day
Day dies—Night lives—and, as in dumb derision,
Mocks the past phantom with her own vain vision."

Or, again in "Life":

"O Human destiny! Thou art a mystery
Which tasks the o'er-wearied intellect in vain;
A world thou art of cabalistic history
Whose lessons madden and destroy the brain."

The main thought set forth, especially in the first of these selections is not altogether unlike that expressed in "The Two Trees" of William Butler Yeats. Even Villiers de Lisle Adam, "The Don Quixote of idealism," the man who endured with contempt what others call reality, could scarcely outdo the sentiment expresed in these lines. With him, too, Mangan might well have said: "Je vivais par politesse." For both, infinity alone included no deception.

And now we come upon a stanza in "The Time of the Roses," which might be taken roughly as an epitome of the main tenets of symbolism, and which in itself might be used as a convincing argument,—if, indeed, any were needed other than a careful examination of the poet's words,—in support of the symbolistic interpretation which seems to be demanded in the case of much that he wrote. These lines, however, can scarcely be understood as themselves symbolistic: nor could this be fairly expected from one who was not consciously a symbolist:

"Lustre and odours and blossoms and flowers,
All that is richest in gardens and bowers,
Teach us morality, speak of mortality,
Whisper that life is a swift unreality!

Death is the end of that lustre, those odours;
Brilliance and Beauty are gloomy foreboders
To him who knows what this world of woes is
And sees how flees the Time of the Roses."

Even in the prose compositions of Mangan we discover traces of the symbolistic temperament. The phenomena of the external world are constantly awakening in his soul thoughts and moods and emotions not unlike those which Mallarmé describes as the aim of the symbolist to produce. The sound of a bell, which inspired Poe with one of his best poems, has for him some deep ulterior meaning. "Many persons," he writes, "have experienced a strange sensation of uneasiness and apprehension, as it were of undefined evil, at hearing the knolling of a deep bell in a great city at noon, amid a bustle of life and business. The sources of this sensation I take to lie, not so much in the mere sound of the bell as in the knowledge that its monitions, of whatever character they may be, are wholly undictated by human feelings. . . . . A solemn voice from a mass of inanimate metal, especially when the hum and turmoil of the world are around us, is like the tremendous appeal of a dead man's aspect; and its power over us becomes the greater because of its own total unconsciousness of the existence of that power." [15] We can see here the same susceptibility, the same tendency to read hidden meanings in the external manifestations of nature and human life, that Poe displays in the tale of "Eleanora," the scene of which is laid in the "Valley of the Many-Colored Grass," where birds of brilliant plumage make their home, and variegated, sweet-perfumed flowers beautify the banks of the "River of Silence."

It seems clear, therefore, that Mangan had something at least of the symbolistic temperament. But examining the concrete applications of symbolism in his poetry, the first important fact that arrests our attention is that we are dealing with a peculiar blending of poetic elements. We find, in fact, a twofold form of symbolism the one broader and less complex; the

[15] *Prose Writings*, p. 218.

other, a more restricted, subtler form which finds, especially in color and sound, a secret, symbolic power.

The first of these forms is not the one that is generally understood when the term is applied to literature. It approaches rather the type of symbolism which Dante employs in "The Divine Comedy." It is closely allied though not identical with the allegory and is exemplified in such poems as "Siberia" and "Dark Rosaleen." These poems partake of the nature of allegory, but they are not so in the same sense as "The Faerie Queene," "The Building of the Ship," or Horace's "O Navis," for the symbol goes further than the allegory inasmuch as it is "the sign or representation of any moral thing by the images of properties of natural things." In his explanation of "le symbole," Brunetière expresses the difference as follows: "C'est une allegorie, ... mais une allegorie dont l'imitation n'a rien de didactique, ni surtout de logique, dont les differents sens, unis ou mêlés ensemble par une sorte de necessité interne, se soutiennent, s'entr'aident, s'eclairent, se compliquent aussi, semblent même parfois se contrarier les uns les autres, finissent toujours par s'accorder ou plutôt par se confondre." [16]

Let us see how this definition corresponds with the facts as we find them, for example, in "Dark Rosaleen." Though it is extremely probable that the original lyric "Roisin Dubh," had a personal application, there is absolutely no doubt that the "Little Dark Rose" here signifies Ireland. Now, to represent a nation by a rose certainly affords excellent opportunity for the development of a beautiful allegory; and even the prefixing of the epithet "dark,"—though it introduces a new and foreign element,—does not destroy this possibility. But in the very second line of the poem the "Rose" manifests personal qualities, and is entreated not to "sigh" or "weep." Even this new transition might be permissible in strict allegory; it would, indeed be an added source of beauty; and when the poet expresses the anguish that it costs him to hear the "sweet

[16] *L'Évolution de la poésie lyrique en France au 19e Siècle*, p. 249.

and sad complaints" of this dethroned Queen, whom he addresses as

"My life, my love, my saint of saints,"

the reader's imagination pictures that traditional figure, sorrowful and solitary, seated on the rock-bound coast, pining for the glories of the past. But this development is not consistent throughout the entire poem. This Queen is soon a rose again, a flower which prays, a "virgin flower," a "flower of flowers" which may "fade" and "die."

The poem is, therefore, not a consistent allegory, and yet the qualities which change the allegorical sequence are not defects: they are decidedly merits. And no one would say that the variation of figures here is a mixing of metaphors. On the contrary, this blending of figures is suggested in the very title of the poem, which is developed in a symbolical rather than a metaphorical manner. The little rose is selected because of its beauty, its tenderness, and its helplessness, while the dark color which it wears suggests the gloom and the sorrow of centuries. And the mention of that uncrowned queen, with bright face clouded "like to the mournful moon," who is yet to reign on a golden throne, evokes the sad story of the past no less than the cheering hopes of the future. Similar to "Dark Rosaleen" in their illustration of this form of symbolism are such poems as "The Hundred Leafèd Rose," "The Karamaman Exile," "The Wail and Wanning of the Three Khalendeers," "The Dawning of the Day," and the "Vision of Connaught in the Thirteenth Century."

Side by side with this broader form of symbolism there appears in Mangan's poetry a special suggestive value attaching to color and sound, which, while not identical with the use which these are made to serve with the "Symbolistes," is nevertheless so closely related as to demand consideration here. With the fragrance of flowers or with the poetical value of odors he is not much concerned. He is not as Buchanan, translating Gautier, humorously says of Baudelaire, continually "sniffing distant perfumes." But he is intensely interested in the effects of color and sound.

Of his poems relating to Irish subjects, and especially those based on Irish originals, it may be said that they are a vast picture in which the various intensities of light and shadow are presented in striking contrast. The shadows, it is true, are nearly always deep, for black is the predominant color just as gloom is his customary mood. Next to "woe" and its synonyms and correlative terms, no word occurs more frequently on Mangan's pages than those which convey the idea of darkness both in the physical and the moral world. His brightest visions,—and at times they are very bright,—as, for example, that described in "The Dawning of the Day," always vanish into blackness. "Dark Phantasies," "lampless" nights, "dimly-gorgeous dreams," "Banba's dark wrongs" are his frequent themes. And too often we are brought face to face with a melancholy picture like this:

"I turned away, as towards my grave,
And, all my dark way homeward by the Atlantic's verge,
Resounded in mine ears like to a dirge
The roaring of the wave."

The following short poem entitled "Love," which the author assures us is "from the Turkish," is a fair example of his love for color. In harmony with his usual method of treatment, it is noteworthy that in dealing even with this subject, which most poets are disposed to consider in a more cheerful mood, he cannot refrain from accentuating the darkest features of the picture which he paints; for, though the "course of Love" be as pure as the snow and its might comparable only with the intense heat of the flames, its fate, nevertheless, is "writ on leaves of Gloom":

"From eternity the course of Love was writ on leaves of snow,
Hence it wanders like a vagrant when the Winds of Coldness blow,
And the lamp of Love is pale and chill where Constancy is weak
And the *Lily* comes to pine upon deserted Beauty's cheek.

From Eternity the might of Love was writ on leaves of fire,
Hence the Soul of Love in spiral flames would mount forever higher,
And the vermeil sun of Eden won, leaves hope no more to seek,
And the damask *Rose* ascend her throne on happy Beauty's cheek.

From Eternity the Fate of Love was writ on leaves of Gloom
For the Night of its decay must come and Darkness build its tomb,
Then the Waste of Life, a Garden once, again is black and bleak
And the *Raven Tresses* mourningly o'ershadow Beauty's cheek.

O! the joys of Love are sweet and false—are sorrows in disguise
Like the cheating wealth of Golden Eve, ere Night breaks up the skies.
If the graves of earth were opened—O! if Hades could but speak,
What a world of ruined souls would curse the sheen of Beauty's cheek.

In this poem Mangan displays a fondness for color almost as great as that of the "Symbolistes." From this viewpoint, compare with it one of Verlaine's "Aquarelles" which he entitles "Spleen";

"Les roses étaint toutes rouges,
Et les lierres étaient tout noirs.

Chère. pour peu que tu te bouges,
Renaissent tous mes désespoirs.

Le ciel était trop bleu, trop tendre,
La mer trop verte et l'air trop doux.

Je crains toujours,—ce qu'il est d'attendre
Quelque finite atroce de vous.

Du houx a la feuille vermie
Et du luisant buis je suis las,

Et de la campagne infinie
Et de tout, fors de vous, helas?"

Red and purple, blue and grey, and white are also employed with sufficient frequency, and in just such surroundings as to show that Mangan attaches to color a special importance. Indeed, he sometimes pauses in the midst of a thought apparently for no other reason than to define the color of the object, and only its color, confident that by so doing he has sufficiently expressed, or suggested, the idea or the emotion he wishes to convey. When, for example, he laments over the ruins of Donegal Castle, and reflects on the blood and cruelty that have wrought its downfall he exclaims:

"How often from thy turrets high,
Thy purple turrets, have we seen
Long lines of glittering ships when summer time drew nigh,
With masts and sails of snow white sheen."

Considered from the symbolistic viewpoint, there is this defect in Mangan: his color suggestions are incomplete sketches rather than finished pictures. He has written no lines which for brevity and, at the same time, for perfection of unmentioned details, equal these of Burns:

> "The white moon is setting behind the white wave,
> And time is setting with me, O!"

lines which Yeats admires for their "melancholy beauty," and which he pronounces "perfectly symbolical." [17]

Here, however, is a stanza from "Owen Reilly: a Keen," which contains elements not frequently found except in symbolistic poetry:

> "There stands a lone grey hazel tree in Glen-na-ree,
> Whose green leaves put buds forth and wither,
> I sigh and groan as often as I wander thither,
> For I am like that lone grey tree."

These lines make clear the emotions which Mangan associated with the color here presented. He does not infrequently employ the term "grey" to express a mood, but his use of it is consistent. In his estimation "black" and "grey" are symbols of mental states that are closely allied. Both suggest something opposed to hapiness; but while black speaks of sorrow which ultimately merges into despair, grey symbolizes the loneliness and grief which come from the memory of happier times but which are not devoid of hope. When he laments for the suffering of "The Maguire"; who is wandering far from home through the bleak, cold night, he sees color in the cruel rains:

> "Down from the overcharged clouds, like unto headlong ocean's tide,
> Descends grey rain in roaring streams."

The "Howling song of Al-Mohara" begins with these lines:

> "My heart is as a House of Groans
> From dusky eve to dawning grey."

[17] *Ideas of Good and Evil*, p. 241. By William Butler Yeats.

And in "The Angel of Death," which he sets forth as "a Persian Legend" he presents this picture:

> "Lo! sight of sights, once more Azreel,
> The Dark-winged Angel stands
> Beside the tomb's grey gate."

With Mangan, green is always the color of youth and hope. The priests who will bring aid to "Dark Rosaleen" are on the "ocean green." When he looks upon Ireland with hopeful eyes he rejoices that her "years are green": then always "the clime is Erin's the green and bland."

Red and purple are the symbols of war and strife. When he would arouse his countrymen to deeds of violence he sees "the billows flashed with blood," "the red steel," "the red battle-field," and "the reddening morrow"; the Erne runs "red with redundance of blood," and lightening streams out "o'er the purple hills of Erin."

Other colors are likewise employed in Mangan's verse, but their significance is generally less marked than in the cases we have cited. With reference to the poems from which these examples are taken, it may be observed that many are translations from the Irish. As a matter of fact, color in the Irish poems has neither the same profusion nor the same significance that we have found in Mangan's translations. And even if the originals contained every element of symbolism which we have thus far considered, to Mangan would still belong the credit at least of having introduced their merits into English poetry. Neither must it be forgotten that the same predominance of color is characteristic of the so-called "Oriental translations"—a fact which accentuates the value of the personal element in all of Managn's poetry.

In reading Baudelaire's appreciation of Poe one cannot help thinking of Mangan. Indeed, so close, at times, is the affinity that one might well imagine it is the Irish poet who is under consideration. There is much in the following quotation which could be applied to him: "Poe loves to move his figures upon a ground of green or violet, where the phosphorescence of putrefaction and the odor of the hurricane reveal themselves.

Nature inanimate, so styled, participates of the nature of living beings, and like it trembles with a shiver, supernatural and galvanic. Space is fathomed by opium; for opium gives a magic tinge to all the hues, and causes every noise to vibrate with the most sonorous magnificence. Sometimes glorious visions, full of light and color, suddenly unroll themselves in its landscape; and on the further horizon-lines we see oriental cities and palaces, mist-covered, in the distance, which the sun floods with golden showers." [18]

There is another point in which both Mangan and Poe agree with the symbolists while at the same time surpassing them. We have already considered this agreement, but under a very different aspect. It is again their use of the refrain. To classify any application of the refrain, no matter how complex or varied, under the symbolism of sound, may at first sight seem to be a gross exaggeration of the term "symbolism," and the result of a strained effort to justify, even by far-fetched arguments, the classification of an obscure nineteenth century poet with a present day literary school which has not even yet attained the full height of its development. And in thus labeling Mangan's verse repetitions it is necessary to explain that we have in mind what symbolism in literature really is, and what it has actually produced rather than what the name itself indicates or what it stands for in theory.

When we have analyzed symbolism and reduced the complex presentation to its ultimate elements; when we have deciphered all the symbols, real and so-called, we find nothing very new that is strikingly important. As a system it has attempted to convey to the mind the perception of indefinite truths and beauties, but in doing this it has only laid special emphasis on methods of expression not uncommon in many poets to whom the name "symbolist" has never been applied. It has, however, illustrated with greater force than any other literary school the "suggestive," the "evocative" power of language.

Considered, therefore, from the practical viewpoint of the emotion aroused, what, in purpose and effect, is the refrain as

[18] *Poe's Works*, London, 1873. Introduction by Charles Baudelaire, p. 21.

used by both Poe and Mangan but an attempt to "suggest," to "evoke" thoughts and feelings, truths and beauties which transcend the power of direct expression? Poe's refrain of the "Bells" is repeated with just sufficient variation of important words, to call up with equal force, in successive stanzas, merriment, joy, terror, and deepest sorrow. And Mangan, in "Dark Rosaleen," appeals to the emotions of sympathy, devoted self-sacrifice, and hopefulness. In a word, he strives,—and with a high degree of success,—to fathom the depths of an intensely passionate, patriotic love. Similarly, the continued lament of the boaters on the "Bosphorus" sounds like a smothered wail echoing back from all the years of a misspent past. These and similar poems of Mangan contain a subtle element of poetic value, which their author strives to express in a manner which bears a close relationship to the methods employed by the symbolists.

JOHN J. O'BRIEN.

CURRENT ENGLISH IN THE UNITED STATES.

In England and on the Continent of Europe generally, it is cast up to us Americans that we do not, as a people, speak the English language well. "Americans do not," they say, "use good English"; by which, no doubt, they mean that neither in our spoken, nor in our written language do we reach the plane of perfection attained in England. Our use of English is not characterized by that carefulness, that exactness, that zeal for purity of speech and fidelity to established rule which is due to the great masters who have formed the English tongue and put upon it the stamp of a fixed and determined literature. We are told that we are drifting away, at least in our spoken language, from the anchors of pure and undefiled English. Not indeed in the school-room, nor in the study, nor in the works of our best authors, are we charged with carelessness and deviation from the path of standard English, equal in purity and idiom, if not always in grace and beauty, to the best of British authors; but it is in our lighter writings, in our newspapers, in many of our magazines, and especially in our conversation that the falling-off is observed and deplored. The use of slang, and an appalling disregard for correctness of speech, even the most common and elementary, have become so universal and so dominant in our country that a deeply seated and baneful effect has of necessity been produced upon our language. Many English people have gone so far in their denunciation of the language we use as to aver that they cannot understand us, so alien to the canons of pure English has our speech become.

In addition to the criticisms leveled against the kind of English we speak, the people of Europe hold up to ridicule the manner in which we talk. It is the fixed impression of all who have not lived in the United States that, almost to a man, we speak with an insupportable nasal twang. If they would illustrate an American's talk, or even his ideas and opinions,

they begin by distorting their nose and mouth into all manner of horrid shapes in order to produce the detested, disgusting effect, which, as they believe, nearly every American's conversation causes.

This "nasal twang," however, is not to be confounded with the American accent. That we have a peculiarity of accent which is enough in itself to distinguish us from every other English speaking people, we will readily admit; but this alone, we contend, is not sufficient to provoke any well grounded criticism. In England itself there are many different accents; and, in fact, there is no language of any people spoken with exact uniformity of accent. The reproach, then, as to the unpleasantness of our manner of talking, is not and cannot be that we Americans have an accent unlike that of the English people; but chiefly, if not solely because we talk through our nose, as through an unharmonious tube.

Living in the United States one can hardly feel any sympathy with these harsh critics of our manner of speaking. It seems nearly as uncommon to us to hear this much ventilated "twang" among our own people as among the English themselves. In fact it is so slight, if it exists at all, in most parts of the country that it arrests no notice whatever. At any rate, the question whether we talk through our nose or not has little to do with the quality of our English diction, the main point of discussion in this article. One may have ever so unpleasant a manner of speaking, a harsh untuned voice that offends and irritates the ear, an accent foreign and uncongenial to those about him; but these defects of speech do not destroy the quality of his language; they do not mar the correctness of his idioms, nor the precision and flow of his words and sentences. Defects of speech and delivery are derogatory to the notion and aim of oratory, but they do not enter into literature. Some of the ablest writers have been the poorest speakers.

Confining our attention, then, exclusively to the quality of our English, especially of that English which we ordinarily make use of in speaking and writing, let us investigate briefly

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the causes of our failings, and suggest some means of correcting them. We therefore candidly admit that there is something faulty in our current English. It is of no use to try to pass it over. It would be to no purpose to set out to inquire into the foundation of the criticisms made against us, or to seek to palliate, by an appeal to unworthy motives, the accusations and censures of which we must feel ourselves plainly deserving. Feelings of jealousy, national prejudice and animosity, past grievances not yet entirely forgotten, may do much to stimulate our critics but they cannot explain away failings patent to all.

What, now, is the cause of the faults which all educated people recognize in our current English? Is there but one source, or are there many? Doubtless there are many, but it is not so simple a matter to point them out. If we consider the training of our teachers and instructors, together with the perfection of our manuals, it is difficult to explain why we should be inferior in point of language to the people of England. Along these lines, surely, there is no deficiency. Our schools, and our educational system, as repeatedly remarked by many of the ablest educators of Europe, are unsurpassed by any in the world. The fault, then, must be sought outside the school and class-room.

It is, perhaps, as some little acquainted with our people and history have ventured to assert, that we do not inherit English as a natural tongue, but make use of it only as an acquired language? Is English to the average American no more than German, for example, would be to one who, having been born in a foreign country, afterwards became a citizen of Germany and acquired its language? Has not the language of the United States sprung, as by a natural growth, from the soil of Shakespeare and Milton? These questions are not open to discussion; they are not serious enough, they have not sufficient foundation to provoke a reply. Everyone, at all conversant with America,—with its growth and history, knows that English is as natural to us—as much a part of our lives, and as intimately bound up with the trend and tendencies of our minds and thoughts, our efforts and achievements, as it is with those of the best of English born.

Perhaps the main cause of our low standard of English is to be found in our strenuous life. As a people we are throbbing and vibrating with such an excess of life and activity that the marvel is that we should be able to give ourselves over to so much serious thought as to be capable of our multiple wondrous achievements. With such vast forests of material industry yet unexplored, with so many unsounded wells of treasure and wealth to entice and hurry us on, one would wonder that any of our people should pause for careful thought and contemplation. It would seem that there is no time for it, so great must be the rush for the surface gain. And yet this is not true. In many respects our people have gone far, far beyond their predecessors of other lands in thought and action. They have given world-wide evidence of the depth of their thinkings and of the potency of their efforts. To lead the world in material advancement, in marvelous discoveries and inventions; to achieve a national progress within the lapse of two centuries unequaled perhaps in the history of man; to give to a vast and growing populace a code of laws and a system of government capable of harmonizing supremest liberty with the most docile subjection to law and order; to organize and establish in a short time highest institutions of intellectual, social, and moral training,—to accomplish all this is surely not the work of a shallow and thoughtless people. Assuredly there has been time and inclination for much serious thought and meditation, for profound and varied reasoning. However, the very intensity of thought and the extent of toil necessarily absorbed in our material progress, coupled with the distracting influences of our gigantic industries and resources, even yet but in their infancy, have not failed to lead us away, maybe without our notice, from the careful pursuit of other and perhaps nobler occupations. Some things by force of the circumstances have been neglected, and notably among these has been the study and cultivation of our language.

One may safely say that it is only within the present generation that education in this country has begun to receive its merited attention. Not indeed that we have not had great

institutions of learning and able literary writers from the very foundation of our nation; but that education had not, up to comparatively recent years, occupied its due place with our people generally. All along there have been many who were well educated; but our people as a whole, amid the rush and hurry for material progress, did not perceive the indispensable necessity of a careful educational training. The discipline of the mind, and its expression in fitting language were not, as now, so incumbent upon the individual, and so desired by the masses. Consider the vast change between now, and even the childhood of our parents. Then a mere smattering of school training was all that was required, not only to fill the simpler vocations of life, but, in most instances, to rise to its higher walks. Then to spend a long time at school, or in private study; to devote the years of youth to the training of the mind,—to the cultivation of taste and style in writing; to pore over the classic authors until they had become a living personal force in one's own thought and expression, was accounted a useless waste of the best years of life. The opportunities, golden and seductive at every turn, for wealth and material advancement were so preponderant that any protracted educational preparation was reckoned an irredeemable loss. It was not uncommon to find, especially in the less responsible positions of life, men and women who could neither read nor write. Education was not compulsory, child-labor then, as now to a great extent, cursed our people and disgraced our land, and a lawless freedom like to disorder prevailed throughout.

Scarcely less harmful to the purity and correctness of our current language has been the influx into our country, especially during the past half century and over, of foreigners who knew not the English tongue, or at best, could speak it but very imperfectly. No nation in the world has so swelled through immigration as the United States during the last fifty or sixty years. Natives of every civilized country, irrespective of race and color, have given up their homes, or their wanderings in other lands, and have rushed in multitudes to America's free and happy shores. Without knowledge of our language or customs,

with ideas and sympathies generally alien to ours, with desires for only passing material gain, without patriotism, with no view to the present or future welfare of this nation or its people except for personal mercenary ends, many, we may say, of these immigrants have imposed themselves upon us and encumbered our land. It is not our intention to be too hard on the foreign element in our country; we do not wish to put out of mind or forget that sturdy, virile blood which, moved by noble ambition and aspirations too lofty in character and too rich in prospect to be wasted on the barren and exhausted land that gave it birth, came to this great Republic and has generously and ably helped in turn to break and till the wooded virgin soil; to shape and build our institutions and assist in guiding the bark of state; or to die in time of need for the nation's cause and the nation's rights. All honor and praise to these heroic noble souls! But urging the point which we are making, is it not natural that from such a conglomerate mass—from the many different tongues that have come of late years within our boundaries, there should result a greater or less disturbance in our current language? Is it not easy of conception that, with a notable percentage of persons among us who know almost nothing of correct English; who have never seen a grammar or a dictionary; who, far from reading a good English book, are unable to read a newspaper; who are content with that poverty and meanness of English that answers commercial needs,—is it not evident that out of such conditions there should arise and be bred abroad a corrupting contagious malady in the language we use? An illustration will further emphasize these harmful effects upon our language: A foreign couple, for instance, unable to speak or understand English, come to this country to make it their home; they settle in the city or in the country, as it may be, most likely among others of their kind or kin; and the first words and phrases of English which they hear and learn are, from the circumstances, the commonest, poorest, and most distorted known to the country. Slang and words never heard in pure English make up their vocabulary. Constantly preoccupied in the rush for the

"mighty dollar," they have little opportunity and less desire to improve their knowledge and use of the language; and after fifty years of practice the words which they use in speaking and writing are hardly different in kind from those with which they began. More education, more knowledge of business and affairs they may have; but their language has remained the same.

What should we expect from the children of these parents? Are they going to talk differently from their parents? Is it likely that they shall make use of words and phrases other than those they have heard and learned at their mother's breast and knee? They will naturally grow up and attend school; they will perhaps learn to read good books and papers; they will come to understand something of grammar and the science of language, of the difference between good and bad English; but the language they make use of will with difficulty turn away from that which they learned in childhood at home. When they write, indeed, nothing but good, pure English may appear; graduated likely from some of our best colleges, they may be clever in many things; they may have acquired a knowledge and taste for literature; and, when occasion demands, they may be able to produce a polished speech, an essay, or a well worded article for some periodical; but to get away from the home training in the language they ordinarily use will be nearly as impossible as to shake off their peculiar disposition and traits of character. It can be done, and often is done; but the opposing tendencies are very powerful. The training in one's talk and use of language is not essentially different from training in other things. If a child is to be well mannered and docile, obedient to parental and domestic authority, if he is to be kind and gentle, unselfish and humble in feeling and action, he must be carefully disciplined from the start in these ornaments of character and conduct. They do not usually come to one by nature; natural instinct rather rebels against these refinements; and hence if one is to become really and perfectly embellished with them, great and persistent effort must be exerted to acquire them while the child is young and flexible.

Having pointed out the main causes, as we conceive them, of the defects and imperfections in our ordinary use of English, we next come to the question of a remedy. There must be a cure for the ills that affect our current English, and what has already been said has partly revealed it. We have not far to go; the means is at hand, it is within our grasp, if we will but turn it to profit. The faults to be corrected, though they merge and widen out into the public, social stream, corrupting by constant interchanging baneful influences the whole mass, are, as every one can see upon a little reflection, mainly personal; and hence the correcting forces must in the main be the result of personal effort.

To bring about, therefore, the needed change in our current English, and to put ourselves in a position of worthy rivalry with our English brethren, more extensive, and more serious personal training in the knowledge and proper use of English is the chief requisite. We insist that the effort must be personal and individual. To what purpose are great institutions of learning, however numerous and perfect, unless one seriously endeavor to turn the help and advantages which they offer to his own profit. Education and training of the mind and faculties are chiefly one's own work. Teachers can assist, but without the student's personal coöperation the results are nothing. Our children and students must not only try to execute more thoroughly the work of the class-room; but they must especially endeavor to bring its fruits into the home and into society. If not at home, at least in school, everyone should learn how to speak and write his language correctly; this done, the next essential step is to make this knowledge practical by carefully applying it to every word spoken or written. Could our students be prevailed upon to do this; if, gradually as they come to perceive the faults of their own talk, they would try to eliminate from every use all that is not justified by the school training, the reform in our use of English would be at hand. Soon a different atmosphere would be created; the members of one's family, one's friends and acquaintances would shortly note the change; to be high-school or college bred would

begin to mean something of practical worth; a noble pride and emulation in speech and writing would swiftly go abroad, penetrating alike into humble home and stately dwelling; children would grow up accustomed to the use of pure English; and within a generation it would be as unpleasant and humiliating to be caught in the use of slang and faulty diction, as now it is to be correct and cautious in speaking.

Perhaps we are not willing to admit that, to use good, correct English at all times is widely considered by our people to be stiff and uncongenial. Though their words and phrases be the simplest, persons that are guilty of this mark of culture, are said to be "precise and pedantic." And yet if the same bold critics profess to know something of any other language, for example, French or German, or Italian, they would consider themselves disgraced to be guilty of half the mistakes in its use which they make in English without a blush. A strange inconsistency, indeed! That such, however, is the stand taken by great numbers of our educated people in regard to a perfectly correct use of English is a truth which must be admitted. It is a shame, and an evil sign. It indicates, at least in this particular, that there is something light about the American character, and something wanting or corrupt in its taste. With such wanton carelessness in regard to the surface, even among the best instructed, surely there can be little relish for the pure, deep stream below. Light, flimsy reading, and not the best authors, engrosses our attention and spoils our mind and taste. No wonder that our current English is poor, and our literary attainments low.

In order to retain the purity of a language and to advance to its perfection in literature, a noble literary pride must fire a people. When this ceases or grows feeble the spirit of a people is on the wane. Just as one feels a worthy pride in one's nationality, in calling oneself an American citizen; as one is zealous to shield one's name from reproach and degradation, so ought it to be each one's desire and aim as far as he can to guard and protect his language from corrupting and unwholesome influences, and as far as in him lies to contribute

to its elevation and beauty. To this end literary education is also the only means. It alone can stir up the ambitions and refine the tastes of our young men and women; it only is able to discover to the understanding the beauty and power of language, and the secret subtle pleasures of mind and fancy which lie behind its proper cultivation and development.

CHARLES J. CALLAN, O.P.

NOTES ON EDUCATION.

The University and the Training of Primary Teachers.

One of the most significant characteristics of educational progress in Europe and in this country during the last half century is the progressive elevation of the standard employed in the training of teachers for elementary schools. In this changed equipment of the elementary teacher we find reflected a characteristic of the social and economic conditions of the time. The apprentice has given place to the engineer. Empirical training and imitation no longer suffice. Only the man who knows the laws back of his material can successfully guide the process of manufacture. In medicine the empirical phase has long since become a thing of the past. None but the benevolent old lady now prescribes for her friends the remedy that proved serviceable in alleviating the sufferings of some ancient relative. It was to be expected, therefore, that the spirit of the time would find expression in the field of education. The function of education everywhere is to prepare the pupil for adult life, hence, in spite of the many differences which characterize national systems of education, the great underlying economic change that is making itself felt throughout the Western world demands the same adjustment in the field of education. The student of education might, therefore, turn to the schools of Australia or Scandinavia with scarcely less profit than is to be derived from a study of the problem in this country. The schools of Scotland, however, furnish a typical instance of the progressive change that is taking place throughout the Western world in the training of the primary teacher. This is all the more remarkable when the conservative character of the Scottish people is borne in mind.

The primary school in Scotland corresponds to the first six years of our elementary school and it is with teachers of these schools that we are here chiefly concerned. There was a time-

honored tradition in Scotland which demanded that the headmaster of the primary school should be a university graduate and this tradition was strengthened by several bequests which were made to the primary schools on condition that the headmaster should be a university graduate. This speaks of high culture, indeed, in the head of the school, but with the rank and file of the teachers the case was otherwise. The ever-increasing number of teachers in these schools who were fitted for their work under the apprenticeship or pupil-teacher system were conspicuous for their wooden methods and lack of culture. Their need of contact with the universities became increasingly evident with the new demands that were being made upon the primary schools through the development of the sciences and their application to the every-day affairs of life. It became evident that the professional or trade aspect of the education given to the primary teacher was emphasized at too early an age. A broader cultural basis was necessary, but how was this to be attained? A break had to be made with time-honored customs. Native conservatism had to be overcome and the machinery for the new training of the teacher had to be practically created in its entirety.

In the first half of the last century the candidate for a position as primary teacher was required to complete the curriculum of the primary school and then to serve an apprenticeship in the work of teaching under the immediate supervision of the headmaster, who supplemented the academic training by individual instruction wherever he deemed such instruction necessary. Under this system the boy or the girl of fifteen was ready to begin a professional career as a teacher. In 1834 the Church of Scotland and the Free Church established training schools for teachers in the university towns of Edinburgh, Glasgow, and Aberdeen. In 1855 the Episcopalians started a training school in Edinburgh, and the Catholics established a similar school in Glasgow in 1885. From the beginning of the movement to give special training to the primary teacher it was the manifest desire of the educational authorities that the candidates should have access to college classes. This desire, how-

ever, was not realized until 1873, when official permission was granted for the male pupils to attend the university. Some time later the women students were accorded a similar privilege. Thus the candidate for the position of primary teacher during the closing quarter of the last century was permitted to enter the university and to broaden his cultural education during the years in which he was required to pursue his professional studies. This brought to the future teacher many advantages. It helped to bridge the chasm which so frequently, in Europe, separated the primary teacher from the teachers and professors of the secondary schools and of the higher institutions of learning. Not infrequently, too, the stronger pupils in these training colleges added a year or two to their course and, by taking an arts degree, qualified themselves for positions in secondary schools. The less ambitious teacher was benefitted in a marked degree by the stimulus imparted by attendance upon some college course and by the university life of which he partook. Even those pupils who took no course in the universities breathed the atmosphere of culture and were benefitted by living contact with the body of university students. During the year 1904-5 seventy per cent. of the male students at these training schools attended university courses; the percentage of the women students in attendance on university courses was only fifteen.

In 1872 government training centers were established in the neighborhood of the universities with whom they sustained a similar relationship to that sustained by the training schools under denominational control. In 1905 the six original denominational training schools passed from under religious control and a new order of things was established.

The first thing needed by the apprentice teacher of the old days was a cultural education. Without this, further professional training would have had little value and would have merely served to make the teaching more wooden. A girl graduating from an elementary school at fifteen, without having come into contact with the cultural influences emanating from higher institutions, was very naturally limited to the

letter of the law in all that pertained to the established methods of her craft. Freedom from this bondage could only be attained through a liberal education which would enable her to comprehend the great underlying principles of the art of teaching to be found in the philosophy, psychology and history of education. Now, the child of fifteen with a primary school education is not in a position to comprehend this body of truth until her mind is sufficiently developed through the agencies of secondary education. In point of fact, she obtains all of this through the teachers' training schools and universities with which the schools are associated. The proximity of the university confers upon the future teacher many additional benefits: it lifts her to a higher plane of intellectual life, it brings within her reach the treasures of the ages, and improves her social condition, and not least among the benefits which the university confers upon her in the exercise of her profession is the confidence in herself which it gives her.

The cultural development of the elementary teacher in Scotland has proved to be both attractive and useful. It has enabled Scotland not only to provide efficient teachers for her own elementary schools, but it has also enabled her to send out large contingents of able teachers to the schools of England and of Canada. The results of this national experiment proved that when the work of education is lifted out of the rut of mere empiricism and placed on the professional plane, where of right it belongs, it appeals to the enthusiasm of youth and calls forth an abundant supply of worthy teachers.

The most striking difference between the training at present given to the elementary teacher in Scotland and that given in this country is to be found in the fact that with us the professional training presupposes the completion of the cultural or academic training, whereas in Scotland the professional training begins before the pupil enters the secondary school and is continued side by side with the academic work. The pupil usually graduates from the primary school at the age of twelve. Three years' satisfactory work in a secondary school is required before he can become a 'junior student.' If his

work is satisfactory at the end of this period he is granted an intermediate certificate at the age of fifteen. In addition to this, however, he must "furnish a satisfactory medical certificate as to health and physical fitness," and also a report from his last principal teacher having "particular reference to those qualities which seem to make for or against the applicant's ultimate fitness for teaching work." "With a view to forming a judgment, the teacher may occasionally, during the three months immediately preceding the application, employ the applicant in giving instruction under supervision in the junior (lower primary) classes in the school." Junior students usually pay no fees in the secondary school, while a great many of them receive from the county or burgh committee concerned a maintenance allowance.

This plan has many excellent features to recommend it. If faithfully carried out, it should serve to eliminate a large number of undesirable candidates for the teaching profession. The practice teaching with which the professional training begins can scarcely fail to provide the student with vigorous apperception masses for the assimilation of professional knowledge. It is the absence of this feature from the training which our prospective teachers receive during their high school course that is responsible for much of the ineffectiveness of the work in the training schools. Even in our teachers' training schools the practice work is usually reserved for the latter part of the course. The training for teachers, consequently, is almost as hopeless in our system as would be the attempt to train a pianist before he is allowed to touch the instrument or to train a biologist before he is allowed to enter the laboratory. It is hard for us, however, to see how the Scottish plan could be put into operation in this country.

There were in Scotland in 1909 one hundred and twelve schools recognized as suitable junior student centres, but there is manifested a pronounced tendency to reduce this number. Under a regulation which has recently come into operation the areas for the administration of secondary education have been enlarged and the authorities have been empowered to pay trans-

portation charges and even maintenance charges for students sent in to central institutions for the completion of their secondary education. During the three years required for the completion of the junior students' course "substantially one-third of the time is given to what must be called professional work—practice teaching, or assisting, study of methods, and the further study of subjects like manual work, music, nature study, etc., which do not regularly enter into the course of those preparing for the universities. As a part of the cultural work, one foreign language has to be taken, but many students take two, owing to their desire to qualify for an arts degree in a university." [1]

The schools recognized as suitable for the junior students in preparation for teaching must include English, a foreign language, history, geography, mathematics, experimental science, drawing, some form of manual work (needle work for girls), physical exercises and music. About one-third of the student's time is reserved for specialized or intensive study. Under exceptional conditions the student has heretofore been allowed to complete the course in two years, but this and other features of the situation have led to overcrowding and the present tendency is becoming pronounced in an opposite direction. Professor Snedden's forecast of the present tendency is as follows: "The total weekly hours devoted to study will be reduced, and very few students will be allowed to complete the course in two years; the amount of time devoted to foreign language study will be diminished, whilst that devoted to geography and history will be increased, especially as it is in prospect that these subjects will soon be segregated from the English program under which they have been included; and the study of English —its technical side and its literature—will be somewhat increased; while beyond this opportunity will be given to the junior to either prepare for university courses, or to specialize in some phase of art, science, or industrial work for special teaching, or, finally, to lay broad foundations for teaching in primary schools. But 'for a junior to aim simultaneously at

[1] David Snedden, *Educational Review*, Vol. 39, p. 443.

all the ends just indicated would be unwise in the last degree; and the unwisdom of such a course is becoming more and more apparent as the average standard of attainment in the various special subjects steadily rises.' " [2]

As has been said, the striking part of this program as compared with the practice in this country is the fact that the young student while obtaining academic training is given constant practice in the art of teaching. This cannot fail to be of incalculable benefit, coming as it does while the mind is still in its most plastic period. Visitors to Scotch and English schools have often commented on the confidence with which the young teacher faces the problems of class-room management. Whatever else may be reduced in the curriculum of the Scottish training schools, there seems to be a determination that this practical side of it shall remain untouched or even be increased. The extent of the practical training is fairly well fixed, but its distribution in the course is still undetermined. " It might occupy one period per week in the first year, two in the second, and three in the third. In the third year some portion of the practice should be continuous, the student taking charge of a class for a week or more at a time."

After the junior course has been satisfactorily completed and a certificate signed by His Majesty's Instructor of Schools, the candidate becomes a senior student. The great majority of senior students are preparing to be primary teachers. Many of these take only a two years course with little or no university work. It should be remembered that these students are under obligation to teach at the completion of their course. Any pupil so desiring may, however, on payment of ten pounds, be relieved from this obligation. A large majority of the students, however, apply for a remission of fees and a maintenance allowance, which usually amounts to fifteen pounds for men and ten pounds for women. In such cases the students must pledge themselves to teach for not less than two years in the public schools. The course of study pursued by the junior students depends on whether or not they take part in university

[2] *Ibid.*, 444.

work. For those who do not attend the university the subjects are divided into three groups: *a*) professional subjects—hygiene and physical training, psychology, logic and ethics, principles of education, and methods and practice. *b*) General subjects—English phonetics, history, geography, mathematics, nature study, drawing and singing. Some exemptions may be had here in cases where the previous record is exceptionally good. *c*) Extra subjects—under this head the student is expected to take some special line of work in physical education, arts, training, industrial training, etc. Senior students who take university courses in schools of art, technical colleges, or agricultural colleges, must take the same professional subjects as the foregoing group, and "whatever other work is taken must tend to form a coherent scheme of study with a view to some special line of teaching. It is also provided that students who distinguish themselves in this work can be supported for a third year of training, which may not impossibly be extended to a fourth in the near future."

To secure opportunity for practice teaching the provincial committees have the right of legal entry to the public schools, but they may be called upon to pay to the school system in question a fee of two pounds for each student entered for practice. "The practicing teacher comes under the immediate direction of the head of the school, and is appointed to observe, assist, or take charge of a class in some particular room. The teacher in whose room the candidate works is expected to make a report on ability shown. In the course of his two years training the senior student is introduced into a variety of schools. A number of the practicing schools formerly under control of the training colleges still exist, and it is hoped that these can be developed into either experimental or demonstration schools."

Another interesting feature is to be found in the fact that while the methods work is directed by a master of method, the lecturer in any special subject is required to be master of method for that subject and he is expected to follow the students in their practice work in his particular field. This arrangement

secures a particularly close relationship between theory and practice. It should also be remembered that while the public schools are utilized to give the candidates opportunity to practice, the Scotch system demands the constant use of a demonstration school or model school. Of this school Dr. Scougal, chief inspector of the training of teachers, says: "It need not be large. It should, however, be really a 'model' school—a model in respect of organization, furnishing, and equipment, as well as in respect of methods of teaching. Students should be able to see there the most approved methods put into systematic practice under the best conditions. The training demonstration school should eventually have its special separate rooms for the teaching of history, geography, science, languages, etc., each completely equipped with the most suitable aids for the proper study of its particular subject."

From what has been said it will be evident that the present training given to elementary teachers in Scotland combines a wide cultural education with a thorough professional preparation for the work of teaching. There are many features in the plan which might with profit be adopted in this country.

Turning aside for a moment from the public school system: may not those who are responsible for the training of the primary teachers in our Catholic schools find profitable food for thought in the Scottish plan which we have here been discussing? There are difficulties to be encountered, of course,—many of them: the scarcity of teachers, the financial stress and the want of adequate facilities, but it is well to have definite ideals towards which to strive, and if our situation be carefully scanned, it may not be found as hopeless as appears at first sight.

The Centralization of Educational Forces.

With the elevation of the standard of the teacher's training, there has gone along another movement which may, indeed, be distinguished from it theoretically but which in fact has been inseparably linked with it in every step of the educational

progress of the last few decades, viz., the progressive unification and centralization of all educational agencies but particularly of those agencies which are brought to bear in the training of teachers. This movement is also a reflection of economic conditions and is probably determined by them. Industry has left the home and organized itself in the factory. Organizations of capital and labor now contend in the arena formerly occupied by a multitude of individuals. Coöperation is rapidly displacing competition along all lines of human endeavor. This change is no less conspicuous in the professions than in the manufacturing and commercial fields. Even discovery is organized in the research universities and in learned societies, which ignore locality and national boundary. It was natural, therefore, for educational agencies to partake of the same general movement towards system and centralization. The universities were naturally the centres around which the diverse educational institutions gathered for inspiration and for help. It was soon seen that the isolated elementary school had no more chance of success in the field of education than the isolated mechanic would have in our present industrial arena. Centralization is necessary, but the nature of the center around which the educational forces gather is a matter of supreme importance. If the university which forms the center of a group of educational agencies stands for culture and broad scholarship, these characteristics will mark the whole field of education that centers in it. If specialization is its chief characteristic, this too will make itself felt all the way down to the primary school. If its spirit is that of agnosticism or materialism, it will leaven the whole mass with a like spirit. It is highly important that this truth be thoroughly understood, since so much depends upon it. The movement in Scotland, which we have discussed above, is a splendid illustration of this truth also.

Formerly, the control of primary schools in Scotland rested wholly with the churches. In 1834, as we have seen, the Church of Scotland and the Free Church each established its own training schools in the university towns of Edinburgh, Glasgow, and Aberdeen. Similar schools were established in

Edinburgh by the Episcopalians in 1855, and in Glasgow by the Catholics in 1885. Culture and educational efficiency were desired for the primary teacher. These the universities offered, but they offered them without religion, or without religion in any effective form. The students of these training colleges entered the universities in 1873. Twenty-five years later, in 1898, the six training colleges of the two Presbyterian churches of Scotland had lost their denominational character and were ready to surrender to the state forces, which henceforth conduct them without reference to religion.

It is interesting to note here the rapidity with which the denominational training schools yielded to the state institutions. It is not unlike the situation in this country. "By this time, too, the church authorities were no longer anxious to continue their management of the training colleges (excepting the Catholics and Episcopalians, whose training schools prepared pupils for voluntary (private) schools under their own control). In fact, so far as the six training colleges under the two Presbyterian Churches of Scotland were concerned, they had largely ceased to be denominational. The time was ripe, consequently, for a comprehensive scheme dealing with the training of teachers in Scotland." [3] Thus we see that the history of the decline of denominational control in Scotland has followed lines not unlike those which similar institutions have followed in this country. We are probably more keenly conscious of this change here than were the Scottish people, because of the disgraceful scramble of so many of our denominational institutions to obtain moneys from the Carnegie Foundation. The only real difference, however, between the Scottish situation and ours is that the government, through its exchequer, acted in the one case and in the other the Iron Master gained the desired control through the millions which he had made out of the blood and bone of our laboring people.

After the "comprehensive scheme" took form, "it was also provided that all sums of money designed to provide for the training of teachers, or to aid prospective teachers, should hence-

[3] *Ibid.*, 438.

forth be paid over to the provincial committees. These committees were also empowered to take over any existing training colleges where arrangements and guarantees could be made with the existing managers. Within three years the conditions for the transfer of the six original denominational colleges, as well as the training centres under local educational authorities, had been arranged. Denominational colleges can, as before, continue to train their own teachers, as in the case of the Catholic school at Glsagow, and the Episcopalian school at Edinburgh, but these, in return for the aid received from the educational department, are subject to inspection, and must meet all the prescribed conditions for teachers' certificates." [4] The process of benevolent assimilation as here outlined is very simple and very natural. The Standard Oil Company in its palmiest days never did a neater piece of work. No coercion was used save the coercion of money. The government first contributes to the support of the pupils in the denominational training colleges, then state schools are set up and subsidies granted only to those students who attend the state training schools or to those attending denominational training schools, provided they are afterwards to teach only in the schools of the denomination in question, and provided further that the denominational school in return for this financial aid submits to the inspection and direction of the state educational agencies. The Catholic training school has held out up to the present, but how long will it be able to maintain its spirit under the present conditions?

The centralizing tendency in the Scottish educational system has not halted here. The number of directors is being reduced and "in practice the director of studies, who is the committee's expert, will occupy a place of increasing importance. . . . . The tenure of the director of studies is fairly permanent, and, in view of his contact with a variety of educational institutions in his area, it can be seen that his position will evolve very great responsibilities and powers of indirect control."

The latest step in the centralization process of the Scottish training schools for teachers is thus stated by Professor Sned-

[4] *Ibid.*, 439.

den: "The latest stage in the formation of a general policy for training teachers under the new conditions is found in the organization of a joint committee of the provincial councils. Naturally the four directors of studies were made members of this joint committee, the powers of which are mainly advisory, but which will doubtless to an increasing extent concern itself with uniform systems of training, control of the total number of teachers to be trained, and the like. But this joint committee will have influence in matters of national importance and common interest; it will probably in no way supercede the provincial committees in matters of local concern." [5]

One can hardly read an outline of the situation in Scotland without thinking of a similar movement which is taking place here. Witness, for example, the centralization of educational forces that is at present taking place in the state of New York, where the power has gradually drifted into the hands of one man. The lesson to be learned by all who wish to see the religious character of our educational institutions preserved is not that the elementary schools must remain away from the cultural uplift and unifying influence of great universities, but that the universities around which the educational agencies cluster must be possessed of a vigorous religious life.

The difficulty which confronts our Catholic schools is that we have neither sufficient money nor sufficient candidates in the teaching profession to permit of their attending a teachers' training school in the shadow of the Catholic University. The experience of the past fifty years shows clearly enough that the teachers in our elementary schools cannot do their work effectively if they remain isolated from the higher centers of learning, but it also shows that they cannot remain truly religious in character if they draw their inspiration and their uplift from institutions that are non-religious or anti-religious in character. What, then, is to be done? Several courses would seem to be open to us. Those amongst us who have the means and who have the interest of God and country at heart, should lend a helping hand in rendering the resources of the University

[5] *Ibid.*, 441.

available to the tens of thousands of devoted women who are spending their lives in saving the Catholic children of this nation from the religious and moral ruin that is overtaking the multitudes of our children who are not similarly favored. Secondly, everything that is possible under the present situation should be done to put the University into touch with the teachers in the Catholic elementary schools throughout the country. Our Lord often rebuked His followers for not being as wise in their generation as the children of this world, and it behooves us to take this rebuke to ourselves. Looking at what is being done to bring the secular universities into touch with the elementary schools of the land by those who have so little at stake, we should be roused to greater zeal.

> "What's Hecuba to him, or he to Hecuba,
> That he should weep for her? What would he do,
> Had he the motive and the cue for passion,
> That I have?"

A training college for our Sisterhoods in the immediate vicinity of the University is in contemplation and this project cannot be realized too soon in view of the tremendous interests that are at stake. In the meanwhile there is much that may be done towards the end for which this noble project is being carried forward.

University Extension.

At the eleventh annual conference of the Association of American Universities held in Madison, Wisconsin, last January, the question of university extension occupied a foremost place. A very able paper on this subject was presented, in behalf of the University of Wisconsin, by Professor Louis E. Reber. The paper was followed by an illuminating discussion. This paper in its entirety deserves careful study by all those who are striving to bring the uplift of the university to the masses of our people, particularly to the teachers in the elementary schools throughout the country. Incidentally there

are many passages in the paper that have peculiar interest for Catholic educators. The paper opens with this brief statement of the causes which led to the rise of the university extension movement: "In comparing the causes which contributed to the inception of the university extension movement with the forces which led to the establishment some centuries before of the ancient universities of England and the continent of Europe, Dr. Roberts, an eminent English educator, enumerates three new factors as instrumental in the origin of both: 'the introduction of new subjects of study; the adoption of new methods of teaching, and the growing tendency to organization which accompanied the development and consolidation of nationalities.' That the parallel is a just one as applying to conditions which have led to the extension movement in America is so evident as to arouse no contention. Modern advances in science as applied to the arts and industries; the continuous stream of discoveries and inventions; the responsibility of the individual in a democratic country, not alone for his own well-being but also for that of the community, the state, the nation in which he lives, are a few of the factors which constitute our growing demand for new subjects of study. The same factors contribute to the need for new methods in education—methods by which every man, woman, or child, under whatsoever conditions of existence, may be brought within the radius of educational influences. The third feature of the parallel fits conditions nowhere better than with us where organization is the watchword of the people."

If this statement is true of public education in this country, and I believe there are few who would contradict it, it applies with still greater force to the Catholic element in our population, drawn as it is from all the nations of Europe. Again, the state has many agencies which contribute to this work of consolidation and of unifying and coördinating the divergent elements that are entering into our national life. The Church has a similar task to perform and she must rely mainly upon her educational institutions. The watchword with her, yesterday, to-day, and forever, is organization: her divine mission is

to gather into one fold of the Church the nations of the earth irrespective of class or color. Moreover, if the Church fails in her efforts in this direction, there is nothing more certain than that the de-Christianized educational agencies of the country will dampen the fervor of Catholic zeal and quench the light of Catholic faith in the hearts of the multitude that the Church fails to reach through effective educational agencies.

Professor Reber emphasizes the fact that the tendencies enumerated above are not, as so many suppose, of recent origin. He traces them back, in fact, to where they belong, to the ages of Catholic faith and of Catholic education. Speaking of the prevalent view that popular education is a modern invention, he says: " The fallacy of this view of our activities is repeatedly impressed upon the observant in records of educational progress in the past, wherein it is reiterated again and still again that the favored few whose good fortune enables them to frequent a university or other seat of learning shall regard their attainments as a trust held by them in the interest of the many.

". . . . As an introduction to a review of the origin and growth of the university extension in England, it is not irrelevant to recall that in mediæval times the foundation statutes of the old universities, almost without exception, required that the persons accepted as students should include ' the poor,' ' the indigent,' ' the men living on alms,' in most cases the applicant being required to make affidavit to a condition of poverty. But in contrast to this requirement there is provision in several of the statutes for special privileges of the university to be enjoyed by ' founder's kin ' and the presence of a richer class of students is further implied by remonstrances addressed to those who desire ' to live more delicately than suits the poorer portion of the community and make the modus of their expenditure notably to exceed that which their founder by rule appointed.' Such a reproof was administered to the fellows of Merton as early perhaps as 1284. The records show a very small allowance for food and clothing and a stringent effort to enforce on all students, in the interest of the very poor, the rule of plain living. ' The important difference,' however, in the words of

a recent publication, 'between mediæval and modern Oxford is not that in the middle ages the majority of the students were drawn from the poorer while to-day they are drawn from the wealthier classes, but that in the middle ages *the university was open to practically all who desired to learn, irrespective of wealth or poverty.*' "

We quote the foregoing statement in its entirety not because of its bearing on our present theme, university extension, but because it should be remembered by every one in this day of boasting. On all sides we hear that the Church is the enemy of popular education. That freeing the schools from the influence of the Church is in the interest of the people. Where will we find in our midst to-day anything comparable to the fine spirit of popular education that animated these Catholic institutions. Not only were the poor admitted, but they formed the bulk of the student body. Moreover, their feelings were considered to such an extent that the wealthier class of students were forbidden, by university statutes, from making the poor students feel out of place by their own luxurious mode of living. When one thinks of our own great universities in this free and democratic land in the light of this ancient example, what an argument lies on the surface in favor of a retention of the old spirit of charity and of the religion which fostered it.

Professor Reber continues: "Many conditions have contributed in the course of the centuries to the gradual lessening of the availability to the poorer classes of university privileges. This restriction has advanced so far that even the modern system of scholarship, originally intended to afford opportunities to worthy poor boys only, has been applied since the middle of the nineteenth century to the ablest candidates, irrespective of financial condition." With the departure of the religious spirit, what else is to be expected but the pagan ideal alluded to by St. Paul when speaking to the Corinthians of their games where only one may win. It is the brute struggle for existence put in place of the Christian ideal which rewards merit and striving rather than strength and achievement.

In 1850 Oxford University took up the question of university extension. Mr. Sewell, of Exeter College, struck the keynote of university extension when he said: "Though it may be impossible to bring the masses requiring education to the university, may it not be possible to carry the university to them?" The history of university extension in England and the United States is full of interest. It traces the development of the Lyceum and the Chatauqua, the summer schools in our great universities, extension lecture courses, and particularly the development of the correspondence system. "Correspondence-study, a method of popular education, which has in the past decade become an increasingly important feature of university extension teaching, was used in Chatauqua teaching as early as 1878. It is interesting to note in passing that this method, under the title 'Printed Lectures' was used in England in 1887, nine years later than its introduction by Chatauqua. These lectures were sent to remote and isolated students and were accompanied by lists of searching questions similar to those which form an important feature of the more modern correspondence-study."

Dr. Adams of the Johns Hopkins University, at a lecture delivered before the American Library Association in September, 1887, gave an outline of the English system of university extension which produced some immediate results in this country. The adoption of university extension methods was urged upon the University of the State of New York during the following year. A society was organized in Philadelphia in 1890 for the promotion of university extension work. This society sent Mr. Henderson to England to study the methods employed there. Six months after his return twenty-three university extension centres were organized by this society. In 1891 the State of New York appropriated $10,000 to be used for organizing, printing, and supervision in connection with university extension work, but no money was provided for teachers, and little was accomplished. In the same year a society for university extension work was organized in Chicago with Professor Zeublin as its secretary. In the following

year university extension work became an organic part of the educational system of the University of Chicago. The wave of enthusiasm in favor of university extension reached its highest level at a national congress in the interest of university extension held in Philadelphia in December, 1891.

Up to this time twenty-eight states and territories had organized university extension work. The movement, however, had progressed too rapidly and a reaction was inevitable. With this return wave the superficial elements of the movements were swept away. The friends of university extension slowly realized that the work would have to be adjusted to our own peculiar needs and that whatever was done in the line of university extension should be done with as much thoroughness as the work that was carried on by residence students. Mr. Moulton sounded the keynote of the new movement when he said: "As dealing with people who work for the most part under difficulties," the method must be "*more rigorously thorough and not less*, than that of other agencies." Professor Reber adds: "It is recognized, also, that in comparing non-resident with resident students it is common experience to find in the former a strength of purpose and earnestness, greatly to their advantage."

One of the main difficulties in connection with university extension up to the present time has been to secure competent instructors. Only in those institutions where university extension work has been conducted by the regular professors of the institution, or by professors especially appointed to this work and placed on the same footing with resident professors, have the results been satisfactory. Columbia University has long continued to conduct university extension courses. The courses offered are of collegiate grade, professional and technical courses for teachers, evening technical and evening commercial courses. "The courses of university grade may be taken for credit or not as desired. If for credit, the applicant must fulfill all conditions for entrance to the university. If credit is not desired, no further qualification is required than the ability to satisfy the instructor that the course can be taken

to advantage." 1206 students took credit extension courses at Columbia last year and 11,719 did non-credit work.

Fifty-four universities and colleges, in reply to Professor Reber's questionaire, reported participation in university extension work. The two main lines of extension work would seem to be agriculture and teaching. The University of Chicago has, perhaps, entered into extension work more largely than any other university in the country. "Its work extends over nearly half the continent, covering twenty-eight states, thus demonstrating that large distances do not necessarily present insurmountable difficulties. In 1907-8 the total attendance at lectures reached 53,141 persons, the average attendance per lecture was 282, and the average class attendance, 150." Chicago University reports 2,500 active students this year in its correspondence study department. Twenty-three out of thirty-two state universities are offering general extension work. "Of these, fifteen have thoroughly organized, comprehensive extension departments under the permanent direction of a dean, director, or extension committee." The work done is usually credited towards degrees and in most cases correspondence study is a regular part of the extension work. "It is noticeable that a number of state institutions are making use of extension methods chiefly as an aid to the teachers of the state. This limited field probably results from three causes: first, the evident need of some agency to assist the busy teacher to keep in touch with educational advances; second, the fact that this is the path of least resistance, extension work among teachers offering no difficult problems, and, third, on account of the organic relation between the teacher and the State University, which are evidently becoming more closely knit, in spite of the high-school protest against university domination."

It would be hard to state in more precise terms the reasons why the Catholic University should, through a correspondence study department, reach the teachers in all our Catholic schools and bring them the help that they need. It should further be observed that the general practice has shown the wisdom of demanding that at least half the work for academic degrees be

done in residence at the university. To meet this demand, the universities hold summer sessions at which the correspondence pupils attend in large numbers to make up the residence requirements. Professors at the Catholic University have, in fact, since 1905, through the Catholic Correspondence School, conducted correspondence courses with a very large number of teachers scattered throughout the area of the United States. At the present time courses are being conducted in the Philosophy of Education, the Psychology of Education, the History of Education, Logic, Civil Government, the Teaching of Religion, and the Elements of the Study of Language, but the work has not yet been organized by the University nor have university credits been given, neither is there any foundation or financial support offered for this work up to the present time, other than the nominal fee charged. In many of these respects the work done by the Professors of The Catholic Correspondence School stands in strong contrast to that conducted by other universities. The University of Wisconsin, for instance, charges twice the fee and in addition to this it receives each year a large subsidy from the state for this special work. In the discussion following Professor Reber's paper, President Van Hise stated that he expected from the State $80,000 this year for the university extension work. After describing the splendid work which the extension department of the University of Wisconsin is doing, Professor Reber concludes his paper in these words: "Difficulties and discouragements have been met in establishing the work as described. New difficulties and discouragements will doubtless arise in its future progress, but the measure of success already achieved has been sufficient to justify a belief in its future. Three forces must be subsidized for its permanent foundation: adequate financial support; close affiliation with the residence work of the university; and the sympathetic interest and coöperation of the other public educational agencies of the state."

Many additional points of interest concerning the correspondence work conducted by the universities of this country were brought out in the discussion which followed Professor

Reber's paper. "The student in correspondence work may take half his work in correspondence. The work is not, however, towards the degree, until he has done an equivalent amount in residence at the university." "But he does not receive credit on the books of the university for his correspondence work until after he has done his residence work. With regard to what degrees may be taken, I might say every department can determine what it is willing to offer for credit. So any degree may be involved."

In response to a question, President Judson of the Chicago University stated the practice in his institution to be in substantial harmony with that in the University of Wisconsin: "Correspondence work, in the first place, in order to have any credit at all, must be supplemented by examination at the university on the course. In the second place, one-half the work towards the Bachelor's Degree will be accepted by correspondence—not more. . . . . Originally only one-third of the work for a Bachelor'c Degree was credited by correspondence. But after a number of years' experience we are so satisfied with the work administered by our correspondence department that we made it one-half."

The character of the correspondence work carried on in the University of Wisconsin was further developed by President Van Hise: "In the work as it has been described in this state you will note that we have stressed very little the original form of extension, the Lyceum system. There is large opportunity for that work, but as yet we have not done very much in it, because we have not regarded it as most important. Information may be imparted by a systematic set of lectures, but that is not half so important as getting the man to do something for himself. And so as we have developed the work here in this state, our idea has been to make it educational, getting the fellow to work, instead of pouring information into him. *Our stress has been on correspondence work,* debating work, and other lines of work which put the student to doing things for himself. . . . . In the correspondence work there are, however, especially for the vocational fields, two very serious difficulties

which we soon appreciated: that the student had to work by himself, without contact with his fellows; he had to work without a teacher. This required a greater amount of stamina in him. We saw those difficulties, and Mr. Reber's idea was to establish a traveling professor. In order to do that we had to get the coöperation of the merchants and manufacturers in Milwaukee. Some of them have furnished a class-room. So the students have been brought together in classes and the instructor meets the students. That places correspondence work on an entirely new basis, makes another thing of it form what it is when it is simply correspondence work without the contact between teacher and student and when every student works by himself."

The Catholic Correspondence School from the time of its inception adopted a plan somewhat similar to that outlined here by President Van Hise, but having many features which were peculiarly adapted to the needs of our teaching communities. Thus the strongest teacher in the school was usually chosen as the correspondence pupil and a group of the other teachers formed a class and worked together with this teacher under directions from the professor who conducted the class. In this way more than six thousand of our teachers have benefitted, directly or indirectly, by the work of the correspondence school, while the expense of the work was reduced to a minimum. Moreover, the summer months each year have been utilized in bringing large numbers of the correspondence pupils home to the Mother House, or some other convenient center, where they met the professor and listened to a course of twenty-four lectures on the subjects that were being handled in the correspondence courses. Thus the summer institutes and the correspondence courses supplemented each other and gave inspiration and thoroughness to the work. Furthermore, in the correspondence method employed by The Catholic Correspondence School the professor's typewritten lectures are sent out to his classes together with a series of questions on the subject-matter and suitable assignments for reading and directions for the conduct of the class work. After the individual members of the class

have worked over the matter, they join in a general discussion of the ground covered in the assignment and, through the correspondence pupil, submit to the instructor all the questions developed concerning which further information is desired. The experience of the past five years has convinced the writer that the work done in this way is in many respects superior to the work that is usually obtained from students in residence. The experience of the other universities has evidently been similar. In answer to an objection made to correspondence work on the ground of its superficial character, President Van Hise said: "That is not our experience. Some of our professors have said to me that some of the very best work they are getting is by correspondence. When the work was taken up here, there was great reluctance on the part of some of the professors, and to meet that reluctance, when the extension division was finally reorganized, there was an understanding that no department should take it up unless it wished to. Some have taken it up and their reports are that they are able to get, with carefully prepared recitation papers and the answers sent in, thoroughly satisfactory work." In a subsequent statement, President Van Hise gave further details of the method employed and a further endorsement of the work obtained. "The examination may be in the charge of some one designated by the extension department elsewhere, for instance the principal of a secondary school; or, as was indicated, the man may come up to the university, taking it at the time when the examinations are given. Now, these are the persons who, the instructors say, are quite as good as university students. While there was hesitation on the part of the faculty to undertake it, now that the work is established and the lesson papers prepared—a large amount of the labor—I have not had a word of complaint by a single department as to the result. The temper of the faculty has completely changed in those departments that have done extension work."

In answer to further difficulties, Professor Reber stated: "Every credit student who has come up for examination has passed. This is not surprising, for the reason that every lesson

turned in (in correspondence work) is criticized with great care and every student is the subject of personal supervision and interest. It is seldom, moreover, that any but earnest and capable students enter correspondence courses for credit. So far as I know there has not been a student who has come to the university after preparatory correspondence study who has not passed his residence work and passed it creditably. A considerable number of students have done this. In several departments in the beginning there was a feeling of scepticism as to possible results from correspondence work. Those departments now admit that results attained by students who have taken residence work after correspondence study have removed their doubts."

We are not yet in a position at The Catholic University to test this matter, but it is to be hoped that in the near future our teachers throughout the country will be given an opportunity to come to the university for degrees and then we will have ample opportunity to test the value of the preliminary correspondence work. It will make it a much easier matter for our teaching communities to obtain degrees for a large number of their teachers when it is realized that half of the time in residence will suffice after they have exhausted the opportunities offered by the correspondence school.

Further testimony to the value of correspondence work was given by Professor Ely: "I was associated with President Harper in the correspondence work at Chicago. I continued the work for a number of years. My students were mostly college graduates. One phase of the work has not been sufficiently emphasized, and that is the individuality of the men. Among my students there was one who is now a professor in Harvard. He is doing very excellent work. He did his first work by correspondence and afterwards took residence work. Another is a Yale graduate who was appointed a delegate to this body but is not here to-day. He is doing very admiarble work. Another is the president of a normal school, exercising very great influence on the educational work in a western state. One is a prominent banker in New York city. There are

others who are very well worth while, some in newspaper work, journalism, authors, and so on. I had an excellent class of students, very earnest, and they did very good work."

From the considerations advanced it is evident that the primary teachers in our Catholic schools need to be brought into contact with the universities, both for their cultural development and for their professional training. Secondly, it is evident that the non-Catholic universities, while presumably competent to impart this culture and professional training, would tend to destroy their usefulness as Catholic teachers by reason of the adverce religious influences which pervade the secular universities. Thirdly, the Catholic University may accomplish all that is desired for the teachers in our elementary schools, first through a permanent institute at the University where our teachers may obtain a liberal education and a thorough professional training; secondly, half of this work may be done through correspondence courses in conjunction with summer institutes given by University instructors, either at the University or at convenient centers throughout the country. Enough has already been accomplihsed in this direction to give ample guarantee of the results to be obtained.

THOMAS EDWARD SHIELDS.

BOOK REVIEWS.

History of the Catholic Church in the Nineteenth Century (1789-1908.) By Rev. James MacCaffrey, Professor of Ecclesiastical History, St. Patrick's College, Maynooth. Dublin, M. H. Gill & Son. St. Louis, B. Herder, 1909. 2 Vols. Pp. xxiii and 487; xv and 574.

Lack of historic perspective is frequently alleged as a reason for not writing the histories of recent events ; but though there may be good reasons for not entering into a detailed analysis of movements which are still in progress, and which cannot be fully judged except in their effect on the general current of human affairs, there can be no cause why such events should not be summarily grouped under convenient headings, if for no other reason than, because, as a general rule, it is more difficult to find satisfactory information regarding recent events than concerning the more remote past. These two volumes from the pen of Dr. MacCaffrey will unquestionably satisfy a want which has been felt by all who are acquainted with the literature of Church History in English. As is natural the history of the church in the nineteenth century commences with a chapter on the French Revolution. The causes, progress and effects of that social cataclysm are set forth with the purpose of showing what the social, political and religious unrest in the nineteenth century meant for the Christian Church. With this as a starting point the history of Catholicism is dealt with in successive chapters according to countries. Though some objections may be raised against this method on the ground that it leads to a great deal of unnecessary repetition (see vol. I, 51, sqq., and 205, sqq., and many other places) and that the great central ideas which dominated all the ecclesiastical undertakings during the last century are not sufficiently brought out, the value of the work as a whole is not considerably diminished thereby and something in the nature of a compensating advantage is gained in showing that, while the problems were everywhere the same in principle, the controversies, because of local or historical conditions, assumed in each country a distinctive character. In the first volume the fortunes of the church in France, in the German States, in Belgium and Holland, in Spain and Portugal, in northern Europe and Italy are dealt with

in two series of chapters. Each series closes with a chapter on the Papacy, in which the principal acts of the Popes in relation to the Church at large form the subject of discussion. As might naturally be expected, a great deal of attention is given the condition of the Church in the British Islands. The story of the great Oxford movement in England is briefly told, but its significance for the general history of Catholicism in England is well brought out. A long account of the history of the Church in Ireland was necessary to make clear the difficult situation of the Catholics under the Penal Laws, and the various attempts which were made during the last half of the eighteenth century to free them from the disabilities under which they labored. No chapters in the book will be read with greater interest nor with more satisfaction by Catholics than those dealing with the Church in America and Australia and that on the Catholic Missions. Here there is a clear record of solid tangible achievement and an account of numerical gain at least which may be regarded as a compensation for any loss of influence or prestige that may be charged against the Church in other countries. It is gratifying to find that the author speaking of the condition of the Church in the United States considers that "Socialism as such has not made great progress in the United States" and that, "though the voting power of the Socialist Party has steadily been increasing for the last dozen years, it is not likely to prove dangerous in the near future." The last chapters in the work dealing with Theological Errors and Developments, Ecclesiastical Studies in the Nineteenth Century, Ecclesiastical Education, Socialism and the Catholic Labor Movement, take up topics which are of general interest, and bring out fully the manner in which Catholic leaders, lay and clerical, have attempted to grapple with these problems of vital interest to the existence of the Church. One cannot lay aside the volumes without the feeling that the Catholic Church in the nineteenth century passed through one of the stormiest periods in its existence, and that the defence of Christian principles brought forward some of the noblest figures in its long list of devoted champions. Dr. MacCaffrey has wisely refrained from generalisations regarding results and from forecasts for the future. A perusal of his two volumes makes it clear that the epoch commencing with the French Revolution has not yet closed. A vast amount of positive information is to be found in his pages. The chapters are each provided with a select bibliography. As a whole, this work is positive rather than reflective, but it cannot fail to afford much pleasure to those, who, more or less

acquainted with isolated incidents in the history of the Church in the nineteenth century, are seeking for the general picture of that time.

PATRICK J. HEALY.

The Courage of Christ. By Henry C. Schuyler, S. T. L. Philadelphia, Peter Reilly, Publisher, 1909. Pp. 127. Price, 50 cents, net.

This little book is the first of a series on the Virtues of Christ. It is divided into four chapters entitled Courage in Action, Courage in Mental Suffering, Courage in Physical Suffering, and Perseverance in Courage. The theme is a practical and a timely one: practical, because inspiring, in the best sense of the word, and timely, because much of the recent devotional literature concerning Christ lays emphasis exclusively on the divine, while a still larger percentage of it, coming as it does from non-Catholic sources, lays stress on the human character of Christ, to the exclusion of His divine nature. Keeping steadily in view the Catholic doctrine that Christ is truly God and also truly man, the author of the book before us shows how it is possible to aim at the supremely perfect and yet not be discouraged at the apparent impossibility of attaining so high a level of spiritual excellence. Very wisely too, and very opportunely, he insists that in order to make the Divine Exemplar practically effective in our spiritual struggle it is necessary to supplement the teaching and narrative of the Gospels by the infallible authority of the Church as interpreter of the Scriptures. "To be willing, with a firm, unwavering will, to do what one knows to be right" is the author's definition of Courage. In this sense, Courage is a fundamentally important Christian virtue, and the cultivation of it is not a counsel of perfection but a condition requisite even for the observance of the commandments. Father Schuyler has given us a devotional work which is helpful in many ways. It instills into the heart of every reader a message of comfort, strength and consolation, and will undoubtedly have the effect of bringing many souls nearer to Christ.

WILLIAM TURNER.

The Divine Story. A Short Life of Our Blessed Lord, written especially for Young People. By Rev. Cornelius Joseph Holland, S. T. L. Popular Price Edition. Providence, Joseph M. Talley, Publisher, 1910. Pp. viii–223. Price, 50 cents; by mail 57 cents.

This is a popular price edition of a work which in the incredibly short space of twelve months has run into the fourth edition, won the hearts of tens of thousands of children throughout the land, and brought to the gifted writer tributes of praise and esteem from hundreds of teachers who are best competent to judge the merits of such a work. In spite of the remarkably moderate figure at which it is sold, this edition is by no means cheap in appearance, binding, material and illustrations. We can only repeat the estimate of its contents already published in these pages (*Bulletin*, June, 1909, pp. 583 ff.) and wish it continued success.

WILLIAM TURNER.

The Mystery of Naples. By Edward P. Graham. Illustrated. St. Louis, Herder, 1909. Pp. ix–349.

The author of this volume is Father Graham, Pastor of Holy Angels' Church, Sandusky, Ohio. He has chosen for his subject the miracle of St. Januarius, about which, it is safe to say, every American visitor to Italy has heard something, about which also, thousands who have never been abroad have formed their opinion from Mark Twain's skits and Andrew White's more pretentious criticism. Catholics, as a rule, have but a vague idea of what the miracle is, and had till now no work in English to refer to for information. Thanks are due to Father Graham for supplying this want. He has done his work in a thorough, scholarly and satisfactory manner. He has gone to the sources, biographical, historical and scientific. He faces fairly and squarely the question whether the liquefaction is really miraculous, and, we think, will convince the unprejudiced reader that it is. All who know anything about the problem know that the whole question turns on whether the contents of the phial are real human blood. For reasons which Catholics, at least, will appreciate, the authorities have never consented to allow a portion of the substance to be taken out and analysed. In 1902, however, the spectroscopic test was applied to the contents of the phial and the result of the experiment, as narrated by Father Graham (pp. 234 ff.) is entirely confirmatory of

history and tradition. Once this point is established, there is no difficulty in showing that the phenomena which take place "are at variance with all the known laws of nature and are utterly inexplicable except under one hypothesis, namely that they constitute a miracle or an effect produced by God which is above all the forces of nature" (p. 307). For the verdict of Sir Humphrey Davy still remains unshaken, that human blood, once coagulated, cannot be made to liquify by any natural means. Not the least interesting portion of Father Graham's book is that in which he tells of the opinions, favorable and unfavorable, of famous scientists, philosophers and historians concerning the mystery of Naples. The "Bird's eye view of the Case" (pp. 307 ff.) is a very convenient summary; an alphabetical index of topics would, however, be an additional aid to ready reference.

WILLIAM TURNER.

The Wayfarer's Vision. By the Rev. Thomas J. Gerrard. London, Burns and Oates; St. Louis, Herder, 1909. Pp. xxiv–284. Price, $1.35 net.

This is a collection of twelve papers which were published in *The Dublin Review*, *The Catholic World*, *The New York Review*, etc. The "Introduction" consists of an open letter to Dr. Adrian Fortescue, the well known Catholic authority on matters pertaining to the Greek Church. It issues an invitation to examine "a few aspects of scholasticism" which are often overlooked, and which, Father Gerrard thinks, afford a refutation of pragmatism and of those tendencies which result in philosophical modernism. The substance of the whole contention is found in the first essay "The Enigmatic Vision," and amounts to this: our vision of God is "enigmatic," it is "dark"; still the formal scholastic is not farther from the truth when he describes our knowledge of God as analogical, than is the agnostic who says it is no vision at all, or the pragmatist who holds that our knowledge is personal. In truth, Father Gerrard maintains, our knowledge transcends both dialecticism and humanism. The particular point of scholastic doctrine which Father Gerrard insists on is the principle that all perfections are in God *modo eminentiori*, and that in constructing the image of God out of human perfections so conceived, play should be given, and is given in scholasticism, to the volitional and emotional as well as to the rational faculty. As he says, the "priedieu conception" of God should be, and is, the view which transforms

the dialectical "study-desk conception" into the truly Christian vision. The pragmatists' question "Pray, what specific act can I perform in order to adapt myself better to God's simplicity?" does not, as the pragmatist imagines, carry with it its own answer. The answer is "God is a Spirit, and they that adore Him must adore Him in spirit and in truth." The student of philosophy and theology must see for himself how those principles are worked out in the remaining essays. If he does so, he can hardly fail to realize that the author of "The Wayfarer's Vision" is a good guide through the realm of scholasticism, and an equally safe leader in the region of contemporary philosophy.

WILLIAM TURNER.

Heroes of the Faith. By Dom Bede Camm, O. S. B., Editor of the *St. Nicholas Series*. New York, Benziger, 1910. Pp. xxvi-149. Price, 80 cents net.

The memories associated with Tyburn are dear to English Catholics. To those, too, who, though not of English stock, are acquainted with the history of the English martyrs, and are capable of enthusiastic sympathy with the highest form of religious heroism, the name of Tyburn Tree and what it stands for will ever be held in pious memory. In the two volumes which preceded this (published 1904 and 1906) Father Camm has told the story of the English Martyrs of Douay, Rome and Valladolid, and described the causes for which they suffered. In the volume before us he takes up the history of the religious, the laymen and the women "whose last Oratory was the cart below Tyburn Tree where, amid interruptions of every kind, and the jostling of an impatient, curious mob, they calmly prepared for their last sacrifice, in sweet communion with their Lord" (p. xi). Now that the exact location of this "English Calvary" has been determined, devotion to the sainted memory of those who suffered there will receive a new impetus. The picturesque and pathetic details with which Dom Camm fills in the narrative will facilitate the task of the devout mind, which in all its acts of piety is aided by definiteness of location and vividness of personal portrayal. Henceforth, the personality as well as the conspicuous heroism of those noble martyrs will be an inspiration and an example to all the faithful. The closing chapter of the book entitled "The Good Shepherd" is devoted to the Oliver Plunkett, the heroic Archbishop of Armagh, the great Irish

champion of the faith, who as the last of the martyrs at Tyburn brings the glorious record of that spot to a fitting close.

WILLIAM TURNER.

Les martyrologes historiques du moyen âge. Etude sur la formation du martyrologe romain. Par Dom Henri Quentin. Paris. Lecoffre (J. Gabalda & Cie.), 1908. 1 Vol. 8°. Pp. xiv and 745.

In this volume the more important of the martyrologies of the middle ages, that is to say the series from Bede to Ado of Vienne, whose text in the abridgment of Usuardus served as the basis for the Roman martyrology, are critically studied with a view to showing the sources which were employed by the different redactors and the manner in which they reached the form they now have in the official martyrology of the church. The work represents nine years of unremitting toil in the principal libraries of Europe, and marks the completion of a task so stupendous that even the invitation of the Academie des Inscriptions et Belles-Lettres in 1895, could induce no one to undertake it. Six different martyrologies, that of Bede, the poetical martyrology of Achery, the Lyons martyrology, that of Florus, the Parvum Romanum, and the martyrology of Ado are examined with painstaking minuteness, and with a wealth of historical and critical acumen that leaves nothing to be desired. The publication of the text of the martyrologies and the sources in parallel columns shows at a glance the provenance of the former, and leaves no doubt as to its value. No student of hagiography and no one interested in the culture history of the middle ages can afford to be without this precious volume, which, thanks to the patience, skill and erudition of Dom Quentin opens a way through a literary jungle before which the bravest might have quailed.

PATRICK J. HEALY.

Bouddhisme, opinions sur l'histoire de la dogmatique, par L. de la Vallée Poussin. Paris, G. Beauchesne, 1909. 12mo, 420 pp.

Much praise is due Mr. de la Vallée Poussin for his scholarly work on Buddhism. It is an elaboration of a series of lectures delivered in

Paris at the Catholic Institute in 1908. It is the fruit of much patient study in the literary remains of Buddhism, carefully read in the original Sanskrit and Pali. Though the author modestly gives it the title of *Opinions on the Dogmatic History of Buddhism*, it represents the judgments and conclusions of a recognized specialist based on a wide and careful reading of texts, many of which have not yet been translated into French or English.

The purpose the author has in mind is not to discuss Buddhism with reference to Christianity, but simply to give, as far as the data allow, an objective, historic exposition of the religion in its different phases. He recognizes the difficulty of giving a well defined sketch of primitive Buddhism for lack of contemporary sources. Even the estimates of Oldenberg, Rhys Davids and others as to the existence of some extant Pali texts as early as the second century after Buddha, he finds excessive, and rightly so, for these estimates rest on little more than conjecture and unreliable tradition. However sure, he says, we should like to be of the high antiquity of the oldest Buddhist texts, we cannot with certainty attribute a single one to Buddha. Out of the four or five thousand octavo pages comprised in the London edition of the Buddhist Pali canon, there are hardly twenty that, on the basis of historic evidence, can be carried back to within two hundred and fifty years of Buddha's death. But though contemporory documents are thus lacking to enable the student to give a thoroughly exact outline of what Buddha taught, yet there are elements in the earliest available texts that may be safely taken as constituents of primitive Buddhism. It is on the basis of these that the author reconstructs the system of salvation as propounded by Buddha. Nor does he hesitate to join issue with noted Buddhist scholars, as Oldenberg, and Rhys Davids, on such questions as the permanency of the ego after death, of continued existence in Nirvana. With good sense he rejects the view, only too common, that Buddha disbelieved in the existence of the soul, and denied that a man's conscious personality persisted after death. He also concludes that it is a mistake to hold with some modern scholars of Buddhism that, in the teaching of Buddha, Nirvana meant annihilation. Here he agrees with Professor Oldenberg that Buddha expressly avoided positive teaching on the nature of Nirvana as something irrelevant to the practical pursuit of perfection.

The two great rival sects into which Buddhism later split, with their characteristic schemes of salvation known as the Little and the Great Vehicle, are described in an interesting manner. The last chapter is devoted to a subject not generally treated in works on

Buddhism, the corruption of Buddhism by the infiltration of gross, even indecent elements, so-called Tantrism.

CHARLES F. AIKEN.

Dictionnaire apologétique de la foi catholique, sous la direction de A. D'Alès. Fascicule III, Concordats–Dieu. Paris, G. Beauchesne, 1910.

In the third section of the *Apologetic Dictionary*, which has lately appeared, there is much to instruct and to interest the Catholic reader. In the article on Concordats, part of which appeared in the previous fascicle, the Abbé Dudon carries the history of the French Concordat down to its arbitrary rupture by the French government in 1905, followed by the unfair legislative acts of December 11, 1905, January 2, 1907, and April 11, 1908. The exposition of the controverted questions concerning the Sacrament of Confirmation is compressed by Father Guibert, S. J., into two pages. One might wish that a more extensive treatment had been given to this important subject. The seventeen-page article of the Abbé Moissant on Conscience could well have been reduced to give the needed room.

The History of the Convulsionaries of Saint Medard is told in an interesting manner by Bishop Waffelaert. Father Pinard, S. J., has a good article on Creation, and his confrère, Father Valensin, gives an able exposition and critique on Kant's method of criticism.

Biblical Criticism is handled by Father Durand, S. J., with no little ability and learning. It is the longest article of all, comprising twenty-nine pages. It is particularly rich in its indications of recent literature on this many sided and important subject.

Another long and very fine article is that on the Roman Curia. In this article, Professor Forget treats of Cardinals, while Father Choupin, S. J., describes the nature and distinctive work of the Congregations, Tribunals, and Offices.

Among other excellent contributions, the article of Dom Cabrol on Christian Worship, that of Father Munnynck, O. P., on Determinism, and that of Father Garrigou-Lagrange, O. P., on God, only part of which appears in the present fascicle, deserve honorable mention. Readers of French will find in this dictionary a reference work of great value.

CHARLES F. AIKEN.

Les arguments de l'athéisme, par J. L. De la Paquerie. Paris, Bloud & Cie, 1909. 12mo, 64 pp.

This little brochure commends itself as a popular, succinct refutation of the various objections and counter-arguments that have been advanced to discredit theistic belief. They are grouped under several heads, the objections of Kant, those of Herbert Spencer, those of M. de Dantec, those of M. Hérbert, and finally, those of Büchner and of Loti. The author avoids as far as possible all technical terms of philosophy and of science, and thereby manages to give a series of refutations that the average man of the world can understand. An unfortunate typographical error has been made on page nine, which should be corrected. The author intends to say that there is but one being, God, for whom existence is a necessity, whereas for all contingent beings, it is possible to separate the notion, from the reality, of their existence. But through the printer's mistake, the contrary is expressed. "Pour tous les êtres, sauf un seul, il est *impossible* de separer l'idée de la realité, parce qu'ils sont contingents."

This booklet belongs to the apologetic series published by Bloud and Co., of Paris.

CHARLES F. AIKEN.

Theology of the Sacraments. A Study in Positive Theology, by the Very Rev. P. Pourrat, V. G., Rector of the Theological Seminary of Lyons (France). B. Herder, St. Louis and Freiburg (Baden), 1910.

This is an authorized translation from the third French edition of Father Pourrat's excellent "Theologie Sacramentaire," the first edition of which was published in 1907. This is a book that deserves to be warmly recommended, presenting as it does the happy combination of scholastic and positive theology prescribed by Pope Pius X as a remedy against the errors of Modernism. Who does not see the benefits to be derived from a study of the growth of a systematic sacramental theology, that is to say, the development of our knowledge of the sacraments? "The history of the development falls easily into four periods—from the beginning to St. Augustine; from St. Augustine to the twelfth century; from the twelfth century to the Council of Trent; and from the Council of Trent to our own day." Through these four periods the definition of a sacrament, the composition of the sacramental rite, the efficacy of the sacraments, etc.,—in

fact all important questions relating to the sacraments are investigated historically and dogmatically.

We fail to see what the author has gained by admitting that Christ instituted some sacraments "immediately but implicitly" (p. 301). The old formula used by theologians expressed the same truth as clearly as the new terminology. "The Church did not have from the beginning a *full and entire* (italics are in the original) consciousness of some sacraments" (*ibid.*) is a proposition that calls for the author's modifications and explanations; otherwise the words "*male sonans*" might occur to the minds of some readers.

D. J. Kennedy, O. P.

L'Eucharistie et la pénitence durant les six premiers siècles de l'Eglise, par G. Rauschen, professeur de théologie à l'Université catholique de Bonn. Traduit de l'allemand par Michel Decker, vicaire à Saint-Vincent-de-Paul, et E. Ricard, professeur au Grand Séminaire d'Aix. 1 vol. in-12. 3 frs. Librairie Victor Lecoffre, J. Gabalda et C^ie^, rue Bonaparte, 90, Paris.

Another volume giving some interesting and important chapters of positive theology (see notice of Pourrat's Theology of the Sacraments). That the learned professor's work is highly esteemed is shown by the fact that the book which appeared in 1908 was translated into Italian by Father Bonaccorsi last year and now appears in French. Both the Italian and French translators considered it necessary to make certain reservations in their praise of the original. The French admirer of M. Rauschen was specially anxious that Mgr. Battifol's opinions should be presented in their true colors. Fr. Bonaccorsi surpassed the Frenchman in his reservations and "corrective commentary;" yet both considered the work learned, useful and timely. In investigating early texts there is nearly always a diversity of opinion, even amongst the learned. The field of positive theology, especially in its present state, is one in which men must walk with cautious tread. If the pioneers who dare to blaze the way through this dangerous field should be lightly scratched by the underbrush or injured occasionally by falling limbs, those who are on the outside, awaiting the results of their efforts, should praise their courage, applaud their devotedness and pray for their success.

The French translator closes his preface with this admonition: This book is simply an elementary manual; it does not pretend to be

an exhaustive treatise on the subject discussed ; those who wish to make a more profound study must read the authors whose opinions are discussed in the manual.

D. J. KENNEDY, O. P.

The Catholic Encyclopedia. Edited by Charles G. Herbermann, Ph. D., Edward A. Pace, Ph. D., Condé B. Pallen, Ph. D., Thomas J. Shahan, D. D., and John J. Wynne, S. J., Vol. VII. The Robert Appleton Company, New York. Pp. xv–800.

The seventh volume of this splendid work is in every respect worthy of its predecessors. As a Catholic glances over its pages, he can hardly help putting up a prayer of thanksgiving that at last fair-minded readers will find it possible to learn the truth about many things wherein the Church has so long been misunderstood. One might open the volume at random and he would scarcely fail to find something to strengthen his faith and to make him thankful that he is a Catholic.

The article "Hospitals" from the pen of Dr. James Walsh will be illuminating to many who are too apt to forget the glorious work of the Church in this field of philanthropy. Among the ancient Germans the sick and the feeble were often put to death. Among the Greeks and Romans something was done for the sick and here, as well as in ancient Egypt, the practice of medicine was associated with the temples and the priesthood. Christ's work of healing the sick and the work of the early Church, which was in line with His precept and example, registered a new phase of man's attitude towards the sick and the feeble. In early Christian times the Bishop's house was the center for the dispensation of Christian hospitality, to the poor and to the sick. In some cases the bishop was also a physician and gave medical attention to those of his guests who needed it. In a few highly condensed paragraphs Dr. Walsh outlines the development of the hospital from the very heart of Christian charity and under the guidance and control of the Church. In the ninth century we find Charlemagne helping to restore hospitals that had fallen into decay : "He further ordered that a hospital should be attached to each cathedral and monastery. . . . Innumerable Pontifical documents attest the zeal of the popes in behalf of hospitals. The Holy See extends its favor and protection to the charitable undertakings of the faithful in order to insure their success and to shield them against molestation from any source." The whole article shows the hospital in its origin and development as a distinctively Christian institution

whose legitimate growth was checked by the Protestant Reformation. "The injury inflicted upon the whole system of Catholic charities by the upheaval of the sixteenth century, was disastrous in many ways to the work of the hospitals. The dissolution of the monasteries, especially in England, deprived the Church in large measure of the means to support the sick and of the organization through which those means had been employed. Similar spoliations in Germany followed so rapidly on the introduction of the new religion that the reformers themselves found it difficult to provide anything like a substitute for the old Catholic foundations. Even Luther confessed more than once that under the Papacy generous provisions had been made for all classes of suffering, while among his own followers no one contributed to the maintenance of the sick and the poor."

The article on "Indulgences" will serve to correct many erroneous impressions of well-meaning people concerning the meaning and history of indulgences in the Catholic Church. Father Kent, realizing the importance of this, immediately after giving the derivation and meaning of the word, proceeds to state "what an indulgence is not.—To facilitate explanation, it may be well to state what an indulgence is not. It is not a permission to commit sin, nor a pardon of future sins; neither could be granted by any power. It is not the forgiveness of the guilt of sin; it supposes that the sin has already been forgiven. It is not an exemption from any law or duty, and much less from the obligation consequent on certain kinds of sin, *e. g.*, restitution; on the contrary, it means a more complete payment of the debt which a sinner owes to God. It does not confer immunity from temptation or remove the possibility of subsequent lapses into sin. Least of all is an indulgence the purchase of a pardon which secures the buyer's salvation or releases the soul of another from purgatory. The absurdity of such notions must be obvious to anyone who forms a correct idea of what the Catholic Church really teaches on the subject." This passage should be sufficient to cause people formerly holding these views of indulgences to read what the author has to say about "What an indulgence is," "Various kinds of indulgences," "Who can grant indulgences," "Dispositions necessary to gain an indulgence," "Authoritative teaching of the Church," "The power to grant indulgences," "Abuses," "Salutary effects of indulgences," etc., which are the headings of the various portions of the able article. The non-Catholic's eye will probably be caught by the following sub-heading, "Traffic in indulgences," and if he reads the paragraph, he will find the same candor and broad scholarship here that generally character-

izes the articles in the *Catholic Encyclopedia*. "These measures show plainly that the Church long before the Reformation, not only recognized the existence of abuses, but also used her authority to correct them. In spite of all this, disorders continued and furnished the pretext for attacks directed against the doctrine itself, no less than against the practice of indulgences. Here, as in so many other matters, the love of money was the chief root of the evil; indulgences were employed by mercenary ecclesiastics as a means of pecuniary gain. Leaving the details concerning this traffic to a subsequent article (see Reformation), it may suffice for the present to note that the doctrine itself has no natural or necessary connection with pecuniary profit, as is evident from the fact that the abundant indulgences of the present day are free from this evil association: the only conditions required are the saying of certain prayers or the performance of some good work or some practical piety."

We have spoken of the uses of the *Encyclopedia* to non-Catholics, but it will be at once apparent that articles such as those on Indulgences and on Infallibility will be of the greatest service to priests in the preparation of sermons and instructions, to teachers in expounding the truths of the Catholic religion, and to our Catholics in general who need reliable information, with references to the original documents and literature, in order to defend their faith against the constant and insidious attacks of agnosticism and materialism.

THOMAS EDWARD SHIELDS.

A Quarter Century of Technical Education in New South Wales. William Applegate Gullick, Government Printer, Sydney, 1909. 4°, pp. viii–319.

This monograph, published on the occasion of an exhibition of students' work held at the Sydney Technical College, Easter week, 1909, will be of interest to those who are studying the widespread movement of technical education in the United States. The early part of the work is a review of technical education in the West. A chapter of this history is devoted to the study of technical education in the United States. The manual training movement in this country is reviewed and not always with unlimited praise: "The system of Manual Training in the primary schools of America is on a poorly coördinated plan; and, as practically followed out, is the logical and natural sequence of the kindergarten schools. The work is continued in the

high schools of America, and in towns of any pretensions the Manual Training High School is an institution of importance equal to that of the Academic High School." Naturally the thing that interests us most is the account which this volume gives of the present state of technical education in New South Wales. In the year 1908 there were 18,490 students registered in the technical schools. The Sydney Technical College, a picture of which is given, presents a splendid appearance. A full account is given of the work that is being attempted, of the various courses taught, down to the smallest details of the curriculum.

THOMAS EDWARD SHIELDS.

Practical Hints on Education to Parents and Teachers, translated from her original German work by Elise Flury. R. & T. Washbourne, London, 1910, Benziger Brothers, New York. Pp. viii–206. 76 cents net.

This is a little volume in non-technical language which presents some of the great fundamental truths concerning the early education of children. It will be welcomed by parents and primary teachers. The book in its German original has been very favorably received in Germany, Switzerland and Austria, and will doubtless prove valuable in this country also notwithstanding the differences in the home environment of the children. The author sounds a warning against non-denominational teaching and points to the havoc which it has wrought wherever the experiment has been made. She says: "Little less dangerous than a Godless school is a school where undenominational religious instruction is given. Absence of denomination amounts almost to absence of religion. Under the pretext of not giving offence to any denomination, no definite form is given to religious instruction. The fruit of such a proceeding is sometimes merely religious sentimentality, more often indifference or infidelity."

The book makes a plea for private or denominational schools as the only schools where justice may be done to the child's spiritual needs. "In them alone abides the full power to do justice to the rights of parents and taxpayers. Godless schools are a misfortune for the child, the family, the country." Of course the author recognizes the rights of the state. "The family, the state, the church—each of these educational factors has its rights, each has its duties in the matter of education. Great things—indeed all things—they can

achieve to further the beneficial work of education, if only they act in harmony. It would contribute to the peace of a country, and to the good of our children, if this were generally recognized."

The volume contains many practical hints for the care and management of children and we hope that it may find its way into many of our Catholic homes.

THOMAS EDWARD SHIELDS.

The Rise of South Africa, Vol. I. By G. E. Cory. Longmans, Green & Co., New York, Bombay and Calcutta, 1910. Pp. 420, Index, Plans and Map.

It is proposed to write in four volumes a history of the origin of South African colonization and of South African development from the earliest times to the year 1857. Volume I brings the narrative down to 1820. In less than two pages the author disposes of the epoch-making discoveries of the Portuguese. The nature of the work requires a more ample account of the maritime activity of the Dutch, who as early as 1495 became commercial rivals of the Portuguese. In their frequent voyages to the East the Dutch became acquainted with the region near the Cape of Good Hope, a place at which they often took on board fresh meat and fresh water. It was not, however, until 1648 that they became fully convinced of the importance of establishing here a victualling station, and even then the first settlement was the result of an accident. In that year the crew of the *Haarlem* was wrecked on the shores of Table Bay. With the enterprise characteristic of their race they planted, fished and hunted until five months later a passing vessel took them to Holland. It was their good fortune to have been cast on that shore at the most delightful season of the year, and on their arrival in Holland they pointed out the advantages of the place. The Netherlands East India Company had been organized as early as 1602, but it was not until 1652, half a century later, that it established a fort at the Cape of Good Hope. The new settlers arrived at the beginning of the southern winter and were soon in the midst of difficulties. They believed that the climate and the resources of the Cape had been exaggerated, and it required much suffering, much patience and much industry before they were able to perceive any signs of actual prosperity.

The first permanent establishment at the Cape was a fort of which the garrison was composed of servants of the Company. In a short

time certain members of the garrison were authorized to take up for cultivation lands beyond the limits of the fort. Such was the beginning of what is now an important dependency of the British Empire and what, perhaps, is destined to become a great state.

To those familiar with the early experiences of white men in America, it is hardly necessary even to suggest the trials of the first European settlers in South Africa. As in America from the outset so in Africa, the great obstacle to the extension of civilization was the native. The Dutch first came into contact with the Strandloopers, a lazy and degraded Hottentot tribe that subsisted principally on shellfish and other products of the shore. Unlike the American Indian, these Hottentots were easily reduced to a condition of slavery. The system, however, was not rigorous, and there is no satisfactory proof that on the whole the Dutch were not humane masters. There is evidence, it is true, of a few exceptions. The Bojesmen or Bushmen, however, had no inclination toward a life of slavery but warred against the whites until they were themselves so reduced in number that it is now almost impossible to find in their old homes a pure-blooded descendant of that dwarfish but warlike people. Before their extermination their poisoned arrows had killed many a Boer and for years they continued to carry off multitudes of cattle. But the real struggle, long a struggle for existence, was not with either Hottentots or Bushmen, but with the Kaffirs, a warlike and physically almost a giant race. The records show them to have been also an ungrateful, thievish and lying people. In their intercourse with these dangerous neighbors the Dutch observed the greatest circumspection, but neither kind treatment nor favors won their confidence. The Kaffir chiefs accepted gifts from the Dutch landdrost and showed their appreciation by robbing his countrymen. The return of the depredations for a single day, as late as June 30, 1810, showed 577 cattle stolen, also seven horses, besides the killing of seven Hottentot herdsmen. It was this condition that made of every Dutch farmer an uncomplaining and efficient soldier. For months at a time the heads of families were absent on commando. They generally furnished their own horses, food and equipment. Sometimes they were assisted by the government, but often the Kaffir was upon them before troops could be sent from the Cape. It was this perpetual warfare with the natives that produced the formidable Boer soldier.

When at last by patience, courage and industry the colonists were beginning to see signs of prosperity the British in 1795 seized the Cape. They feared that it might fall into the hands of France. In 1802, however, when France had allied herself with the Batavian

Republic it was surrendered to the Dutch. Finally in 1806 it was recaptured by the British and has since been held by them.

Much of this work treats of the murders and cattle raids of the Kaffirs, and the consequent interruption of agriculture. It discusses also the unscientific work of some early missionaries, the land tenures and the unrest resulting from British rule. If the style is not the best, it is still a good style, and the reader is everywhere impressed with the honesty and intelligence of the author. The work is of considerable historical value, especially to the student of colonial administration. In its pages he will see clearly the grave consequences of incapacity as well as the benefits of enlightened rule.

CHAS. H. MCCARTHY.

Theologia Brugensis. De Sponsalibus et Matrimonio Tractatus Canonicus et Theologicus, auctore Aloysio Desmet, S. T. L. Brugis, Beyaert, 1909. Pp. xxvii + 563.

To the substantial series of theological treatises given to the public by professors of the Seminary of Bruges, comprising such well-known works as Jungmann on Dogma, Van Steenkiste on Holy Scripture and Bouquillon's classical *Theologia Moralis Fundamentalis,* there is now added this new volume *De Sponsalibus et Matrimonio* which is in every way worthy of the high company in which it appears and must be reckoned among the leading treatises on the important subject with which it deals.

It is not an easy task to produce a work which shall hold a prominent and permanent place in our abundant literature on marriage. It is, therefore, no small praise to say that Father Desmet has succeeded in accomplishing this. His book has the advantage of being the most up to date matrimonial treatise available ; it is thorough and complete, containing much for which we seek in vain in similar works ; it discusses marriage dogmatically and morally, as well as canonically ; the historical aspects of each topic are well developed ; citations and references are abundant ; the reader is furnished with an unusually good bibliography ; and the important modifications introduced by the *Ne Temere* are noted in their proper place.

From every point of view this is a most serviceable and valuable work, which everyone must have who desires to keep in touch with the best books in this department of sacred science.

JOHN T. CREAGH.

THE SCHOOL OF LAW—A CORRECTION.

WHEREAS, some statements in a previous circular have given to certain friends of the University the erroneous impression that its Law Department had retired from the work of training young lawyers for the Bar, attention is hereby directed to the fact that what the Law Department really *has* done is to provide more efficiently than ever for such training; *first,* by furnishing to its students a two years' course of study, under its own professors, in those branches of the law which are of universal application in all the States of the American Union; and *then* by permitting them to study for one year in law schools and offices in the States where they expect to practice, in order that they may there acquire that technical professional knowledge of the local laws and customs which is required for their admission to the Bar. This is the mode of Legal Education originally proposed by the University at its opening in 1895 (see *Catholic University Bulletin,* April, 1895, pp. 178-199), and which recent changes in the Bar Rules of the different States have rendered possible in all States, and in some States necessary.

BOOK NOTICES.

A specimen of contemporary literature well deserving of attention is the beautifully turned-out volume, published by the Copp, Clark Co., Limited, of Toronto, and containing a new complete edition of the POEMS of Charles G. D. Roberts. Most of these lyrics have the genuine ring. The opening piece, "Ave! An Ode for the Shelley Centenary," is quite in the grand manner. Mr. Roberts shows himself master of many metres.

The bulky volume of the POEMS OF ARCHIBALD LAMPMAN, edited with Memoir by Duncan Campbell Scott, and published by Morang and Co., Limited, Toronto, shows a sweet singer in various moods. Here we have sonnets, ballads, and other lyrics, and two long pieces, "David and Abigail, a Poem in Dialogue," and "The Story of an Affinity," both the latter in blank verse. Some of these poems are genuinely tender and pathetic, and are deserving of being widely known and read.

Another poetic volume from across the border is from the well-known publishing house of William Briggs, Toronto. It contains THE COLLECTED POEMS OF WILFRED CAMPBELL. Some of the pieces have already appeared in different high-class magazines, and others are new. All are on a high artistic level, and are typical of that lyric spirit which animates so much of modern verse.

In the pages of this *Bulletin* a good word was recently said of the ESSAYS of Thomas O'Hagan. His SONGS OF THE SETTLEMENT AND OTHER POEMS, also published by William Briggs, Toronto, display this versatile writer in quite a new light. Simple in subject and making no pretensions to belong to the great order, these lyrics are yet of the appealing kind and touch one with many emotions. The spirit of patriotism, of love for the great Canadian land, is everywhere apparent.

A third volume from Mr. Briggs's firm is THE COLLECTED POEMS OF ISABELLA VALANCY CRAWFORD, edited by J. W. Garvin, B. A., with Introduction by Ethelwyn Wetherald. Here no uncertain note is struck; the true poetic spirit vivifies and animates every piece in the book. It is to be regretted that one with a genius like Miss Crawford, a Dublin-born lady who spent 28 of her 36 years of life in Canada, was cut untimely off in her prime. What she has left, however, has vitality enough to endure and to give her a sure passport to fame.

In ENGLISH ACCENTUATION, by Rev. F. T. Barré, C. S. C., published by P. J. Kennedy and Sons, New York and Philadelphia, a thoroughly systematic attempt is made to deal with that most elusive and baffling of subjects—correct accentuation of English words. "There are no principles by which to determine the accent in English," wrote Noah Webster over forty years ago. After one has

gone carefully through Father Barré's work, one is inclined to doubt the truth of the dictum. Those who take the trouble to master it will have most of their difficulties removed.

Dr. Franz Keller, of Freiburg, publishes a collection of homilies on the Epistle to the Philippians, under the title SONNENKRAFT. It is brought out by Herder, and sells for fifty-five cents.

From the same publishing house comes a very timely pamphlet of eighty-six pages from the pen of the well known Jesuit, Father Alexander Baumgartner. The title is DIE STELLUNG DER DEUTSCHEN KATHOLIKEN ZUR NEUEREN LITERATUR. It will interest not only the Catholics of Germany, for whom it is primarily intended, but also American Catholics who speak and read German. It sells for twenty-seven cents.

In Germany as well as elsewhere, the conversion of distinguished scholars to the Catholic religion always commands a good deal of interest both within and without the Church. The line of thought which finally led them to Catholicism, and the considerations which prepared them for the acceptance of the gift of faith furnish the best kind of apologetic literature. The story of a conversion of this kind is told in the little book ZURÜCK ZUR HEILIGEN KIRCHE by Dr. Albert von Ruville, Professor at the University of Halle. It is published by Herder, and the price is eighty-five cents.

A new edition of Father Vermeersch's PRACTICAL DEVOTION TO THE SACRED HEART, published by Benziger, and a course of sermons for first Fridays, entitled THE FRUITS OF THE DEVOTION TO THE SACRED HEART by Rev. William Graham, published by Wagner, are among recent editions to devotional literature. There has appeared also a new edition of the RACCOLTA by Father Ambrose St. John. It is published in London by Burns and Oates and in this country by Benziger Brothers, New York, Chicago and Cincinnati.

A very curious medley of scientific fact and more or less scientific interpretation of facts is to be found in the work THE WONDERS OF THE UNIVERSE, by James L. Meagher, D. D. It is published by The Christian Press Association, New York. It treats of a wide range of subjects, and describes the marvels of nature in a popular manner; the use, however, which it makes of the facts which it describes is not always scientific nor always philosophical.

The latest volume of the series PULPIT COMMENTARY ON CATHOLIC TEACHING contains a collection of fifty-one sermons on *The Means of Grace*. The publisher is Joseph F. Wagner, New York.

A little book from the pen of Father Betten, S. J., which bears the title THE ROMAN INDEX OF FORBIDDEN BOOKS sums up recent legislation on the Index and presents in a convenient form information which is scattered through more

extensive volumes on that subject by Dr. Hurley, Father Vermeersch, Father Hilgers, etc. It is published by Herder, and costs thirty-five cents.

The well-known Catholic publishing house of Pustet has issued a new edition of Monsignor Capel's FAITH OF CATHOLICS. It is in three stately octavo volumes, and constitutes in itself a library of popular apologetics. The General Index at the end of the third volume adds to its usefulness as a work of reference.

From the Paris house, Pierre Téqui (82 Rue Bonaparte) comes the tenth edition of Abbé Maynard's VERTUS ET DOCTRINE SPIRITUELLE DE S. VINCENT DE PAUL. The success that this little volume has had in France is the best proof of its excellence.

Preachers, lecturers, advanced catechists and the clergy, especially in our large cities, will welcome a new twenty-five cent edition of QUESTIONS OF SOCIALISTS AND THEIR ANSWERS, by Rev. William S. Krebs, Priest of the Ohio Apostolate. The book is provided with a Preface from the pen of the Archbishop of Milwaukee. It is for sale at 6914 Woodland Ave., S. E., Cleveland, O.

An able and learned plea for frequent communion is to be found in THE EUCHARISTIC TRIDUUM, translated from the French of Father Lintelo, S. J., by Father Zulueta, S. J. It is published by Washbourne, London, and sold by Benziger, New York.

Among the latest liturgical publications of the Pustets are two editions of OFFICIUM ET MISSA PRO DEFUNCTIS and the 1910 edition of the MISSALE ROMANUM.

The story of Father Damien's heroic self-sacrifice is charmingly told in a recent volume of the St. Nicholas Series entitled DAMIEN OF MOLOKAI by May Quinlan. The series is published by Benziger Brothers.

The average boy is difficult to please in the matter of fiction. What he reads should not be too evidently intended for his edification. It must, of course, be clean, healthy and free from lurid sensationalism, while, equally of course, it must interest and entertain before it can profit him in any way. Father Garrold, S. J., in THE BOYS OF ST. BATTS' succeeds as well as his rivals in this class of literature, in combining the qualities which go to make up a good story for boys. His book is published by Benziger Brothers.

UNIVERSITY CHRONICLE.

Publications by Alumni. Among the *Book Reviews* in this number of the *Bulletin* are notices of Father Schuyler's *Courage of Christ* and of a new edition of Father Holland's *Divine Story.* Signs of literary activity among the clerical Alumni of the University are multiplying day by day, and is one of many indications that the work of the University is telling in the intellectual and spiritual life of the country. In the May number of the *Bulletin* appeared a notice of a work, *Bibliography of the Chinese Question,* by a lay alumnus of the University, Mr. Boutwell Dunlap. Just as this number is going to press there comes to the office a very interesting volume entitled *Astronomical Essays,* by Rev. George V. Leahy, S.T.L., of Boston, another alumnus of the University. The work will be reviewed in the October *Bulletin.*

Meeting of the Board of Trustees. At the Meeting of the Board of Trustees held Wednesday, April 7, Reverend Doctor Patrick J. Healy, Associate Professor of Church History, was appointed Ordinary Professor of Church History in the School of Sacred Sciences on the Quinn Chair. Dr. Joseph Dunn, Associate Professor of Celtic Language and Literature was appointed Ordinary Professor of Celtic Language and Literature on the A. O. H. Chair.

The Rector was authorized to proceed at once to the erection of a central lighting and heating plant which will afford improved facilities for the work of the Department of Mechanical and Electrical Engineering.

The Michael Cudahy Chair of Mathematics was declared established in honor of Michael Cudahy, of Chicago, who, several years ago, presented fifty thousand dollars to the University for the purpose of endowment.

The Board encouraged the maintenance of a suitable Athletic Field.

The Summer School for Catholic teachers which the Board at its November meeting authorized to be opened in the summer of 1910, was postponed until the summer of 1911.

New Instructors. The following Instructors have been appointed in the School of Science: Mr. Lewis Henry Crook, B.S., Instructor in Mechanical Engineering; Mr. George Alphonsus Weschler, B.S., Instructor in Mechanical Engineering; Mr. Henry Bernhard Froning, A.B., Assistant in General Chemistry; Mr. Clarence Edward Baltzley, Assistant in Metallurgy and Assaying.

The Gymnasium. Work has been begun in the remodeling of the temporary gymnasium and, before the middle of September, when the football team will report for practice, everything will be in readiness.

Athletics is still very much to the fore in the lay section of the University. The series of successes which attended the career of the baseball team in the early part of the season was crowned by a second decisive victory over the Georgetown team on May 18, the score being three to one. The members of the team will all return to the University at the opening of the next session, and several additional names of academic athletic fame will be added to the list.

Alumni Meeting. The Alumni Association of the Catholic University of America will hold its annual meeting at Rauscher's on June 7th, and the members will be entertained at the University on Commencement Day, June 8th.

Lecture on Probation. On May 26, Doctor Charles F. McKenna, of New York, lectured at McMahon Hall on Probation.

The Library. From the Librarian's Report, which is now in the hands of the Rector, we learn that during the present

scholastic year the Library has acquired 2,165 volumes, 1,240 of which were gifts. Among the most important large collections acquired by gift is the set, in 325 bound volumes, of the publications of the learned societies of Berlin, Vienna, Leipzig, etc. This is a gift from several of the Most Reverend and Right Reverend Members of the Board of Trustees. Another valuable gift is the *Paléographie musicale,* presented by Mr. Francis E. Riggs. Complete sets of the *Bradshaw Liturgical Texts* and the *Early English Text Publications* were presented by a friend of the University, who does not wish to have his name published. Among recent purchases is the *Rolls Series* in 251 volumes. Both for the number of gifts and for the number of volumes purchased this has been a record year in the Library.

Catholic Summer School. At the Catholic Summer School, Plattsburg, N. Y., the following lectures by University Professors are scheduled for the coming session:

PRINCIPLES OF EDUCATION.

By Rev. Edward A. Pace, Ph. D., D. D.,
Professor of Philosophy.

July 11—The Meaning of Education.
July 12—The Function of Educational Ideals;
July 13—Cultural and Vocational Aims;
July 14—The Mind of the Child;
July 15—Body and Mind;
July 18—Necessity and Value of Method;
July 19—The Content of the Curriculum;
July 20—Moral and Religious Training;
July 21—Institutions that Educate: the Home; the School; the Church;
July 22—Qualifications of the Teacher.

HISTORY OF EDUCATION.

By Rev. William Turner, D. D.,
Professor of Logic, Metaphysics, and History of Philosophy.

July 25—Education Dominated by Imitation and Tribal Custom;
July 26—Education Dominated by Caste, National Tradition, and Religious Ideals—Hindustan, China, Egypt;

July 27—Education for Citizenship—Persia and Sparta;
July 28—Education for Excellence According to Human Standards—Athens and Rome;
July 29—Christian Education as Preserving and Transcending the Earlier Ideals;
August 1—Assertion of the Supremacy of Spiritual Interests in the Struggle of Christianity with Pagan Culture—Preservation of the Classics;
August 2—Assertion of the Same Principle in Monasticism: Influence of the Monks on Civilization;
August 3—Assertion of the Same Principle in Professional and Craft Education—The Guilds;
August 4—Assertion of the Same Principle in the Institutes of Chivalry—Status of Woman in Medieval Times;
August 5—Assertion of Supremacy of the Spiritual in Philosophical and Theological Education—Rise and Spread of the Universities.

PSYCHOLOGY OF EDUCATION.

By Rev. Thomas Edward Shields, Ph. D., LL. D.,
Professor of Education.

August 8—Sources of Mental Food;
August 9—The Function of Education in Mental Development;
August 10—The Teacher's Part in the Educative Process;
August 11—From the Static to the Dynamic;
August 12—The Plastic Individual;
August 15—The Source of Energy in Mental Development;
August 16—Strength and Docility;
August 17—Environment and Mental Growth;
August 18—Mental Growth and Mental Development;
August 19—Balances in Development.

The Debating Society. The first annual banquet of the Debating Society of the Catholic University was held in Albert Hall on the twenty-fifth of April. Dr. Spensley was the host of the Society. Dinner was followed by a smoker, during which a number of speeches were made both by the members of the Society and their guests.

Monsignor Shahan, being out of the city on the occasion, was unhappily prevented from attending. Other guests of the Society were Dr. Melody, Dr. Turner, Dr. McCarthy, Dr. O'Hara, and Professor Thompson, all of whom, except the latter,

had previously acted as judges at the debates. Each of them gave the Society a short extemporaneous talk.

The speeches were opened by Mr. Donald Gallagher, president of the Society, who acted as toastmaster. Dr. Spensley spoke next, and the guests of the Society followed here and there during the evening in the order given above. Dr. Lennox, moderator of the Society, made the closing remarks.

The regular program was as follows:

An Expression from our Host..Rev. John Spensley, D.D.
Ramblings.....James Ivers, Jr.
Athletics.....James B. Dempsey.
Present and Future.....Charles Tansill.
College Spirit.....John Clancy.
Random shots.....John Daly.
University Oddities.....James Dougherty.

The evening as a whole was better enjoyed than any of a similar kind within the memory of the present students.

On Friday the thirteenth of May a recital was given by Mr. Koehler, Professor of Public Speaking. Professor Koehler's unusual ability was heartily appreciated and applauded. Hamlet's Soliloquy, and a " take off " on an Italian Opera Company, made perhaps the greatest impression of the evening.

The Society will give a public debate on the evening of Wednesday, June 1st. The question will be:

> " *Resolved*: That it is advisable that Senate Bill 5876, as passed by the Senate should be enacted into a law." This bill is the one introduced into the Senate by Senator Carter, providing for the establishment of Postal Savings Banks.

Messrs. Raymond Caverly of Minnesota and Joseph Boillin of Tennessee, will uphold the affirmative, Messrs. Donald Gallagher of Texas and Charles Tansill of Washington, the negative. Monsignor Shahan will preside.

A prize of $50.00 has been offered by the Rector of the University to the winning side. The Rector has, moreover, posted a similar prize for a like contest to be held next year.

The Debating Society, which has proved a success beyond expectations, last week elected officers for the coming year. These are, Moderator, Professor Lennox, head of the Department of English; President, Mr. John Clancy of New York; Vice-President, Mr. Cornelius O'Keefe of Kansas; Secretary-Treasurer, Mr. James Woods of Connecticut.

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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—St. Vincent of Lerins, *Commonit, c. 6.*

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THE ECCLESIOLOGY OF SAINT CYPRIAN.

Few figures in the early Church loom larger on the view than does that of St. Cyprian, the martyr-bishop of Carthage. Irenaeus may excel him because of his more intimate connection with the stream of Apostolical tradition and of his wider acquaintance with different parts of Christendom; Tertullian may surpass him in the vehemence and greater legal acumen with which he assailed and crushed the enemies of the Church; Origen may go far beyond him in the extent of his erudition, and the bold originality of his speculations; but for us Cyprian has an interest and importance all his own. This arises chiefly from the fact that he was preëminently a practical man, who occupied a prominent position in the Church at a period when she passed through one of the most perilous crises of her troubled career, and because he has left us abundant testimony of the same in his many treatises and voluminous correspondence. Cyprian was neither a philosopher nor a theologian, he was by nature and profession a skilled man of the world and an able administrator. Such is the character impressed on the various documents he has transmitted to us. They are concerned with the government of the Church of Christ as a whole and in its constituent parts, they deal with the relations of subjects and rulers, they teach how peace and concord are to be maintained, and how unity is to be preserved, so that the one fold may remain under one Shepherd and the Body of Christ continue undivided. Whence it may

be inferred what an unrivalled witness is Cyprian to the constitution of the Church in the middle of the third century. But it is not alone for their constructiveness and the positive teaching they contain that the pages of Cyprian are valuable, but also because of the diversity of local custom and traditional belief they manifest. Reason had not yet begun to operate on the deposit of faith so as to discover what were the underlying principles that governed the accepted articles of belief, and the daily practices of the churches. Differences of opinion and divergences of custom had not been critically examined to ascertain their origin to see how far they were mutually antagonistic, or severally in accord with true apostolic or divine tradition, and to disclose whither they might lead the Church if persevered in and followed out to their logical issues. Accordingly the writings of Cyprian, in which we may hope to get a plain, unvarnished reflex of the age in which he ruled the See of Carthage, must possess an interest for the critic and the theologian who wishes to trace the growth and development of Catholic doctrine and to discover how the individual doctrines were regarded at the various stages of the progress of the Church.

But there is another and more fundamental reason why the personality of Cyprian should claim our special attention. He stands to witness for or against one of the most cherished and vital doctrines of the Catholic Church, and that which essentially divides us from our Christian neighbors. Protestants claim him as one of the earliest defenders of their position, who bravely opposed, even in its infancy, the intolerable arrogance of Rome's domination. When the serpent of papal supremacy first raised its head in the person of Stephen, it was struck down by Cyprian and his friend Firmilian the venerable bishop of Caesarea. But they only scotched the snake, not killed it, wherefore it closed and became itself again; nay more, it grew strong with the growth of years until to-day it holds the Catholic world enslaved. Now in these pages we do not propose to ourselves to champion Catholicity, nor to assail Protestantism—time and the advance of historical

knowledge have proved the best discriminator of the claims of both—but we intend, after having made for ourselves a close and critical scrutiny of every line of the compositions written by the hand of our author, in so far as they have come down to us, to dispassionately set forth Cyprian's notion of Christianity as an organization instituted by Christ and His Apostles and destined by them to last for all ages as the custodian and expounder of the deposit of faith, and the dispenser of the mysteries of salvation. In this investigation we shall naturally devote special attention to the position occupied by the Bishop of Rome, but to that we must lead up by first pointing out how the Christian religion, as it spread throughout the world and established local churches, over each of which ruled a monarch entitled a bishop, still retained that unity in catholicity so characteristic of it, and on which Cyprian laid such stress. Before we begin, however, it may be well to remark that the Catholic Church does not build her dogma of papal supremacy on the testimony of any one Father of the Church, nor on their combined testimony for that matter, but on the more solid basis of Scripture itself, where we claim to find abundant evidence to show that Christ granted Peter a primacy over the Apostolic College, and that Peter should have successors in this primacy for all time. Hence while we should be anxious to find all the available evidence of the early Church on our side, as it would show the belief of the infant church in the Catholic doctrines, and we should be thereby reassured that we interpret those texts of Scripture aright, still we need not be disappointed if we find an odd Father in the first centuries, when the teachings of faith were as yet vague and indefinite, ignorant of, if not antagonistic to, our unmistakable and cherished beliefs. From which it follows that a Catholic may quite freely and without the least bias probe the writings of even the most prominent Father of the early church, and declare on the sole strength of the evidence, whether he was, from our view-point, orthodox or heterodox in regard to any particular dogma.

I. Sketch of Life.

Caecilius Thascius Cyprian, a native of Carthage, was a man of social rank, well-educated, an eloquent rhetorician and distinguished advocate. Of serious turn of mind, even as a pagan he felt kindly disposed towards Christianity, which he was led to embrace, about the year 246 A. D., by the example and instruction of a venerable old priest named Caecilius. His was no half-hearted conversion, for, once he had come into possession of the Faith and the treasures of divine revelation and grace, he abandoned all his previous pursuits, and devoted himself entirely to the service of God and His Church. The profane classics to which he was attached, he now deserts and turns with all his energies to the close study of the Sacred Scriptures. How he mastered these latter appears in his subsequent writings, which abound in scriptural quotations and references. Besides the sacred text, he was a constant and intense student of the Christian works of Tertullian for whom he entertained the greatest admiration. On these two sources he almost altogether relied for his knowledge of Christian doctrine, supplemented of course by the traditions of the church of Carthage. He was scarcely three years converted when he was chosen to succeed Donatus as bishop of the primatial See of proconsular Africa, so great must have been the esteem felt for him at Carthage and throughout the whole province, yet there were five priests, afterwards destined to cause him much trouble, who felt indignant that a neophyte should be placed over their heads. Raised to the episcopate (c. 249) he fulfilled that office for the next eight or nine years with the intensest zeal and in the ablest manner. In spite of the severest persecution that ever assailed the church, and which created havoc among the faithful, long accustomed to peace and enervated by prosperity, and in the teeth of a still more treacherous attack from rebellious children within the fold, he stood firm. Cyprian was equal to every emergency, and although he was inspired in the interests of the church to retire before the furious onslaughts of

Decius, he did not desert his flock but was ever present by his warm letters of exhortation and encouragement, and reproof when necessary. He had further to uphold discipline and to chastise the faction who under Felicissimus and Novatus were deceiving the confessors by adulation, exalting them above the bishop, and misleading the lapsed by false indulgence in granting them premature peace. But Cyprian's boundless energies were not confined to his own See, nor even to the large province of Africa, of which he held the position of primate, but were directed to whatever part of the Catholic Church stood in need of assistance. When the Decian persecution came to an end and Rome selected Cornelius as Bishop (251), Novation, a brilliant but desperately ambitious man, set himself up in opposition, and rivalled Cornelius in claiming the allegiance of the whole church. Cyprian came to the rescue, and by his matchless pen, did more than any other cause to avert the growth and extension of an imminent and appalling schism, and to uphold the undivided unity of the Catholic church. He ruled the Church of Africa while the five popes Cornelius, Lucius, Stephen, Sixtus II and Dionysius governed in succession the See of Rome. The Rebaptism controversy arose during the reign of Stephen, when Rome and Carthage found themselves in opposing camps. The Church got scarce any respite from suffering during the episcopate of Cyprian. In 257 a new edict was issued against her by Valerian, when the bishop of Carthage was arrested and, after a short period of exile, was condemned to death. He gladly immolated himself as martyr of that faith for which he had zealously labored during his short yet brilliant career as shepherd of the fold of Christ.

This brief sketch of the life and times of Cyprian may be of some use to us in estimating his doctrines and practices. It will help to give a setting to the testimony we bring forward, and enable us to weigh more judiciously our evidence, especially in so far as it bears on the relations of Carthage to other churches and particularly to that of Rome. In reading the documents we have noted those passages which throw

any light on the constitution of the Church, and considered with greater care whatever may help to determine the position of the Roman See, and to define its relations to all the local churches throughout the world. The result of our investigation we shall set forth in the following pages.

II. Ecclesiastical Unity.

Unity, to the mind of Cyprian, is the fundamental property of the Church's constitution. From this he deduces all his other concepts. Christ builds His Church upon Peter and commits its government to the Apostolic College. To this society was entrusted custody of the deposit of faith and the dispensation of the mysteries of salvation. Hence within the Church alone can one hope to be saved, there is no chance for those who have not entered her, or who, once within, have cut themselves off from her communion by heresy or schism. To be in union with the one Catholic Church is to be in touch with the fountain of eternal life. She alone can remit sin, she alone can beget children to God as the spotless spouse of Christ. All other churches are harlots and adulteresses, the consorts of Satan to generate sons of perdition. From which we clearly see that Cyprian regarded membership of the one Church as absolutely indispensable to salvation. In what this unity consisted we can here but show in a general way by the proof and illustrations he adduces in support of its necessity. After quoting the words of St. Paul "There is one Body, and one Spirit, one hope of your calling, one Faith, one Baptism, one God," he continues, "the Church is one, which is spread abroad far and wide into a multitude by an increase of fruitfulness. As there are many rays of the sun but one light; and many branches of a tree but one strength based in its tenacious root; and since from one spring flow many streams, yet the unity is still preserved in the source. Separate a ray of the sun from its body of light, its unity does not allow a division of light; break a branch from a tree—when broken it will not be able to bud; cut off the stream from its fountain

and that which is cut off dries up. Thus also the Church shone over with the light of the Lord, sheds forth her rays over the whole world, yet it is one light which is everywhere diffused, nor is the unity of the body separated. Her fruitful abundance spreads her branches over the whole world. She broadly expands her rivers, yet her head is one, her source is one; and she is one mother plentiful in the results of fruitfulness, from her womb we are born, by her milk we are nourished, by her spirit we are animated. . . . He who forsakes the Church of Christ cannot attain to the rewards of Christ. He can no longer have God for his Father who has not the Church for his mother. If anyone could escape who was outside the ark of Noah, then he also may escape who is outside of the Church. . . . Does anyone believe that this unity which thus comes from the divine strength and coheres in celestial sacraments, can be divided in the Church, and can be separated by the parting asunder of opposing wills? He who does not hold the unity does not hold God's law, does not hold the faith of the Father and the Son, does not hold life and salvation. This sacrament of unity, this bond of concord inseparably cohering is set forth where in the Gospel the coat of Jesus is not at all divided nor cut, but is received as an entire garment and is possessed as an uninjured and undivided robe. . . . As the twelve tribes of Israel were divided the prophet Ahias rent his garment. But because Christ's people cannot be rent, His robe woven and united throughout is not divided by those who possess it; undivided, united, connected it shows the coherent concord of our people who put on Christ. By the sacrament and sign of his garment he has declared the unity of the Church." [1] We have quoted this passage at length, as it gives a good idea of the strict unity of the church to which Cyprian holds each must belong as a condition of salvation. In chapter 23, of the same work we find:—"God is one and Christ is one and His Church is one, and the faith is one, and the people is joined into a substantial unity of body by the cement of concord." On this same notion of

[1] *De Unitate Ecclesiae* (5-7).

unity he harps in divers places throughout all his epistles. It is no exaggeration to say that on it he bases all the arguments he employs in defence of the Church and her doctrines. In a letter to his clergy during the persecution he speaks of the schismatics at Carthage in these terms: "They are now offering peace who have not peace themselves. They are promising to recall and bring back the lapsed into the Church, who themselves have departed from the Church. There is one God and Christ is one, and there is one Church and one Chair founded upon the rock by the Word of the Lord." [2] When Cyprian speaks of "one Chair" as he does so often, he means as a rule, except where better defined, the one episcopal chair which by divine appointment is to rule each church, which is clear from these words of *De Unitate Ecclesiae,* Ch. 8,[3] where, after quoting the words of Christ, "And there shall be one flock and one shepherd," he asks: "And does anyone believe that in one place there can be many shepherds and many flocks?" Of the Novation party who came to Africa to gain over Cyprian to their side, he speaks thus: [4] "They are striving here also to distract the members of Christ into schismatical parties, and to cut and tear the one body of the Catholic Church." In another letter to Pope Cornelius he speaks in a similar strain in reference to the same schismatics: "We are careful to maintain as much as we can the unity delivered by the Lord, and through His Apostles to us their successors, and as far as in us lies to gather into the Church the dispersed and wandering sheep which the wilful faction and heretical temptation of some is separating from their mother," [5] to which he adds that "those only are left outside who by their obstinacy and madness have persisted and have been unwilling to return to us." Even from the foregoing quotations, which we have adduced to manifest the nature of ecclesiastical unity insisted on by Cyprian, it can be fairly inferred how that unity is guarded. They evidently imply that some persons hold the place of the

[2] Ep. 39^5. We rely on the *Anti-Nicene Christian Library,* ed. by Roberts and Donaldson for order and translation of Epistles.

[3] U. E. for brevity. [4] Ep. 40^2. [5] Ep. 41^3.

Apostles as defenders of the one church, while submission to these keeps members within the unity. But of this we must now treat in more detail, and strive to answer the question: What is the principle of unity in the Church, and by what forces is the catholic society of Christians to be maintained one?

III. The Episcopate the Principle of Unity.

The Catholic Church is preserved one by a common unified authority, called the episcopate. Cyprian expresses the doctrine after this fashion when upholding the unity of the Church:[6] "And this unity we ought firmly to hold and assert especially those of us that are bishops who preside in the Church, that we may also prove the episcopate itself to be one and undivided. . . . The episcopate is one, each part of which is held by each one for the whole." It is not easy at first sight fully to grasp what he understands by this unity and indivisibility of the episcopal authority. He conceives it somewhat after this manner. All power over the faithful was possessed by Christ. But He was not to remain on earth as supreme visible guide, hence, He instituted the apostolic College and bestowed on them as one body His own authority: whence in the words of Cyprian, "the flock of Christ was ruled by the apostles with unanimous consent." This authority, which was one and resided in a body corporate, was transmitted by the apostles to their successors, who were the episcopal body, each member of which receives not, as it were, an isolated and independent office and power, but only, by legitimate succession, becomes a participator in the united government of the Church, which he retains until, through some reason or other, he forfeits his right to share in this authority. Such an exposition renders intelligible passages otherwise difficult of interpretation. For example, in a letter to the African bishop Antonianus, urging on him agreement with Cornelius in opposition to Novation, occur these words:[7]

[6] U. E., c. 5.

[7] Ep. 51[24].

"There is only one Church divided by Christ throughout the whole world into many members, and also one episcopate diffused through a harmonious multitude of many bishops. . . . Hence Novation is acting in spite of God's tradition, and of the combined and everywhere compacted unity of the Catholic Church. . . . For he could not hold the episcopate, even if he had before been made bishop, since he has cut himself off from the body of his fellow bishops, and from the unity of the Church." From this too becomes plain in what sense Cyprian quotes the Petrine text, "Tu es Petrus," as proving that Christ founded the Church on the bishops when he wanted to prove to the arrogant lapsed at Carthage that the control of the Church is in the hands of the bishop, who, therefore, must not be dictated to by them. Here are his words:[8] "Christ describing the honor of a bishop and the order of his Church, speaks in the Gospel, and says to Peter, 'I say unto thee, That thou art Peter,' &c. . . . Thence through the changes of times and successions the ordering of bishops and the plan of the Church flows onwards; *so that the Church is founded upon the bishops, and every act of the Church is controlled by these same rulers.*" At first sight it seems as though Cyprian were distorting the sense of the above text, but he really is not, if we bear in mind that he quotes it to prove directly the whole episcopal authority by which the Church is governed, and only indirectly to show that each bishop, in so far as he participates in the universal episcopate, regulates the affairs of the local church. From this same notion of one Church and one universal episcopate, which comprise the numerous local churches and individual bishops, arise the interest each bishop takes in the affairs of the whole Church and the maintenance of peace and unity everywhere, as is manifested by the reply of the Roman Clergy to Cyprian on being informed by him of the intriguing of the deposed African bishop of Lambesa. "For it becomes us all," they say, "to watch for the body of the whole Church whose members are scattered through every various province."[9] Like-

[8] Ep. 26.

[9] Ep. 29[4].

wise we find Cyprian busying himself in the affairs of Spain and Gaul, and Dionysius, of Alexandria, in those of many eastern Churches. They all were conscious of some close bond holding them together, so that the internal disturbance of any one Church redounded to the discredit of the whole. This same feeling of the unity of the episcopal body stimulated the several bishops to adopt all means to facilitate its continuance, hence the adoption of a uniform plan of administration to meet the changing circumstances of the times. "Both our common love, and the reason of the thing," says Cyprian in writing to the Roman Clergy, "demand that I should keep from your knowledge nothing of those matters which are transacted among us, that so we may have a common plan for the advantage of the administration of the Church.[10] Accordingly in dealing with the lapsed a uniform mode of procedure [11] was adopted through the whole Church, and whoever resisted it were cut off from communion. It was the same sense of unity that urged Cyprian to lecture Pope Stephen about Marcian of Arles in these words: [12] "For although we are many shepherds yet we feed one flock, and ought to collect and cherish all the sheep which Christ by His Blood and passion sought for; . . . nor ought we suffer our suppliant and mourning brethren to be cruelly despised and cast down by the haughty presumption of some. Since Marcian by joining Novation has stood forth as the opponent of mercy and love, let him not pronounce sentence but receive it; and let him not so act as if he himself were to judge the college of priests, since he himself is judged by all the priests." By this name Cyprian understands the bishops, because the bishop was the priest *par excellence* of his church, as enjoying the highest grade of the priesthood.

IV. Monarchical Bishop over each Church.

Now we have seen that the one Catholic Church is governed by a united body of rulers entitled the episcopate. To this belongs every legitimately ordained bishop who holds the com-

[10] Ep. 28. [11] Ep. 51[6]. [12] Ep. 66[4].

munion of the Church. But from this it must not be inferred that all the bishops rule the whole Church and each of its parts conjointly, somewhat after the manner of a parliament. No, the Church universal is composed of a number of local churches, while over each one of these a solitary and separate bishop holds complete sway. He is the sole shepherd of that portion of the flock, and as Peter was constituted the foundation of the whole Church so the local church is as it were built on its bishop.[13] He controls all the actions of his church and all the faithful within it both laity and clergy are subject to him. An episcopal monarch over each church is of divine appointment [14] so that to set up a rival in the same place, or to rebel against the bishop is to create a schism and to cut oneself off from ecclesiastical unity. Of such vital importance is obedience and submission to the bishop that Cyprian refers again and again to its denial as the origin of all heresies and schisms. The preservation of unity in each church by the subjection of all to the bishop he believes to be tantamount to the protection of Catholic unity. Hence his tract *De Unitate Ecclesiae* does not deal so much with the means of maintaining unity in the whole as in each part—this secured, he took for granted the other was safe. All Cyprian's writings are saturated with this teaching. We shall bring forward some of the most apt references in illustration of the doctrine, after we have first seen what, according to him, was the recognized method of appointing bishops in his day. For once a bishop is lawfully set up, he enters into the full enjoyment of the episcopate within his sphere, and as long as he does not forfeit his office by some crime worthy of deposition, whoever opposes or seeks to supplant him is but creating a schism.

In defending the episcopate of Sabinus against Basilides when the latter, because of his lapse and other grave crimes, had been deposed and supplanted by the former, Cyprian in his letter to the Spanish bishops gives us this information about the ordination of a bishop: [15] "For which reason, he

[13] Ep. 26 and U. E., c. 4. [14] Ep. 41 and 45[3]. [15] Ep. 67[5].

says, "you must diligently observe and keep the practice delivered from divine tradition and apostolic observance, which is also maintained among us, and almost throughout all the provinces; that for the proper celebration of ordinations all the neighboring bishops of the same province should assemble with that people for which a prelate is ordained; and the bishop should be chosen in the presence of the people, who have most fully known the life of each one. . . . And this also, we see, was done by you in ordination of our colleague Sabinus; so that, by the suffrage of the whole brotherhood, and by the sentence of the bishops who had assembled in their presence, and who had written letters to you concerning him, the episcopate was conferred upon him, and hands were imposed on him in the place of Basilides." To this we may add from a letter of Cyprian to Cornelius these words:[16] "When a bishop is once made and approved by the testimony and judgment of his colleagues and the people, another can by no means be appointed." But, strange as it may appear, Cyprian seems to give the people power to depose the bishop also, if he is guilty of a crime which deserves that penalty. "A people obedient to the Lord's precepts and fearing God ought to separate themselves from a sinful prelate, and not to associate themselves with the sacrifices of a sacrilegious priest, especially since they themselves have the power either of choosing worthy priests, and of rejecting unworthy ones."[17] But probably he includes in the people the other bishops of the province, as we saw already that he considers their presence essential to the ordination.

When Felicissimus and his party set up Fortunatus as anti-bishop at Carthage, they sought recognition at Rome, whence Cyprian wrote to Cornelius informing him of the state of affairs. We quote the following from the letter, as it throws light on the doctrine outlined above. After stating that the schismatics would get a hearing in Africa if they return to allegiance, he continues:[18] "For as has been *decreed by all of us*—and is equally fair and just—that the case of

[16] Ep. 40^{2}. [17] Ep. 67^{3}. [18] Ep. 64^{14}.

everyone should be heard there where the crime has been committed; and a portion of the flock has been assigned to each individual pastor, which he is to rule and govern, having to give an account of his doing to the Lord, it certainly behooves those over whom we are placed not to run about, nor to break up the harmonious agreement of the bishops . . . . but there to plead their cause where they may have both accusers and witnesses of their crimes." Note from this passage how there existed already universal rules of discipline, and while Cornelius is not denied the power to try a case, still such a procedure is considered unwise and inexpedient. Even still stronger for the monarchical episcopate is the letter to the Roman Confessors who had espoused the cause of Novation.[19] "It saddens me," he says, "to find that you there, contrary to ecclesiastical order, contrary to evangelical law, contrary to the unity of the Catholic institution, had consented that another bishop should be made. That is what is neither right nor allowable to be done, that another church should be set up, that Christ's members should be torn asunder, that the one mind and body of the Lord's flock should be lacerated by a divided emulation. . . . As we cannot leave the Church and go out to you, we beg you rather to return to the Church your Mother, and to our brotherhood." The Confessors on their return to the Church and the allegiance of Cornelius had to make this profession of faith:[20] "We confess that there ought to be one Bishop in the Catholic Church"; which means simply that each church is governed by one bishop only, and to divide its obedience between two rival bishops is to become schismatic and to fall away from Catholic unity.

Within his church the Bishop ruled and managed all things. He enforced discipline and administered the sacraments; he was the one man set on high to safeguard the flock against false doctrine or any departure from tradition in belief or conduct. Cyprian suspends some rebellious priests at Carthage from 'offering' and imposes on them the obligation of appearing in judgment before him.[21] A priest and deacon

[19] Ep. 43. [20] Ep. 45[2]. [21] Ep. 91[44].

are cut off from communion for holding intercourse with the lapsed.[22] He excommunicates Felicissimus and his party, consisting of priests and laymen, because of their revolt against the discipline which he had laid down for the treatment of the lapsed.[23] He further decides that should anyone associate with these, he will not be allowed to return to the Church and the communion of the priests and people of Christ.[24] The bishop it was who admitted to Church communion and who cut off from the same. He baptized, imposed hands in confirmation,[25] offered sacrifice as the chief priest, though not the sole one; he with the priests reconciled sinners to the Church,[26] and his was the duty of ordaining the clergy.[27] Whoever resists the bishop acts the part of Korah, Dathan and Abiram who opposed Moses and Aaron, and equally deserves to be cut off by the sword of the spirit, that is, by excommunication.[28] All disunion in the Church arises from disobedience to the bishop who has from God authority to rule the faithful, for "Christ said to the Apostles: 'He that heareth you heareth me,' &c. From this have arisen heresies and schisms, and still arise, in that the bishop who is one and who rules over the Church is contemned."[29] And again, "Neither have heresies arisen nor schisms originated from any other source than that God's priest is not obeyed; nor do they consider that there is one person for the time priest in the Church, and for the time judge instead of Christ; whom, if according to the divine teaching the whole fraternity should obey, no one would stir up anything against the college of priests, no one would rend the Church by a division of the unity of Christ." By the name priest Cyprian often calls the bishop, because he is the chief priest of the Church and the ordainer of priests; and mark how he considers the unity of the whole Church safe if peace and concord reigns in each church. In this he is right to a good extent, for no member of the Church will rise up in revolt against the episcopate so long as he is submissive to his own bishop, and while the bishops are at

[22] Ep. 27[1]. [23] Ep. 28 and 37[2]. [24] Ep. 39[7]. [25] Ep. 39[3].
[26] Ep. 74[4]. [27] *Ibid.* [28] U. E., 17. [29] Ep. 68[5].

agreement with one another. But what if even the bishops fall out, how is unity then to be preserved, especially if each is wholly independent of his colleagues? Cyprian seldom if ever contemplates this case; all his attention is fixed on the maintenance of local unity. However, he does not leave us without data by which to answer the question raised, as we shall see later on. In another place we get a summary of the exalted functions of the bishop, where Cyprian, replying to Pupianus who had questioned the validity of his ordination, answers: If your charge be true "behold now for six years the brotherhood has neither had a bishop, nor the people a prelate, nor the flock a pastor, nor the Church a governor, nor Christ a representative, nor God a priest." After which he sarcastically addresses Pupianus and requests him to pronounce valid his ordination [30] "in order that so great a number of the faithful who have been summoned away under my rule, may not appear to have departed without hope of salvation and of peace; that the new crowd of believers may not be considered to have failed of attaining any grace of baptism and of the Holy Spirit through my ministry; that the peace conferred upon so many lapsed and penitent persons, and the communion vouchsafed by my examination, may not be abrogated by the authority of your judgment." In fine, all we have so far said of the position of a bishop in his church is crowned by one other quotation from this same epistle. Peter's reply to Christ,[31] "Lord to whom shall we go?" shows "that the Church does not depart from Christ; and they are the Church who are the people united to its priest, and the flock which adheres to its pastor. Whence you ought to know that the bishop is in the Church and the Church in the Bishop; and if any one be not with the bishop he is not in the Church, and that those flatter themselves in vain who creep in, not having peace with God's priests, and think that they communicate secretly with some; *while the Church which is Catholic and one, is not cut nor divided, but is indeed connected and bound together by the cement of priests who cohere with one another.*"

[30] Ep. 68^5. [31] Ep. 68^8.

V. Authority the Bond of Union Among Local Churches.

We have now seen pretty clearly that the unity of each church is secured by the authority of one man—the Bishop; while we already showed that the union of the whole Church is preserved by a mysterious sort of universal ruling body called the episcopate. We come now to address ourselves more closely to this latter, and to inquire in what exactly it consists. Is it really anything more than the friendly union and confederation of so many separate and independent units of authority possessed by the individual bishops? Is there any reason for it beyond the fact that the local churches possess a common faith and inherit a common tradition by which alone they are united, and feel a common interest as followers of the same founder Jesus Christ? If this be so, is each bishop and local church without superior on earth, and responsible to God alone for the maintenance of the true faith and the observance of the divine and apostolic traditions? Certainly in many places Cyprian would lead one to believe that he knew no higher power on earth than that of the individual bishop who by lawful succession became a participator in the universal episcopate. The circumstances of his time forced him to dwell so persistently on the means of preserving the unity of the local church by submission to one bishop that he almost overlooked how the divine unity of the whole Church was to be secured. In fact he so exaggerated the necessity and importance of local unity that he seems to have thought that Catholic unity was to such a degree dependent on the former, that the latter followed as a necessary consequence on its attainment. It never seems to have occurred to him when writing his tract, *De Unitate Ecclesiae,* that the Catholic Church could be rent asunder, even though each church enjoyed ideal peace within itself. He had afterwards reason to see how such a condition of affairs was possible—when the Re-baptism controversy arose. Even in the course of that dispute and more particularly at the opening of the Council of Carthage, in September 256, Cyprian seems to

assert that each bishop is quite independent within his sphere, he can be judged by no bishop, nor can he judge another, but has to render an account of his actions to God alone. Besides from a few of the quotations already adduced [32] and from many more of a similar strain [33] which occur through his writings one feels strongly inclined to infer that the only bond of union among the different bishops recognized by Cyprian is the peace and concord based on their mutual charity and good-will. This opinion, which Cyprian's theoretical teaching urges one to attribute to him, is not, we believe, the doctrine held by him, for we are convinced that he recognized in the Church something more substantial and definite than a common tradition and the operation of one spirit and mutual good-will by which all the members of Christ, and all the separate churches were to be cemented together and united in one church, 'one body,' 'one flock,' 'one household,' and 'one Spouse of Christ.' We intend to show from his own pages that he was a firm believer in some authority in the Church higher than that enjoyed by each bishop, and that to it each bishop was amenable as often as he committed some crime which deserved censure at the hands of his colleagues.

We have many examples of bishops deposed or excommunicated for various reasons. We are informed that Privatus of Lambesa [34] was condemned by a Council of ninety of his African colleagues under Donatus, the Bishop of Carthage, in which also Pope Fabian had some say. The crime for which he was deposed from the episcopate and excommunicated was heresy. Eusebius [35] informs us that Pope Cornelius deposed the three Italian bishops whom Novation had deceived into ordaining him as anti-Pope, and when they repented of their folly he merely admitted them to lay communion, while he set up other bishops in their stead. Further we know that Fortunatus, the anti-bishop of Carthage, was able to procure five excommunicated African bishops to ordain him.[36] Evaristus, for creating a schism in Italy, was excommunicated and Zetus set up.[37] Besides, Pope Cornelius with the other bishops

[32] Vide 68[5] and 68[8]. [33] Cf. U. E., 14; Ep. 66[5] and 74[3]. [34] Ep. 29[4] and 54.
[35] Eusebius, H. E., VI, 43. [36] Ep. 54. [37] Ep. 48, 49.

of the Church laid down a general law that whatever bishop lapsed by sacrificing to idols during time of persecution, should be dismissed from his office, and on repenting should be admitted solely to lay communion while forbidden to resume the office of bishop, or to exercise the priestly function of sacrifice. For the crime of lapse the two Spanish bishops Basilides and Martial were driven out of office by their churches, and Sabinus and Felix were appointed to take their place.[38] Fortunatianus of Assurae, in Africa, was ordered by Cyprian to be cut off from communion for clinging to his See in opposition to this law.[39] Finally, Cyprian urges Pope Stephen to excommunicate Marcian of Arles, because he held with Novation, and against the decree of the Church, that the lapsed should never be admitted to ecclesiastical communion, not even at the hour of death, no matter how long they repented. What is the conclusion to be necessarily drawn from all these instances? That a bishop was not the supreme authority in the Church, that he himself was subject to some higher tribunal which could call him to account and punish him for his misdeeds.

But there is still further evidence to show that bishops also were subject to authority, and had to abide by laws and regulations made by the Church and in the framing of which they may have had no say, while by the violation of them they may incur the guilt of heresy or at least schism. We have sufficient testimony in Cyprian's pages for the existence of provincial councils. These councils regulate the affairs of the province: they put an end to disputes and enacted decrees by which uniformity of discipline was maintained, and these decrees the bishops of the province should observe. Such councils were held almost twice a year at Carthage. Firmilian, the Bishop of Caesarea, speaks of a similar custom in in Asia Minor thus: "It happens of necessity among us, that year by year, the elders and prelates assemble together to arrange those matters committed to our care, so that if any things are more serious they may be directed by our common counsel." [40] In a letter to his colleague Antonianus, Cyprian gives information how the lapsed are to be dealt with and sends

[38] Ep. 67. [39] Ep. 63^{3-5}. [40] Ep. 74^{4}.

him some decrees of an African council confirmed by another at Rome.[41] "Let individual cases be examined into," he says, "in accordance with what is contained in a little book, which I trust has come to you, in which several heads of our decisions are collected. And lest perchance the number of bishops in Africa should seem unsatisfactory, we also wrote to Rome, to Cornelius our colleague, concerning this thing, who himself also holding a council with very many bishops, concurred in the same opinion as we had held, with equal gravity and wholesome moderation." In addition to all this we are aware that decrees were passed which were of obligation on the whole Church,[42] and the bishop who should disregard them would be declared guilty of heresy or schism as the case may be and would be punished accordingly. Such was the law to admit lapsed sinners to repentance, for neglect of which Marcian of Arles was to be excommunicated, and the other law admitting lapsed bishops or priests only to lay communion, in accordance with which Basilides, Felix and Fortunatianus were deposed. In the face of these facts who can doubt but that there exists in the Church some supreme universal authority by which its unity is sustained, and uniformity is conserved; and before which must bow down not only the laity and clergy but also the individual bishops. This authority must serve as the real principle of unity for the whole Church, cementing the various parts together; while apart from it we find it impossible to concieve how many separate and otherwise independent churches could by any kindly relations possess such a union as to constitute one compacted and perfected whole. For differences and contentions must arise between the units on points of doctrine or discipline and who is to terminate them if none acknowledges a higher tribunal?[43]

[*To be Continued.*]

Cornelius F. Cremin, S. T. L.

St. Paul Seminary,
St. Paul, Minn.

[41] Ep. 51[6]. [42] Cf. Ep. 28, 31 and 51[6]. [43] Cf. Ep. 28, 31 and 51[6].

ST. MARY'S, BLAIRS.

The Scottish National Ecclesiastical College.

Though little known, it may be, outside the circle of British Catholics, "Blairs," as it is familiarly called, is a household word to almost every priest born and bred on Scottish soil; for it has been for well-nigh a century the *Alma Mater* that has cherished and developed the seeds of the priestly vocation of most of their number and fitted them for their clerical course.

The stately pile of buildings near the southern bank of the Dee, about six miles distant from Aberdeen, speaks to those who know the inner history of St. Mary's College, of the triumph of humility and patient sacrifice. For, though flourishing and prosperous now, the Scottish national seminary took its rise from exceedingly humble beginnings, and had to weather many vicissitudes in process of development.

To trace in brief the history of Blairs College, it is necessary to make passing mention of two earlier seminaries whose later union gave it birth. After the disastrous Reformation, Scotland was placed under the jurisdiction of the Archpriests who were at the head of English Catholic affairs, and of the Vicar-Apostolic who succeeded them. Later on, in 1623, local Prefects of the Scottish Mission were appointed. But in 1653 the Sacred College of Propaganda placed Scotland under Prefects-Apostolic, and forty years later erected a Vicariate-Apostolic. Thus, after a century of destitution, Scotland had once more a Bishop of her own. The Rt. Rev. Thomas Nicholson, who was consecrated in 1695 as Bishop of Peristachium, was at the time in banishment at Paris, after undergoing imprisonment for some months both at Stirling and Edinburgh. When, in 1693, he ventured to cross to England, on his way to Scotland, he was again seized and imprisoned in London. When at length he was set at liberty and was able to repair to Scotland, he was compelled to carry out his epis-

copal duties with extreme secrecy and caution. Nevertheless, he labored strenuously for twenty years, traversing during that time the greater part of Scotland, consoling the clergy and their flocks, and administering for the first time since the extinction of the ancient Hierarchy, the Sacrament of Confirmation to the faithful of the country. During the latter years of his Vicariate, Bishop Nicholson had the help of a Coadjutor in the person of Bishop James Gordon, who succeeded him as Vicar-Apostolic in 1718. It was when the failing health of Bishop Nicholson compelled him to relinquish much of the active labor of his Vicariate to his Coadjutor that the first step was taken in the direction of securing a succession of priests for the future service of the Scottish mission. About the year 1713, a small school was started for the elementary training of boys destined for the ecclesiastical state, on an island in Loch Morar, Inverness-shire. The civil war of 1715, however, compelled the Bishops to close it. A year or two later a more successful attempt was made in a small building, little better than a hut, at Scalan in Glenlivat. The project was rendered possible by the absolutely secluded nature of the place, as well as by the fact that it stood upon the estate of the Duke of Gordon, the last Catholic owner of the title, and a son of the illustrious family of Huntly, memorable for its brave profession of the Faith.

Compared with the humblest seminary in these days, Scalan was but a poverty-stricken attempt at an ecclesiastical college, yet, in spite of difficulties and hardships innumerable, it survived for the greater part of a century, and did good work for the Church. Many a zealous priest received his early training in that humble institution; not priests only, but men who were destined to rule as Bishops in after years, were sons of Scalan.

The persecuting spirit which had been aroused afresh by the Jacobite rising in 1745 had disastrous effects upon the little seminary. A more pretentious house, which had been built there, was burned by the English soldiers, after the hasty flight of the occupants. For some time after this, a lamentable

dearth of students, and difficulties in the way of providing teachers, seemed to threaten the extinction of Scalan, even after its buildings had been partially restored. But brighter times came, and Rev. John Geddes, a holy and zealous priest, who afterwards became Bishop, was given the charge of its revival. He built a new house, which still exists, and which was a vast improvement upon its predecessor, although but a rough, moderately-sized farm-house.

About the year 1794, the need of increased accommodation for his students forced itself upon the attention of the illustrious Bishop Hay, then Vicar Apostolic of the Lowland District. After much enquiry, the Bishop was fortunate enough to obtain from Mr. Leslie of Balquhain, a prominent Scottish Catholic proprietor, the lease for 107 years of the farm of Aquahorties in Donside, situated about two miles from Fetternear, the residence of the Leslie family. Here a building was erected at the cost of £1000, intended to serve as a college for 30 students with masters and servants. In July, 1799, the seminary of Scalan was transferred to the new site.

For thirty years Aquahorties served its purpose satisfactorily. The holy Bishop himself, who had from time to time resided at Scalan, made the new seminary his ordinary abode. At the age of 70 he undertook its direction, and until his death in 1811 it continued to be one of his chief cares. The want of funds often caused him much trouble and anxiety. Simple and humble as the seminary still was, the Bishop found himself in frequent difficulties in providing for its support. He was compelled to rely for the most part upon the alms of Scottish Catholics few of whom, at that period, were possessed of any considerable means.

Under the rule of Bishop Alexander Paterson, a successor of Bishop Hay in the Lowland District, a further division of Scotland was made by the Holy See with regard to ecclesiastical affairs. Three Vicariates were constituted, named respectively the Northern, Eastern, and Western Districts. This arrangement, brought about in 1827, remained in force

until the establishment of the Hierarchy by Leo XIII. in 1878. The progress which the Church had made, and which had rendered necessary the new division of the country, directed the attention of Bishop Paterson to the demand for increased facilities in the education of clerical students. The close friendship of the Bishop with Mr. John Menzies of Pitfodels, a prominent Scottish Catholic, opened the way to an advance in that direction.

Mr. Menzies was proprietor of considerable possessions in Aberdeenshire and Kincardineshire, and being the last of his race desired to make the Church his heir. He placed at the disposal of the Bishops the small estate of Blairs, in the latter county, on the opposite bank of the Dee from Pitfodels, to serve the purpose of a national seminary. His generous offer was gratefully accepted.

Blairs was distinguished for having been always in Catholic hands. King William the Lion, in 1187, granted it to the Knights Templars. At the suppression of the Order, Robert the Bruce bestowed the property in question upon the Knights of St. John. From them it passed in 1535 to Gilbert Menzies, Laird of Findon and Provost of Aberdeen, ancestor of John Menzies, and though it was in possession of another family for a time it returned eventually to that of Menzies.

At the period of Mr. Menzies' gift, there were two distinct seminaries in Scotland. When the country had been divided into two Vicariates, in 1731, the success of the little Lowland establishment at Scalan suggested to Bishop John Chisholm, who ruled the Highland District from 1792 to 1814, the expediency of founding a like seminary for his own Vicariate. By means of funds subscribed for the purpose by Highland Catholic gentlemen, he was enabled to carry out his desire. A small college was founded on the island of Lismore, and continued to exist until Mr. Menzies made his offer of Blairs.

The opportunity of carrying on the education of ecclesiastical students on a larger scale made it advisable to unite the two seminaries. This was accordingly done, and in 1829 the students from Aquahorties and Lismore were transferred to the new establishment, numbering in all thirty-five.

The old mansion-house of Blairs, although a roomy building, was scarcely adapted for its new scope. Yet scarcity of means prevented very much enlargement. The chief alterations undertaken were of such a kind as the division of the larger apartments by means of partitions, for the construction of the necessary dormitories, rooms for professors, and the like. A small chapel was erected at the back of the main building, with which it was connected. Provision was made for the accommodation therein of neighboring Catholics. It was an oblong building with a dome surmounting the altar. This latter was of an unusual form; it was really two altars joined together, so that, if two priests happened to be celebrating Mass at the same time, they would face each other. Rows of seats for the students curved round the sanctuary, while the laity were provided with benches at the further end of the building.

No other important additions were made until more than twenty years later. Rev. John Macpherson, the second Rector, who was appointed in 1847, found himself compelled, in view of the greatly increased demand for accommodation, to erect an entirely new wing. In this way the college was rendered capable of housing fifty students. Father Macpherson also improved the little chapel; he caused the incongruous altar to be removed, and another of a more usual form to be substituted. Very few other changes, if any, took place in the external buildings for nearly fifty years.

The life of the students, even a quarter of a century after the foundation of Blairs College, was, to quote the words of a venerable priest, a valued friend of the writer, "almost Spartan in its simplicity." We may well believe that in the earlier days of its existence it was really severe. It was a period when many a Catholic Chapel in Scotland had but a thatched roof and a floor of beaten earth; when the house of a country priest differed scarcely at all from the buildings of the humble farm-houses and crofts which sheltered his flock; when his fare consisted for the most part of potatoes, oat-cake, eggs or fish, with milk for beverage. It was but seemly,

therefore, that those whose lot was certain to be hard should be inured to hardships from the beginning.

Yet life at Blairs, in the old days, severe as it might seem in this age of comparative luxury—with its arrangement for warm baths, its comfortably heated rooms, its appetising, though simple fare, and the ordinary adjuncts of residence even in seminaries for ecclesiastics—was a mitigation of the rigors of the older colleges which gave it birth. Scalan—to give one example—possessed no lavatory whatever, in the building, for the use of the seminarists. Every morning, Summer or Winter, they had to make their way to a barn, some 50 yards from the house, for their ablutions. There, also, one moderately sized room had to suffice for Study, Refectory, and Play Hall. Above it was the Dormitory where from fifteen to twenty youths were accommodated at night.

Food, also, at Blairs, until comparatively recent times, was exceedingly plain. Porridge, milk and oat-cake, comprised both morning and evening repast; flesh meat was provided at dinner on Sundays, and on three days during the week, but for the sake of economy, abstinence was kept on other days. These abstinence days, which lingered on till about thirty years ago, dwell in the memory of former students as periods of real mortification; for the food itself was far from appetising, nor did the cooking tend to improve it. Water was the usual beverage at dinner, but on certain holidays a cup of very "small" beer was given as extra refreshment, accompanied by a cake of white bread, between dinner and supper. The ordinary bread was oat-cake. Tea and coffee were unknown, except on the greatest festivals, when tea, cakes and biscuits were provided as a special feast in the evening, and were accompanied by the rendering of songs and choruses.

This frugality of life, however, did not dispense from a strict attention to study. The course lasted for five years, and perhaps the hardest feature of it was that no ecclesiastical student—for at one time, as at Scalan and Aquahorties, secular boys, the sons of Scottish gentlemen, were received there—was permitted to visit home or kindred. A vacation of a few

weeks was granted in July each year, but it was always spent at the college. Except Holidays of Obligation, and certain fixed half-days and whole days when study was laid aside, work went on uninterruptedly.

For recreation there were the usual games, swimming in the Dee, and occasionally in Summer time, a march altogether for a bath in the sea at a neighboring fishing village. Throughout the year dramatic performances now and again took place, their preparation forming a part of the elocutionary course. The easier plays of Shakespeare, minor comedies, with farces to enliven the proceedings, composed the programme of such entertainments.

Although studies were ordinarily restricted to Humanities, yet in many cases, students received their philosophical and theological training at Blairs. Not a few priests who have proved themselves devoted and competent laborers in the field of the Scottish Mission were entirely educated there. The title of "Heather Priests," by which they were known, was regarded as a proud distinction. But for nearly half a century, the course has been, as a rule, devoted to Humanities alone. Students from Blairs have generally been quite up to the average in classical and general knowledge, and this is not remarkable, considering the capability of their teachers. These were formerly taken, without exception, from the ranks of the Scottish clergy—for lay assistants are of recent institution—yet they have often been men highly distinguished for both learning and ability. A few instances may be here recalled.

Foremost in the list of such illustrious names stands that of Dr. William Smith, who became later Archbishop of St. Andrews and Edinburgh. Dr. Smith was appointed professor of Latin, Greek and Hebrew, almost immediately after his return from Rome, where he had been raised to the priesthood. His career in the Scots College had been a most brilliant one. He had especially distinguished himself for his deep knowledge of Oriental languages and literature. He joined the staff at Blairs in 1843, and for nine years devoted himself to the work

of teaching, laying the foundation of a thorough classical course for the college, and fostering an appreciation for study which has never died out. Dr. Smith's reputation for learning was not confined to Great Britain, but was readily acknowledged on the continent. His great work on the Pentateuch was reviewed in terms of the highest praise in French, German and Italian journals as well as in those of his own land. An instance of the appreciation of his genius in Rome is to be found in the reference to him in the *Osservatore Romano,* on the occasion of his appointment to the Metropolitan See of Scotland, in 1885. "The learned prelate," says that organ, "is well known in Italy through his excellent Biblical writings, and we are certain that his elevation to this high dignity will be hailed with enthusiasm in Scotland, where all through his long ministry he has succeeded in winning the esteem of Protestants as well as Catholics."

Another name worthy of note among the many other able professors who have devoted themselves to the labor of teaching at Blairs is that of the Very Rev. David McDonald. He was contemporary with Dr. Smith, and remained at the college for many years until he was appointed Professor, and later on, Rector of the Royal Scots College, Valladolid; he retired from office about five years ago.

A fellow professor with the above was Rev. William Caven, later a Canon of the Archdiocese of Glasgow. A brilliant student at the Scots College, Rome, he carried off many University prizes and honors. On his return to Scotland he joined the staff at Blairs, and from 1848 to 1864 he gave himself with a whole heart to his work. In 1880 he was raised to the Rectorship of St. Peter's Theological College, at Glasgow, a post which he held for sixteen years. During the greater part of that time he filled also the chair of Moral Theology.

Another Dr. Smith, who now rules the Primatial See of Scotland, succeeded his illustrious namesake Dr. William Smith, in the professorial office as well as in the dignity of Metropolitan. He taught at Blairs for the long period of

twenty-three years, from 1867 until his appointment to the See of Dunkeld in 1890.

Many another name might be recalled here, in connection with this subject—names of holy and learned priests, devoted to the early training of those who were destined to carry on the work of the evangelisation and sanctification of Scotland; but the humility of their lives hid them from the applause of their fellow men, and from the knowledge of all but a few. Their best panegyric is the sterling worth of the Scottish clergy of to-day.

All of those mentioned above were themselves alumni of the college in whose direction they afterwards took so prominent a part. But besides them many students of Blairs have advanced to high places in the Church. Among them may be recalled Bishops Alexander Smith, Gray, Colin Grant, McLachlan—all deceased—as well as nearly all the members of the present Hierarchy.

The national seminary had been quietly and unostentatiously doing its work year after year, braving many difficulties, and in particular that of poverty, in the services it rendered to the Church in Scotland, when it became evident that some effort must be made to bring about the extension and development which the growing needs of Catholicism demanded. The buildings had been constructed to accommodate fifty students, but twice that number might be looked for, could room be found to house them. Many applications had to be refused for want of this. The Bishops found themselves without an adequate supply of clergy in consequence.

Many plans and suggestions were offered as to the means for relieving the difficulty. The late Marquess of Bute, who took so keen an interest in the advancement of the Church in his native land, was desirous of establishing the college at St. Andrews, in connection with the University there, of which he was Rector. The adoption of the plan would no doubt have procured substantial pecuniary help from the Marquess, and would have brought the national seminary into public prominence. The Bishops, however, were of opinion that however

beneficial from an educational point of view, the advantages gained from such a step would scarcely justify the risk of an almost certain diminution in the religious tone of the college, should the students be thrown into an atmosphere so little congenial to the growth of the priestly spirit. The idea was therefore entirely set aside.

Some course of action was, however, imperative. After mature deliberation it was decided to commence the building of a new wing, as the initial step towards an entirely new college. Accordingly, in September, 1892, the first sod for the erection of the proposed addition was cut by the Archbishop of St. Andrews and Edinburgh, the Most Rev. Angus Macdonald. The general plan of the new buildings had already been sanctioned by the Bishops, and with great zeal and energy the recently appointed Rector, Canon Aeneas Chisholm, destined to become a few years later Bishop of Aberdeen, devoted himself to the work of collecting the requisite funds. Such a task is neither easy nor pleasant, and it was some time before the necessary sum was forthcoming. Catholics in the British Isles were aided by their co-religionists in the United States, Canada, and South America; at length through the liberality of a few and the willing help in a humbler way of the majority of subscribers, it was possible to make a start. On July 23rd, 1896, the first stone of the proposed building was laid by the Metropolitan.

The new wing, erected at a cost of £8000, was formally opened on October 13th, 1897, in presence of the Archbishop, some of the Bishops, and a large gathering of the clergy. Two years later the foundation-stone of a new church was laid by the Rt. Rev. Mgr. Lennon, Protonotary Apostolic, who had generously undertaken to defray the entire cost. The munificence of the gift was enhanced by the fact that the donor was English both by birth and residence. This was by no means the limit of Mgr. Lennon's benefactions to the new college. When he passed to his eternal reward in April last, his body was, by his own special desire, laid to rest at Blairs.

The completion of the new college was celebrated by a large

gatherings of Bishops, clergy and laity on September 23rd, 1903. The only member of the Scottish Hierarchy absent from the celebration was the Archbishop of Glasgow, who was ill at the time.

Blairs College, as it now stands, consists of an imposing block of buildings, constructed of the fine granite of the district, and occupying three sides of a square. It affords accommodation for 100 students. Its front faces the valley of the Dee. The massive tower over the chief entrance is surmounted by a crown—a feature reminiscent of King's College, Aberdeen, which was founded by a Catholic Bishop, and, like Blairs, dedicated to Our Lady. Towards the east, and connected with the college by a handsome cloister, is the beautiful church, in later Gothic style. It measures 123 feet in length, 35 in width, and 53 in height. Its graceful, slender spire is 150 feet high. The interior of the church is richly decorated in gold and colors. Stalls for the students are arranged choir-wise; an open screen of carved wood separating the choir from the portion set apart for the laity. A fine marble altar has been presented by former students, and a graceful *baldachino,* from the same donors, will shortly complete the gift.

Canon, afterwards Monsignor, Chisholm, LL. D., the Rector, was raised to the See of Aberdeen while the work of building was still in progress. For a few months he retained his office of Rector also, but eventually relinquished it to the Very Rev. James M'Gregor, who still holds it.

Had Bishop Chisholm done no more than erect new buildings at Blairs, he would have merited the gratitude of all Scottish Catholics; for it is a boon of incalculable value to the Church in Scotland to possess so well equipped a seminary for her future clergy. But he did a far greater work. The raising of the external building was but one part of his scheme for the renovation of the entire institution. He recognized the necessity of bringing the college into line with others of a like nature. Much advance had been made by other seminaries in the way of bringing the training of ecclesiastical students up to the level of the more refined tone of modern

social life. It was not sufficient that a priest should be pious and learned, he must also be fitted to take his place with credit in society. The old, vigorous spirit of Blairs, with its rough, hard life, needed polishing, not softening, and this is what Bishop Chisholm during his rectorship of nine years, was able to help forward. The new college gave new life to the successful working of an institution which had deserved well in the past, and was calculated, under improved conditions to render immense benefits to the Church.

As regards the systemised course of studies, much has been done in late years to raise the standard of education to meet modern requirements. In the early years of its existence, as we have already pointed out, Blairs College was able, hampered as it was with difficulties, to turn out many a good classical student, able to compete favorably with those educated in more fully equipped colleges in other countries. In his five years' course, a youth would make a fair acquaintance with Xenophon, Lucian, Sophocles, Aristophanes, and Homer, in Greek, and with Cæsar, Nepos, Livy, Cicero, Tacitus, Ovid, Virgil and Horace in Latin. But in Mathematics, English, and some other subjects the students were less satisfactorily grounded. It was a wise departure, under the new regime, to make the attainment of what the National Educational Department styles the "Higher Leaving Certificate" the aim of the highest class. That the result has been satisfactory is shown by the report of the official examiner who visited the college last year. Some extracts from it will serve to illustrate the standard acquired. Mr. R. K. Hannay reports as follows on the previous year's studies:

"There are several general characteristics of the work which deserve mention. (1) The attention and interest shown by the boys are very satisfactory; there was no trace of wandering or listlessness, and the habit of concentration had been carefully cultivated. (2) There was every indication that the teaching had been sympathetic. The boys were quite ready to answer frankly and at once what they thought. . . . (3) In languages the reading was as a rule fluent and accurate. The oral

answering showed in many cases considerable powers of expression. . . . (4) The work of the different "years" is carefully graded. . . . The course is calculated to give a sound education upon the traditional classical lines. At the same time French and English are well developed and have a good place in the curriculum.

The Latin and Greek of Class IV.—the highest class—were exceedingly good. Passages from Horace, Livy and Thucydides were chosen, and there was some very satisfactory answering, which was both ready and accurate. . . . In French an unseen passage was set for reading, and some pieces of verse were recited. Very creditable fluency was shown, the accent was wonderfully good, and there was no case of marked weakness. . . . In English the answering of this class was very intelligent and appreciative. . . . A little time spent upon Euclid and Algebra with this class showed that these subjects had been well taught. Class III. was asked some rather difficult questions regarding the translation of certain abstract nouns in Latin. The answering was intelligent and interesting. It showed not only good teaching in this language, but also habits of thoughtfulness and reflection."

The report throughout is decidedly favorable. With the lower classes as with the higher the examiner was evidently well satisfied. He notes appreciatively the high standard of the vocal music, and the fact that careful attention is paid to students with musical abilities. "The college buildings," he says, "are admirably suited for their purpose. The boys look healthy. They have been trained in habits of neatness and tidiness. There was a noticeable absence of fuss and noise in their behaviour, and their whole demeanor left a very pleasant impression."

It would be leaving the subject incomplete did we not touch, however lightly, upon a feature of Blairs College which, apart from its scholastic character, tends to enhance its importance in the eyes of Scottish Catholics. It is the national Catholic storehouse of many a priceless treasure of bygone ages. Its library is rich in manuscripts relating to the days of persecu-

tion and to early Post-reformation history, and possesses a valuable collection of books, many of them transferred from the Scots College in Paris. Among other noteworthy relics of the past, Blairs can boast of two splendid original portraits —one of Cardinal Beaton, the other of Mary Queen of Scots. In the newly completed buildings these treasures have found a home more worthy of them than the old weather-stained mansion-house which for over seventy years was dignified by the title of Blairs College.

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HOMERIC ARMOR AND MR. LANG.

At the beginning of European literature stand two poems dealing with the days when the princes of Hellas drank deep of the 'delight of battle on the plains of windy Troy.' The first is the story of how 'Atreides and Achilles strove.' It tells of the countless woes that sprang from that strife, until their culmination in the death of Patroklos swept the wrath of Achilles into a new channel, where it checked only when the mandate of the king of gods and men forced the hero to restore the dishonored corpse of Hector to the aged father who 'had borne what no other mortal man had ever borne, to raise to his mouth the hand of the slayer of his sons.' The second is the tale of the long-suffering wily Odysseus. Of how he struggled to reach his distant home the rocky island of Ithaca against the dangers of the sea, the might of monsters, the folly of his comrades, the wrath of a god, the magic of a sorceress, the charms of a goddess; until triumphing over all he landed alone upon his native soil to find his home in the possession of the overweening suitors of his wife, at whose hands he must bear insult and injury until the time for the heroic act of vengeance which regained for him his kingdom and his home. To these poems Greek art, Greek literature, Greek religion, and Greek life looked constantly for the embodiment of their ideals. Without Homer there could have been no Greece, and to appreciate fully what this means we must remember what Rome owed to Greece, and the debt of modern civilization to both. An influence comparable with this can be found only in the literatures which the great religions of the world have regarded as their foundations.

How did these poems originate? That is the Homeric question opened effectively for the modern world in 1795 by the famous *Prolegomena ad Homerum* of Friedrich Augustus Wolff, the founder of the modern science of philology. To review even in outline the work which has since been done for

the solution of this problem is no part of my present intention. It will suffice to say that it includes the closest study of the tradition—the readings of mediæval manuscripts, of Egyptian papyri, and the variants contained in ancient quotations from Homer, or reported as the readings of Alexandrian critics; the minutest study of the meter and the language of the poems in the light of the most recent progress of comparative grammar; a keen scrutiny of the stylistic technique of the poems; a most careful analysis of the picture of life presented in the *Iliad* and *Odyssey* interpreted by the results of the latest discoveries of archæology and ethnology; and finally the combining of the evidence secured by all these means for the solution of the primary problem. None but a worker in the field can follow this mass of detailed investigation; but there is no reason why the general public should not be kept informed of the nature of the progress that is being made. Only in this way can be kept alive the popular interest which is a support indispensable for the success of any science. If the study of the classics is languishing the tonic is to be found not in preachments upon "The Cultural Value of the Classics in Education" but in keeping before the public the fact that progress of real value is constantly being made in this field of knowledge.

For the Homeric question there is at present no English work which accomplishes this result in anything like satisfactory form. This, in spite of the fact that the Homeric question has appealed to the general English-speaking public with a force and persistency that can be paralleled only by questions which seem directly connected with our spiritual or physical welfare. Still more regrettable is the fact that the book to which the general reader is most apt to turn should be, not an attempt to inform him of the present status of expert opinion upon the Homeric question, but an effort to appeal that question from expert to popular judgment. The mischief to be apprehended is all the greater because the book is written by one of the foremost men in the world of English letters in a sprightly style of polemic which cannot fail to afford amuse-

ment to its readers. There is danger that, in the absence of information, this amusement may pass with some for convincing argument.

The book to which I refer is Andrew Lang's *Homer and his Age;* and at the outset it must be emphasized that it is the representative of a position which we have definitely passed. Cauer opens the introduction to his splendid *Grundfragen der Homerkritik* by signalizing the fact that there is no longer an impassable gulf—as there was fifty years ago—between the believers in a single author and the believers in a plurality of authors. After pointing out how even those who would go farthest on the path which Lachmann opened now realize the unity that there is in the *Iliad* and the *Odyssey,* and strive to find for it an explanation, he continues: "On the other hand a defender of the unity of the *Odyssey* does not of course assert that Homer, after finishing the *Iliad,* began with the first line of the first book of the *Odyssey* and composed on through the twenty-four books in their present order to the last line of the last book. He will also be compelled to distinguish older and younger parts, and to deny for this or that part authorship by the poet proper; either because he looks upon these parts as spurious and ascribes them to an interpolater, or because he assumes that Homer has here taken an older piece of poetry and embodied it in his own poem with only slight modifications." An excellent portrayal of the position of modern scholarship of the Unitarian type, but let us see how it compares with Mr. Lang's position. Mr. Lang will admit that a few passages "gravely suspected in antiquity" are interpolations. But, apart from these, he conceives the *Iliad* as produced for the first time by Homer singing night after night to the guests in a prince's house after supper the poem as we now have it from a manuscript which he had himself written, and which he guarded carefully as a trade-secret. The work was a unit, produced at one jet, as is the case with a modern novel. That it may have been the work of one man and still have had a history comparable with the history of the composition of Goethe's *Faust* is a possibility which is not considered; while

the idea that Homer may have embodied in his poems portions of older songs is absolutely rejected. In all this we recognize the extreme of Unitarianism which Cauer rightly declared abandoned by scholars of the present day.

In another point also Mr. Lang is in direct opposition to the present trend of thought. The earlier attempts to analyze the *Iliad* or *Odyssey* into their component parts depended upon the detection of contradictions and inconsistencies in the narrative. That such a method of analysis must leave much uncertainty can easily be appreciated. Apparently contradictions can be removed by psychological interpretations—perhaps too subtle—that convert the alleged blemish into a mark of beauty. Or, conceding the reality of the contradiction, there remains the question whether it is of sufficient importance to warrant the conclusion that it is not a mere lapse of forgetfulness on the part of the author. Here is evidently a large field for the play of subjective impressions. Besides there is the possibility of removing the contradiction by athetizing a few lines. To be convincing such a system of analysis requires the support of evidence of a more objective character, and the gathering of this evidence is the keynote of recent progress. If the *Iliad* is not the work of one man but the outcome of the poetic work of generations, this fact must be evidenced by its reflecting contemporary changes in the language in which it is composed, and in the features of the life which it pictures. At present it is the general belief that different strata of this sort can be distinguished in the poems; and the problem in reality is not whether there exists uniformity or diversity of elements, but how the actual union of the diverse elements is to be explained. Mr. Lang on the contrary will recognize no diverse elements. Throughout he sees an *unus color,* and seeks "to prove that the Homeric Epics, as wholes, and apart from passages gravely suspected in antiquity, present a perfectly harmonious picture of the entire life and civilization of one single age. The faint variations in the design are not greater than such as mark every moment of culture, for in all there is some movement; in all, cases are modified by circumstances."

For the specialist the book is harmless; and so Cauer very properly simply waives it aside with the remark, p. 267, n. that it "offers no scientific treatment of the problems of Homeric civilization." With the general English-speaking public this attitude cannot be taken; for, such a course is forbidden both by the reputation of the author, and by the attractive style of the book. Nor can the interest of the public be served by general criticisms. On the contrary it seems to me that they demand a detailed exposition of the weakness of the book; and, as it would be a waste of time to attempt this for all parts, I have determined to treat in this fashion the chapters devoted to Homeric armor. These chapters I have selected not because I have anything new to say upon the subject—I stand essentially upon the position of Robert, my constant indebtedness to whom may here be acknowledged once for all—but partly because the discoveries in this field have been especially fruitful, and partly because they are the ones that are most inaccessible to the readers of the *Bulletin*.

I shall begin by outlining briefly the history of the interpretation of Homeric armor. The earliest evidence extant is the work of the vase-painters of the seventh century before our era. They depict the Homeric heroes as armed with bronze helmets, bronze corslets, bronze greaves, and carrying small circular bronze bucklers. This style of equipment we know to have been in vogue among the Ionians of Asia Minor; and we may, without further implications at present speak of it as the Ionic panoply. This type of armor continues throughout Greek pictoral art, and it is also the type depicted by later Epic poets, such as Vergil and Quintus of Smyrna. We have not the faintest indication that the ancient students of Homer had any other understanding of the subject; nor the slightest right to assume that the ancient artists were aware of a contradiction between their own works and the text of Homer that they read. Furthermore up to less than thirty years ago this was the opinion of modern scholarship. One has only to read the translations, given in 1882 by Mr. Lang and his collaborators without comment, to see that Mr. Lang

then took no offense at Ionian bucklers in Homer. I may quote from Mr. Lang himself: "beneath the circle of his shield, the shield covered about with ox-hide and gleaming bronze, that he always bore, fitted with two arm-rods" (XIII, 496); and: "straightway he held forth his fair round shield, of hammered bronze, that the bronze-smith had hammered out, and within had stitched many bulls' hides with rivets of gold all around the circle" (XII, 294); and from Mr. Leaf: "(the shield) that is of gold throughout arm-rods and all" (VIII, 193). Now, however, the round buckler is in Mr. Lang's eyes "manifestly post-Homeric" (p. 142), Homer is "familiar with no buckler worn on the left arm" (p. 2), and in one form or another this assertion runs like a red thread through much of the book. I have, of course, no objection to Mr. Lang's changing his opinion upon what he believed to be sufficient evidence (the extent to which he erred in doing so will be pointed out later); but what I do object to is the tacit assumption that the absence of the round buckler from the Homeric poems is a fact obvious to any one. If Mr. Lang were correct in this, the long and absolute misunderstanding would cry most loudly for an explanation.

In reality the older interpretation of the facts was on the whole much nearer the truth than is Mr. Lang's present position. Indeed as an interpretation of the mind of the man or men who first recited the *Iliad* in approximately its present form it must be pronounced correct. However it is possible to push our interpretation beyond this stage. Thanks to the truly epoch-making discovery of Schliemann in laying bare the monuments of the Mycenaean age, we can now ask, whether portions of the *Iliad* were not understood at a still earlier period in a very different sense. The dawn of the fuller understanding began with Helbig's work *Das Homerische Epos,* of which the first edition appeared in 1884, and the second three years later. Here we find the first recognition of a connection between the mention of long shields in Homer and the peculiar type of shield depicted on the Mycenaean monuments. But the light broke slowly. The construction and handling

of the shield were not clearly understood, nor did the author perceive the bearing of its use upon the rest of the warrior's equipment. When once suggested the idea bore fruit. First, apparently in the brain of Wolfgang Reichel; though in the publication of his results, he was in part anticipated by (1892) Rossbach and by (1893) Kluge. Very significant and appropriate are the words in which the latter formulated his discovery.[1] Beside the bronze-clad warriors in the Ionic panoply "there are wandering" through the battle scenes "invisible even to the poet, ghostlike figures of the past; warriors without corslets, with bare breasts and naked legs. Their *chitons* are tucked up in rolls about their waists where they are held by thongs. Their heads are covered with flat helmets, that protect only the skull. For their body the only effective protection is the long shield, which covers it almost entirely."

In the following year (1894) appeared the first edition of Reichel's *Homerische Waffen*. For the study of the Mycenaean armor the author had enjoyed exceptional opportunities during his work in cataloguing the Mycenaean material which had been brought together in the museum at Athens; and the result of his labor was brilliant—the production of a work that superseded its predecessors and will remain the foundation of our understanding of the subject. In his interpretation of the relation of Homeric and Mycenaean armor Reichel was less successful. Kluge had gone to the one extreme when he regarded the *Iliad* as a work contemporary with the Ionic panoply and describing the conditions of its own times, into which the poet had introduced from older works figures of a bygone day, without perceiving the discrepancies involved. In the enthusiasm of a discoverer Reichel saw Mycenaean armor where it was not, and so went to the opposite extreme of concluding that Homeric armor was Mycenaean armor, and that all apparent references to the Ionic panoply were either to be explained away or regarded as interpolations. A truer insight into the situation was reserved for Carl Robert, who published

[1] I am indebted to Cauer for the quotation.

in 1901 his *Studien zur Ilias*. The characteristic feature of this work is the recognition of the fact that there are on the one hand large stretches of the *Iliad* in which the Ionic panoply is original, while on the other are portions in which there is a curious intermixture of Mycenaean and Ionic armor, besides passages in which the armor is neither properly the one nor the other. This idea Robert worked out in detail, combining to an unusual degree sobriety of judgment with a bold readiness to follow wherever the argument might lead. With the assistance of Friedrich Bechtel he was also able to show in the most illuminating way that these differences in armor ran parallel with certain differences in the Homeric language. The outcome was an analysis of the *Iliad* on entirely original lines. The book was severely criticised—notably by Cauer and by Leaf—as was, of course, to be expected. But in spite of the criticisms, it is my conviction that we shall see with more clearness from year to year that it is the best description of the process by which the *Iliad* reached its present form.[2] Reichel unfortunately did not live to see the appearance of this book. Up to the time of his death he had been working upon a thorough-going revision of his *Homerische Waffen,* which though incomplete was published after its author's death by Heberdey in 1901 immediately after the appearance of Robert's work.

Such was the status of the problem when Mr. Lang wrote upon it. His discussion is aimed entirely at Reichel's view which had won a convert in Mr. Leaf. Robert's work is not unknown to Mr. Lang for he cites it in one place (p. 115) where he obviously fails to understand what the author says very plainly. In another passage (p. 158), it is the target for a passing sling but otherwise the book is ignored. And yet, it is the very one which Mr. Lang should have discussed; if for no other reason, because Robert's theory is the one most opposed to the idea of an *unus color.*

[2] Only recently (1908) it has received a remarkable confirmation. For in that year Bechtel showed that certain instances of contraction in Homer are either due to metrical necessity or fall within portions of the poems which Robert had shown to be late.

The great principle for which Mr. Lang contends is that poets "of an uncritical age" do not archaize, that "the Homeric poets describe the details of life as they see them with their own eyes." In this contention there is an element of truth. For the present I shall accept it, though we shall later see that for the Homeric poets it must to some extent be modified. We should naturally infer that this principle imposed upon us the duty of ascertaining from the archæological evidence available what sort of armor Homer could possibly have seen with his own eyes; and, when the evidence seems to exhaust the possibilities, to confine our interpretation of the poems within these limits. To our surprise Mr. Lang is unwilling to be bound in this fashion. For instance we know of no targes[3] that Homer could possibly have seen except the huge targes depicted in Mycenaean art. This is a weapon of very peculiar construction, which is handled in a very peculiar fashion. There is no reason to assume a lacuna in our knowledge, because from the monuments we see clearly that this type of shield was supplanted by parrying bucklers of various forms, which is a perfectly reasonable development. Consequently, when we wish to regard a Homeric shield as a targe, we are, on Mr. Lang's principle, bound to consider it of a Mycenaean pattern, and to accept the limitations which its peculiarities imply. Mr. Lang, however, considers himself free to assume that the Homeric targes are of "indeterminate shape." And so when Mr. Leaf declares that Homeric heroes did not ride "because no man could carry such a shield <as a Mycenaean targe> on horseback," Mr. Lang replies (p. 116), "that men could and did carry such shields <as triangular Norman targes> on horseback"—an answer that must be ruled out until it is shown that Homer saw with his own eyes triangular targes.[4]

[3] I shall follow Mr. Lang in restricting this word to shields that hang in battle by a strap (τελαμών) from the shoulders of their wearers leaving both hands free.

[4] In passing it may be noted that Mr. Leaf's objection seems in part due to a misunderstanding of Reichel's criticism of the Doloneia. The point is explained very carefully in the second edition of Reichel's work, but is missed entirely by Mr. Lang, which seems strange if we are to understand that he has a first-hand

We must therefore not bedeck our warriors with purely imaginary weapons of indeterminate shape, but we must seek to learn from the archæological evidence the types of weapons which the poet or poets could possibly have seen with his own eyes, and compare the statements in Homer with these and only these. If the statements fit any one type, well and good we have the *unus color* for which Mr. Lang contends. If some statements fit one type and some another, well and good we have no *unus color,* but a diversity of elements for the union of which we must seek an explanation. We have no right to fuse such varying pictures into a composite photograph of indeterminate outline, and maintain that it is 'a perfectly harmonious picture of the civilization of one single age,' which is accidentally not represented for us in the monuments. The poems may (and do) supplement the monuments in detail, but so long as they can be explained from the monuments we are bound to accept that explanation.

The difference between the Mycenaean and Ionian warfare was determined chiefly by the difference in the two types of shields, and fortunately this is the weapon about which the Homeric poems give us the fullest information. To describe the Mycenaean shields clearly without the aid of illustrations is difficult, but may be begun by an explanation of their construction. Two patterns are represented on the monuments side by side, and may pass as "faint variations in the design." For a shield of the first pattern an ox-hide was taken and cut into the shape of a large oblong rectangle with a curved projection at one end. Other ox-hides were cut into the same shape and size and the desired number of layers were stitched together. The shield was then bent into a cylindrical shape over wooden ribs and fastened to them. The precise arrangement of these ribs and the protection of the rim of the shield need not concern us. The hides were then allowed to dry which hardened them and decreased their weight.

acquaintance with Reichel's work. Riding with a Mycenaean shield may not be a physical impossibility, but it would certainly be impractical in battle, and sufficiently uncomfortable under any circumstances.

Shields of the second pattern were constructed in a similar way; but for them the hides were cut to a circular shape. They were then pulled in at points a little above the horizontal diameter, so that the rim of the shield took a shape much like that of a figure 8, only that the loops do not meet in the center and the lower loop is considerably the larger. Viewed in profile the shield bellies out from the rim in consequence of the tension at the point where the rim is drawn in, and thus leaves a space between itself and the body of its wearer. A shield of this peculiar shape could obviously never be plated with bronze in the sense of being covered with a bronze layer; and, while the cylindrical shape does not offer the same difficulty, the added weight would render its plating equally impractical. Mr. Lang is quite right in declaring that there is no archæological evidence that this was ever done. The monuments, however, do show very plainly that the shield was ornamented by attaching to it metal plates of a size perhaps sufficient to contribute somewhat to its power of protection.

The shield of either pattern was supported by a τελαμών or baldrick. Hanging by this it covered its wearer usually from neck to ankle (though sometimes the shield was shorter) and coming around his flanks it covered the whole man very much like a garment. In battle the warrior rested the rim of his shield upon the ground when on the defensive and crouched behind it. If a weapon was aimed at his head, he ducked forward under his shield; if the latter was pierced by a spear, the intervening space still gave him some opportunity of avoiding the blow. If he wished to assume the offensive he could push his shield forward and advance foot by foot under the cover of his shield. When in striking distance he could let the shield swing, and leaping upon his foe try either to pierce his shield or to get at him over its rim. If he did not wish to take this risk he must watch for an uncautious movement of his enemy that would leave some part exposed at which he could strike with greater safety and certainty. If the day went against him and he must flee, the shield was pushed under his right arm and swung so as to cover his back. Even

in the battle it was often in this position; its owner temporarily abandoning its protection in order to have greater freedom for attack or to spoil a fallen foe. When required again a pull with the left hand upon the baldrick would bring it to the front. To do this with ease and swiftness was an important accomplishment for a warrior.

The invention that drove this weapon out of existence was the perfecting of the bronze corslet. Previous to this time the shield had to protect its owner from missiles as well as from blows; but as soon as that function could be entrusted to the corslet, it became clear that the blow could be warded off equally well by a smaller shield carried on the left arm and moved to meet the blow as occasion demanded. Decreasing the size of the shield permitted also an increase of its power of resistance without making it too heavy for use. The left arm to be sure was permanently engaged for defence, but this was more than offset by the additional power for attack given by the increased mobility of the warrior. The consequence was the introduction of the bronze parrying buckler to supplant the Mycenaean targe. Of this various shapes are portrayed but the only one that concerns us is the circular buckler. On the vases this is regularly represented as about a third of a man's height. There is but one vase which seems to represent circular bucklers extending from neck to ankle. We shall have to pause to examine it because Mr. Lang, forgetting that he is convinced that the Homeric heroes bear large targes of indeterminate shape, is also convinced that these impossible bucklers are the shields that (p. 122), "answer most closely to Homer's description." The vase of Aristonothos depicts an engagement between two vessels, on the decks of which stand six men armed with circular bucklers, all represented as coming up to their chins. But, while the bucklers of the men in the vessel to the left cover only their bodies, the bucklers of the men in the other vessel reach almost or completely to the deck. The assumption that any warrior ever used a circular buckler some five feet in diameter would appear to most men unreasonable not only on account of the weight but because of the

useless unwieldiness of the weapon. Hence Helbig and Reichel both take the other alternative and believe that the artist is guilty of bad drawing, of which there is other evidence in this piece of work. Mr. Lang, who is undaunted by the difficulty, objects that "the artist is usually trusted to draw what he sees"; to which the obvious answer is, yes, but never when he draws an impossibility. One fact he overlooks; the bucklers themselves are the same size, the difference is in the height of the men. Trust the artist and you will have to explain the scene as representing half-grown boys defending a ship with their fathers' armor, or some similar situation. In reality Helbig and Reichel are correct, and I think it is possible to explain the bad drawing. The vase-painter wants a symmetrical distribution of the general effect of figures and background. So for instance the mast-head barely rises above the crests of the warriors, because if properly drawn it would unduly invade the upper margin. The height of the shields to the right has in this way been determined by the position of the shields to the left; compare the first and fourth, the third and sixth; the fifth has been forced down to make room for the emblem at the mast-head. Now the vessel to the right has been drawn much larger than the other; either to represent a different kind of ship, or in a crude effort to bring it into the foreground by increasing its size. Space has been lost, and consequently the shields must come nearer to the deck; and it is in this way that the legs of its defenders have disappeared. With them goes the only evidence for Greek circular shields approximating five feet in diameter; and we may rest assured that no Homeric poet ever saw with his own eyes a circular shield over three feet in diameter if indeed he saw any that large.

Coming now to the statements of the poems it must be borne in mind that they do not give systematic descriptions of the armor. Rather they name some quality that strikes prominently the senses, and trust to its associations to bring the whole of the familiar picture to the minds of their hearers. Fortunately for us to whom the pictures are not familiar, there are sharp contrasts between the Mycenaean and the Ionian shields.

1) The Mycenaean shields are targes with baldricks; the Ionic shields are bucklers with arm-rods.

2) The targes are all long shields of the peculiar shapes described; while the only circular shields of which we know are small bucklers.

3) The targes are of leather adorned but not plated with bronze. The only bronze shields of which we know are bucklers; these are sometimes covered with ox-hide, sometimes lined with it, as was the case of the shields found at Olympia.

In all these respects it is easy to show that both sides of the antithesis are represented in Homer, one side in some pasages, the other side in others. To be sure there are passages in which both sides are combined, but this does not disprove the reality of the contrast, it is merely the result that we should expect from the operation of known causes to be explained later. It occasions difficulty when we come to explain the union of the diverse elements, but at present we are merely answering Mr. Lang's theory of an *unus color* and for that purpose it is sufficient to show the presence of the diverse elements. Under 1): passages in which there are bucklers with arm-rods have been quoted above. Naturally the baldricks are even more prominent; for instance when Agamemnon (II, 388) pictures the heat of the coming fray, he tells his men that their baldricks shall be wet with sweat; and in V, 796 the prophecy is fulfilled for Diomedes; in XVI, 803 when Apollo breaks the baldrick, Patroklos' shield falls to the ground.

With regard to 2) the shape of the shield: on the one hand we have the epithets *ἀμφιβρότη* the shield 'that covers the whole of a man' as Mr. Lang paraphrases or the shield 'that is about a man' 'man-encompassing' to do more justice to the etymology; *ποδηνεκής* 'reaching to the feet'; and *τερμιόεσσα* a more obscure word, but one for which the meaning 'long' seems definitely settled by the passage from Hesiod which Robert cites. Pointing out how these words describe the Mycenaean shield was like Columbus' cracking of the egg. On the other hand the most frequent epithet for the shield is *παντόσ' ἐίση* 'equal every way.' The word *κύκλος* 'circle'

is also used to describe the shield, which is furthermore called ἐυκυκλος 'of a good circle' and δινωτή 'rounded.' Formerly Mr. Lang used to render such phrases by "the circle of his shield" which was perfectly correct, and when interpreted in accordance with what the poet had seen with his own eyes, could mean only a small round buckler. For Reichel's theory these phrases were a great stumbling block and one of his worst errors was the attempt to force them into meanings which could apply to the Mycenaean targe. Thus 'equal every way' became 'well-balanced,' and the epithet 'of a good circle' was supposed to refer to the fact that in the manufacture of the shield the hides were cut into circles. Mr. Lang's treatment of the question is decidedly disingenuous. Instead of holding to his own interpretation and accepting its consequences, he prefers to play off old explanations against new ones, and thus to reach the surprising conclusion: "What Homer really meant by such epithets as 'equal every way,' 'very circular,' 'of a good circle' cannot be ascertained." He is thus enabled to save his *unus color* by assuming that the shields are 'large targes of indeterminate shape.' A few pages later he recovers confidence in his ability to determine what Homer really meant by such epithets and decides that shields which are bucklers something like five feet in diameter are the ones that "answer most closely to Homer's descriptions." "Thus does" Mr. Lang as well as "science fluctuate!"

The description of the material 3) shows the same diversity. Leather shields are at first sight the most prominent; Ajax' shield is 'made of seven bulls' hides,' others are of bulls' hide, or of ox-hide, or strong with hides of oxen. 'Dry and strong ox-hides,' 'well-wrought ox-hides,' are phrases used by metonomy for shields; and the word for 'hide' even becomes to mean 'shield,' and the compound 'hide-bearing,' 'shield-bearing.' When the poet says that the shields are 'fitted with bronze,' or 'varied with bronze,' or 'gleaming with bronze,' or even 'much bronze was hammered upon it' we need understand nothing more than the metal ornamentation shown in the Mycenaean drawings of shields. But on the other hand

the shields of Sarpedon and Aineias (which are unmistakably round bucklers) are of bronze; one lined, the other covered with leather. "Straightway Sarpedon held forth his fair round shield, of hammered bronze, that the bronze-smith had hammered out, and within had stitched many bulls' hides with stitches of gold, all round the circle." "And smote upon the circle of the shield of Aineias beneath the edge of the rim, where the bronze ran thinnest round, and the bull hide was thinnest thereon" and the spear "divided asunder both the circles of the sheltering shield." 'Deiphobos of the white shield' most probably owes his epithet to carrying a bronze shield covered in this fashion with the hide of a white bull. The circle of the shield of Idomeneus also is "rounded with the hides of bulls and flashing bronze," and from the way in which both materials are coördinated, we must understand a buckler like that of Aineias, or of Sarpedon. The shield of Nestor "of gold throughout, arm-rods and all" would be imagined only by a man familiar with shields of solid metal. The inventor of the tale of the seven-leagued boots never saw with his own eyes seven-leagued boots, but was of course familiar with boots of some sort. The same is true of the shield of Achilles: "five folds had the lame god welded, two bronze, and two inside of tin, and one of gold."

Out of this material Mr. Lang makes an *unus color* by supposing an universal armament of bronze-plated leather shields. And with another fluctuation these shields return at least towards, if not to the Mycenaean shape. For we are told (p. 138 f.) that the course of evolution is first Mycenaean shields, and "(2) the same shields strengthened with metal . . . . (the Homeric age)," while a comparison with p. 134 shows that 'strengthened' is here but a stylistic variation of 'plated.' Now I have already called attention to the obvious impossibility of 'plating' Mycenaean shields with metal. Here we must further note that there is but one passage in Homer in which shields of such a construction are described. The passage is VII, 220 ff.: "And Ajax drew near bearing his towerlike shield of bronze and seven bulls' hides, which Ty-

chios had wrought for him with much labor, the best of curriers who dwelt in Hyle. He made for him the shield of seven hides, of strong bulls' hides, and upon it he beat the eighth (layer of) bronze." Robert suggests that the bronze layer is smaller than the other seven; a supposition which would do away with the difficulty of the construction, but which is excluded by the very explicit language. There can be no doubt that the poet who first chanted the passage in its present form conceived the bronze as co-extensive with the leather; and as we may be certain that he never saw a targe so built, we must seek to explain the origin of his description. He was familiar with an old poem in which Hector and Ajax met in battle in Mycenaean armor. As he lived in "an uncritical age" he naturally understood it in an uncritical fashion, which in our more critical days would be called misunderstanding it. For him the warriors were clothed in the armor of his own times.[5] This material he employed in his own account of a duel between Hector and Ajax,—Kipling has the right view of the literary ethics of the period:

> "And wot 'e thought 'e might require,
> 'E went and took, the same as me."

He did not try systematically to bring it up to date; both because he was not a systematic worker, and because he was not aware that it was behind the times. But where he felt that he could improve, he tried to do so. The shields of his times were like those of Sarpedon, and as he conceived the shield of Ajax as of precisely the same shape, he saw no difficulty in

[5] The failure to understand this fact is one of the chief causes of Mr. Lang's misunderstanding of the Homeric question. From his book one would gain the impression that mediæval painters read their bibles with a clear understanding of Jewish antiquities, and then set to work to paint biblical characters in the midst of life as the painters saw it with their own eyes. The misunderstanding I assume in the present case, is actually not so great as it might at first seem. The comparison of the shield with the tower, which guarantees for us the Mycenæan shape of the shield, was probably taken as a mere metaphor, and this would be the most serious. One who considers it improbable should recall how ἔγχος 'spear' was understood as 'sword', κάρπος 'fruit' as 'wrist' and τοῖο πατρός explained as ἀγαθοῦ πατρός all in the best period.

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the addition of an eighth layer of bronze. This seemed to him merely to complete the details of the picture. He gained his object by adding two lines, 223 and 246,[6] of which the second betrays him. Without it the story is clear: Hector "hurled and smote Ajax' dread shield of seven-fold hide. Through six folds went the stubborn bronze cleaving, but in the seventh hide it stayed." With it a considerable amount of casuistry is needed to explain the reckoning: Hector "hurled and smote Ajax' dread shield of seven-fold hide, upon the uttermost bronze the eighth layer that was thereon. Through six *folds* went the stubborn bronze cleaving, but in the seventh *hide* it stayed." Besides the number seven is so prominent in early tales that we should expect a legendary hero to bear a seven-fold shield, not an eight-fold one. Such is the only Homeric evidence for bronze-plated leather targes.

The difference extends also to the action of the poems. For frequently we find the heroes performing deeds which show that they are equipped with shields now of the one pattern, now of the other. Or their actions are described sometimes in phrases which have a full concrete meaning for the Mycenaean shields, but are either entirely inapplicable to the Ionian bucklers or yield for them at most a faint and colorless picture; while other times this situation is reversed. The numerous passages in which the shield is put on the shoulders as if it were a garment need not be cited because Mr. Lang sees this (the Mycenaean) side of the picture. But contrast the Mycenaean description: "And about his shoulders he swung the sword of bronze with silver studs, and next the big stout shield" (XVI, 135), with the Ionic adaptation: "And about his shoulders he swung the sword of bronze with silver studs, and next the big stout shield *he took*, and to a distance shone its brightness like (the brightness) of the moon." Here the comparison is much more beautiful if we think of the shield as a round bronze buckler; and while the comparison alone would not force this conclusion, the context gives abundant evidence for the Ionic panoply in this part of the poem. The

[6] He may also have retouched line 267.

point, however, is that this poet will not have the shield 'swung about the shoulders,' and in another passage (XI, 32), where there is a round buckler, it is said with even greater clearness 'he picked up' his shield. In the "uncritical age" of the interpretation of Homeric armor Mr. Lang felt exactly like these later poets and inserted "he took" in his translation of the first passage.[7]

We can also note the contrast in the way the warriors avoid or parry blows. The Mycenaean style is preserved unchanged in XVI, 610: "But he eying him steadily avoided the bronze spear; for he ducked down forward, and the long spear entered the ground behind him." The same manoeuver is described in XIII, 404, but as the passage has been retouched, I will not introduce it. Now, as Mr. Lang very properly, though unnecessarily, points out, a warrior with an Ionian buckler can also stoop and let a spear pass over him. It will, however, be most natural for him not to 'duck forward' like the Mycenaean warrior, but to crouch in an attitude approximating the sitting position, a thing which the Mycenaean probably could not and certainly would not do. So when we read, XXII, 274 ff.: "And noble Hector eying steadily (the spear) avoided it. For, seeing it in front of him, he crouched (literally, he sat down); and the bronze spear flew over him, and fixed itself in the ground," we understand not with Mr. Leaf, 'the Mykenaean posture of defence,' but with Robert a different style of dodging adapted to the Ionic weapons, of which there are other indications in the book. After his shield is pierced the Mycenaean warrior can still avoid the blow: "Through the bright shield went the ponderous spear, and straight beside his flank the spear shore through his tunic, for he had bent aside and avoided black death"[8]; but otherwise

[7] The identical words recur in iii. 334 f. but Mr. Leaf did not fall into the snare. At that time he would probably have explained the passage as an instance of *zeugma*, which could be reproduced in English. This illustrates excellently one of the reasons why all passages were not consistently modernized. Mr. Lang modernized unconsciously, Mr. Leaf unconsciously avoided it.

[8] One line, iii. 358, has been omitted, for reasons to be explained in connection with the corslet.

he can merely trust to his shield to stop the blow. The Ionic warrior crouches and 'holds his shield up and away from him' as is said of Aineias xx, 278, or holds it 'away from him with his stout hand' as Achilles does, xx, 261. Both passages are in an episode against which Mr. Lang has his doubts, and he seems willing to pronounce it 'later'; although there are no 'grave suspicions in antiquity' to warrant his verdict,—unless he has private sources of information. Removing it, however, will not avail, because very similar language occurs in XIII, 163 (in the rehandling of an old Mycenaean passage) against which Mr. Lang has no objection.

Again we have clearly Mycenaean weapons when Ajax' shield is compared with a tower, when Patroklos' shield falls to the ground as soon as his baldrick is broken; when Hector, VI, 115, departed for Troy, "and on both sides the black hide, the rim which ran about the edge of his bossed shield, smote his ankles and his neck"; and when Periphetes of Mycene, XV, 645, turns to flee and trips on the rim of his shield. On the other hand the Ionic bucklers are in other passages equally unmistakable. In XII, 138, the men of Asios move to the attack of the wall 'holding on high' their shields. Yet Mr. Lang tells us: that while Vergil makes Aeneas hold up his buckler borne on his left arm, "Homer, familiar with no buckler worn on the left arm, has no such description." Another instance is in the famous passage of the eighth book, where Teukros takes his position under the shield of Ajax, shoots when his brother lifts the shield, and returns again to its protection. This method of fighting with an Ionic buckler is well illustrated in Greek art; with a Mycenaean targe it is inconceivable. There is no room for the archer either standing, or crouching, between the shield and its bearer; the owner of the shield cannot raise it to a horizontal position, and the archer could not get back under it except on his hands and knees. Had Mycenaean warriors tried to fight in such fashion, it would have been necessary for the shield-bearer to stand a little in front of the archer, and step aside at the right moment. This would have left the archer exposed to missiles shot at an

angle, and would have been described in language entirely different from Homer's description. Several men cannot "hold their shields before" an archer, as the comrades of Pandoras are described doing in IV, 113, unless they are armed with bucklers. It might be objected here, that this is in time of truce, and that the poet is thinking of Mycenaean targes that have been taken off. But XIV, 428 is in the heat of battle, and there too the comrades of Hector, when he is stunned by Ajax, "hold in front of him their round shields." Macaulay imitated the passage:

"But a thick wall of bucklers encompassed him around."

and he understood it rightly. A Mycenaean warrior moves in front of his fallen friend, or straddles him and thus gives him the protection of his shield, as is elsewhere, V, 300, XVII, 132, XIII, 420, described. We hear also three times, XI, 593, XIII, 488, XXII, 4, of troops attacking or awaiting an attack "resting their shields upon their shoulders." Here also we have a 'wall of bucklers.' For the position, left arm forward at an angle of about 45 degrees, and sloping downwards rests the shield arm; while the position would simply hamper a warrior with the Mycenaean targe, without offering any compensating advantage. When Hector awaits Achilles, XXII, 97, he rests his shield upon the projection of a tower, without removing it. Evidently it is a buckler, to support which a prop several feet above the ground is required; the wearer of a Mycenaean targe would simply have grounded it. Finally the difference comes out clearly in the descriptions of the armies as they watch the two duels. In the third book the heroes take off their arms and lay them upon the ground; afterwards they are described as seated on the ground resting against their shields—which would be the natural way to make a huge targe pinched in at the middle contribute to one's comfort in such a situation. In the seventh book the heroes retain their arms, "and their ranks sat close together bristling (v. 1, laden) with shields and helms and spears." Cauer is right in calling attention to the fact that the retention of the armor

in the second case is due to the mistrust inspired by the breach of the former truce. But this does not solve the difficulty. To sit down with a Mycenaean targe slung about one's neck is an utter impossibility. The poet was clearly thinking of men armed with bucklers, otherwise he would have made them stand and ground their shields.

The conclusion is unavoidable: in the *Iliad* there is the contrast between the Ionian round buckler of bronze, and the huge leathern targe of the Mycenaean pattern. Side by side with this we must expect a difference in the corslets. For, we have seen that the invention of a trustworthy corslet was the occasion of the substitution of the light parrying buckler for the unwieldly targe. The supposition nearest at hand is that the forging of the bronze corslet, which is not represented in the Mycenaean monuments, constitutes this invention. This is the view that Reichel took, and by his theory he was therefore driven into the necessity of explaining away all the Homeric allusions to bronze corslets, or of regarding them as interpolations. One consequence was the inconsistency of supposing a more thorough-going modernization for the corslet than for the shield. This is a point on which Mr. Lang harps; but as it does not affect our point of view (we recognize the new shields as well as the old) I shall pass it by, although something could easily be said in Reichel's defense. More important were Reichel's errors in attempting to interpret *θώρηξ* 'corslet' as 'armor' and *χαλκοχίτωνες* 'bronze-vested' as 'clad in bronze-ornamented shields.' With perfect correctness Mr. Lang rejects these errors—as Robert had done before him. But having once recognized bronze corslets Mr. Lang is obliged by his theory of an *unus color* to find bronze corslets everywhere, and it is at this point that we must join issue with him.

It is at once evident that if the warriors are regularly conceived as wearing bronze corslets, there are a surprising number of passages in which weapons pass through them without any mention of the obstacle encountered. Mr. Lang therefore assumes that while metal corslets are universally worn, they

are not "practicable" breastplates, but merely "flimsy" pieces of armor, the piercing of which is not worthy of mention. In itself the theory is improbable enough. We can hardly conceive of men possessing the skill to make bronze breastplates and remaining for a length of time without the power to render their corslets 'practicable' by making them of thicker metal. Or, even if such a period did exist, the only result would be that the new "impracticable" armor would not come into use. That more practical body armor already existed in the shape of linen, felt or leather jackets worn in conjunction with a broad metal plate around the waist will afterwards be shown. The new "impracticable" breastplates would be a great and useless expense. Besides they would greatly impede if not absolutely prevent the manipulation of the Mycenaean targe. This, is must be remembered is shifted frequently from front to rear and vice versa. The bearer does this by reaching with his left hand under his right arm-pit to grasp the baldrick, and stiff metal plates across back and breast would interfere seriously with the operation. When Mr. Lang recalls the fact that Norman knights wore metal corslets and still carried targes, he ignores the fact that they handled their shields in a different fashion and that they had to encounter much more efficient weapons of offense.

However, we need not stop with these general considerations. Let us see whether the bronze corslets of Homer are really flimsy and impracticable. Mr. Lang rests his case on the number of times that a weapon crashes through a corslet, as opposed to the few times that the corslet saves its wearer. He forgets to allow for the fact that in Homeric battles the narratives of deaths and wounds are much more frequent than are the accounts of escapes. I have made no calculations but feel confident that the proportion of cases in which a shield stops a weapon cannot be very much greater. Besides Mr. Lang glides somewhat too lightly over the opposing examples. The arrow which is stopped (XIII, 586) to his surprise, is not spent, but fired at close quarters. The corslet that saved Meges (XV, 529) from a spear which had, to be sure, already been thrust

through his shield, is described as πυκινός 'firm' or 'compact'; and a good deal of space is wasted on the description of this 'defence against foemen,' if it is a flimsy piece of armor that could be pierced 'more easily than a pad of paper.' The corslet of Paris "is pierced by a spear which has also perforated his shield, though the spear came only from the weak hand of Menelaos (*Iliad,* III, 357)." Yet in the same situation the strong hand of the Telamonian Ajax is stayed by a corslet (XXIII, 819), and Diomedes rather than take this chance prefers to fence for the exposed neck. It would be useless to say that this happens in a mere game; the game is surprising enough, but both princes are playing it for all it is worth. When Achilles is face to face with Hector he does not find the corslet so flimsy that he can disregard it, but he must needs strike at the opening at the throat. Nor is Apollo content with the blow that deprives Patroklos of spear and helm and shield; he deigns—in our text at least—to loose the fastenings of this insignificant piece of armor. Besides there are the general descriptions of the battles in which we hear of the bronze ringing on the breasts of the warriors as they smote one another, and we cannot imagine that each blow drew blood. The corslets we may conclude are perfectly practicable even if not impenetrable. It remains to be seen whether they are universal.

That this is not to be expected, must be clear from what has preceded; the best proof that it is actually not the case is to be gained from passages, for which it is possible to show that the mention of the corslet must be a later addition. Of these one of the clearest is III, 357 ff. in the account of the duel between Menelaos and Paris. "Through the bright shield went the ponderous spear, and through the very artfully wrought breastplate it was driven; and straight beside the flank it shore through the chiton, for he (had) bent aside and avoided black death." As the text stands it must mean that after the spear entered the corslet, its wearer was still able to double up sideways, and so avoid the spear. Mr. Lang seems to be alone in finding this a 'very natural motion.' Helbig thought

it could be explained, but only on the *ad hoc* assumption of a very wide corslet. Reichel and Mr. Leaf and Robert all very properly pronounce it an obvious impossibility. Now the cause of the whole difficulty is in one line "and through the artfully wrought breastplate it was driven." Take out this line and we have a vivid picture of a warrior without breastplate avoiding a spear after it has penetrated the targe which is some distance in front of his body. The same language recurs in the account of the duel between Hector and Ajax; and a somewhat similar difficulty is caused by this same line in the account of the wounding of Odysseus in the eleventh book. "Through the bright shield went the ponderous spear, and through the artfully wrought corslet it was driven, and from his ribs it tore all the flesh" is in itself unobjectionable; but, when a little later we hear that the hero "pulled the spear from his flesh and bossed shield," the fact that the corslet is unmentioned awakens our suspicions against the recurrence of this line. Again in v. 97 ff. we read: that Pandaros bent his curved bow against the son of Tydeus, "and shot him as he was rushing on, hitting him on his right shoulder,—on the plate of his corslet; and through it flew the bitter arrow, and it held on its way straight through, and his corslet was sprinkled with blood." What follows the dash is the rendering of two lines, which could be dropped without harm to sense or meter; let us see whether their presence does not entail incredible difficulty. Sthenelos leaped from the chariot, and taking his stand by the side of Diomedes "pulled the swift dart straight through and out from the shoulder, and the blood shot out (like a spear) through his *streptos chiton*." Without minimizing the difficulties of interpretation of the word '*streptos*,' I must protest against the way in which Mr. Lang takes advantage of them to reduce the whole matter to a "clash of learned opinion," that exempts him from a serious consideration of the difficulty. Aristarchus, who is followed by Mr. Ridgeway, recognized some sort of chain or scale armor; the interpretation is probably wrong; but, even if correct, it would leave a contradiction with the preceding lines which indicate

unmistakably a corslet consisting of breast and back plates. Mr. Leaf looks upon the word as a colorless epithet 'pliant,' which accords with the metaphorical uses of the word. Studniczka saw a reference to a peculiar mode of weaving in which the threads were given an extra twist. The last interpretation seems to me correct, and it may be that this method of manufacture gave to the cloth extra strength, turning the *chiton* into a sort of linen corslet. But, at all events, as the text stands we have some sort of a *chiton* worn under a breastplate and a backplate. And with this the narrative is impossible. We cannot believe that the arrow went through breastplate, shoulder and backplate; nor can we believe that the elaborate process of cutting the shaft of the arrow, removing the corslet, and extracting the weapon is designated by the words "he pulled the swift dart straight through and out from the shoulder." Yet if the hero is wearing a corslet such as indicated in the two questionable lines, one or the other of these interpretations must be given. Besides the second passage describes the 'shooting out' of the blood when the arrow is drawn, as if the wound had not bled until then; while in the first passage the corslet is already spattered with blood.[9]

Furthermore, as Mr. Leaf says, "it would be strange if the blood were said to spurt through the tunic concealed by the breastplate while the visible breastplate itself is passed over in silence." Mr. Lang attempts to cut the knot in characteristic fashion (p. 160); the passages must agree because no interpolator would be guilty of a contradiction in so short a space. This is—to adapt one of Mr. Lang's phrases—the fallacy of a modern interpolator, and amounts to abandoning the interpretation of the passage. Remove the two useless lines which mention the 'plate of the corslet,' and the difficulties disappear. Diomedes is wearing merely a *chiton*, the arrow passes through the muscles over the shoulder,[10] the closing of the wound about

[9] Doerpfeld's suggestion approved by Reichel that this refers to blood trickling along the shaft is impossible. The arrow was shot from a distance and must therefore have been dropping; and from the depth of its penetration must have remained at this angle. The blood would therefore have had to trickle uphill.

[10] This is the most likely place for the wound which is annoying but not disabling. With a metal corslet an arrow striking so near the edge would probably

the shaft prevents bleeding until the arrow is drawn,—an accurate description surgically. The removal of these lines is confirmed by a later passage. Athene finds Diomedes (v. 794 ff.) standing by his chariot and cooling his wound "for the sweat under the broad baldrick of his man-encompassing shield vexed him,—therewith was he vexed and his arm was weary,—and he raised the baldrick and wiped away the black blood." Clearly there is no corslet.[11]

In another passage the difficulty is stylistic. It is at the turning point of the action of the *Iliad,* the death of Patroklos, and is one of the most sublime pasages in the poems. In order that the difficulty may be felt with full force it is necessary to quote the whole context. Patroklos had thrice charged the Trojans and had slain at each onslaught nine heroes: "But, when for the fourth time he rushed on like a god then did appear for thee, Patroklos, the end of life. For Phoebus met thee in the mighty battle—a dreadful god. And Patroklos did not mark him coming through the throng; for, wrapped in thick mist, the god met him and took his stand behind him, and smote him on the back and broad shoulders. And from his head Phoebus Apollo struck the helmet, and it,—the helmet with four *phaloi,* eye-like pipes—rolled and rattled beneath the feet of the horses, and its crests were defiled with blood

glance, we should therefore naturally understand a lower wound with penetration of the shoulder-blade. This adds to the difficulty. That the poet is silently presupposing the arrow to pierce the breastplate and come out through the armhole of the corslet, need not be discussed.

[11] The passage causes a difficulty of its own by seeming to imply that the wound is now on the left shoulder. Mr. Leaf believes that the baldrick is on the right shoulder, which is contrary to what we know of the manipulation of the Mycenaean shield, and to other passages. Reichel separates the two actions, the lifting of the baldrick to ease the left shoulder from the weight of the shield, and the wiping of the blood from the wound on the right shoulder to cool it. This seems to me very artificial. A slip of memory on the part of the poet might seem to some not improbable, but I prefer to regard the text of l. 98 as corrupt. On account of their metrical equivalence *κατὰ δεξιὸν ὦμον* can easily have taken the place of *κατ' ἀριστερὸν ὦμον.* Whether this is purely mechanical, or whether the Ionic interpolator of lines 99–100 reflected that the buckler covered the left shoulder, and that he was making the wound more serious by shifting it to the right, need not be decided.

and dust. Before this it was not permitted for the helm with crest of horsehair to be defiled with dust [but it kept the head and fair countenance of the godlike man Achilles; but then Zeus gave it to Hector to wear upon his head, for his destruction was near at hand.][12] And the long-shadowed spear shivered in his hands, the spear heavy, and long, and stout, and tipped with bronze. But from his shoulders to the ground fell the long shield, baldrick and all. And blindness seized his mind, and his shining limbs were loosed beneath him, and he stood bewildered."

In this description everything is the effect of the staggering blow dealt by the god. It burst the strap of the helmet, the baldrick of the shield, and shivered the spear—"Such is the force of more than mortal hands." Is it not the greatest anti-climax to find added in our texts: "And king Apollo, the son of Zeus, undid his corslet," especially as it would hardly be unfair to render "unbuckled his corslet?" Notice also how bald the addition is. Helm, shield and spear—the complete equipment of the Mycenaean warrior—each have their epithets, and we are told what becomes of each. For the new weapon there is none of this, and we find instead a useless repetition of the name of Apollo, and his parentage. Reichel was the first to explain the cause of the difficulty, but he was not the first to feel it. It is interesting to observe how Pope—a greater poet than this interpolator—corrects the fault:

> "his ample shield
> Drops from his arm; his baldrick strows the field:
> *The corslet his astonished breast forsakes:*
> Loose is each joint; each nerve with horror shakes."

and how Mr. Lang strove in his translation to conceal the flaw by beginning a new paragraph at his point.

These passages support one another, and make it certain that for parts of the poem, the warriors wear no metal corslets. When we have this fact in mind the meaning of other passages

[12] The words in brackets are an addition, but the point is not essential to the present argument. I have also dropped from the translation one line.

stands out with greater clearness. Agamemnon tells his heroes that the baldricks of their shields shall 'sweat' them; clearly there is to be no metal corslet between baldrick and man. Again, when Hector hits Ajax with his spear "where the two belts—one for the shield, the other for the silver-studed sword —were stretched across his breast, and they saved his flesh," the poet has evidently no corslet 'flimsy' or otherwise in mind. In XI, 99 f. we read: "and them Agamemnon king of men left there, their breasts gleaming when he had stripped off their *chitons*," and it is impossible to believe that the stripping of the corslet has been passed over in silence.

How are we to conceive the clothing of the bodies of these warriors who wear no metal corslets? The monuments show men wearing a sort of loincloth which is held in place by a metal band. The latter we will do best by conceiving as a broad band of metal which would serve as a protection for the abdomen, and would resemble the ones found in Italy. The fabrication of such a piece of armor could be accomplished by bronze-smiths who were still unable to forge corslets; and we can readily imagine situations in which it would be of service. In short it was thoroughly practical, as long as the metal corslet was unknown. This article—loincloth and band really constitute a pair—is to be recognized in the ζῶμά τε καὶ μίτρη of Homer. We do not hear much of them it is true because the Homeric hero generally wears a *chiton* over them, and the poet limits his epithets to qualities that strike the senses. But both are brought to light when the surgeon sets to work to treat the wound of Menelaos, and we hear of the loin cloth on the occasion of a boxing match. The μίτρη can of course be called by the more general term 'girdle' ζωστήρ, and under the one or the other of these names its piercing is mentioned quite frequently (v. 534 ff., 615, 856 ff.; XII, 189, XVII, 517 f.). The wearing of the *chiton* is also represented on the monuments, though not so frequently as in the poems. As it was mostly a long garment it was girded up with a leather belt which would also be called ζωστήρ. Whether the loincloth and metal girdle were retained under it was probably a matter

in which custom varied; the retention being the more general, as we once find the peculiarity of 'wearing the *chiton* without a *mitre*' noticed. Indeed the wearing of the *chiton* was itself for a time a matter of choice, as is well pictured in the old tale which was the foundation for Odysseus' feigned exploit. "Now all the others had cloaks and *chitons* and slept in peace, with their shields as wrappings for their shoulders. But I in my folly had left my cloak with my companions—for even so I had not expected to be cold—and had followed with only my shield and my loincloth" (*Od.*, XIV, 478 ff.). Such a man could properly be called *αἰολομίτρης* 'with gleaming *mitre*' an epithet which occurs once in the *Iliad* (V, 707). The next step was to strengthen the *chiton*, either by weaving it in a particularly stout fashion, or by making it of a different material—felt or leather. In the latter case it would be a 'piece of armor for the chest' *θώρηξ* rather than a *chiton*. There are two passages, which can best be understood by assuming a *thorex* of this description, XX, 413 ff. and IV, 132 ff.; the latter is the more detailed and its discussion alone will suffice. Athene guided the arrow to the place "where the golden buckles of the belt held (the corslet) together, and where the corslet was double against the blow. Upon the firm belt the bitter arrow struck; through the artfully wrought belt it drove, and through the very artfully wrought corslet it pushed, and through the *mitre* which he wore, a protection for his body, a barrier against missiles; it guarded him the most, but on even through this it sped. And the arrow grazed the surface of the hero's flesh." After Robert's suggestion that the corslet is a felt one, and that its being double is due to the pleating under the girdle, the passage, formerly a famous *crux*, requires no further comment. It is also clear then why the bronze *mitre* should be the most efficient protection, and why afterwards the corslet is no obstacle to the treatment of the wound. Archæological evidence for the use of such felt or leather jackets is found in monuments of the late Mycenaean period.

The treatment of the helmet in Mr. Lang's book is very

brief, and recognizes only the bronze helmet. The presence of such a helmet is sufficiently guaranteed by the phrases *κόρυς χαλκείη, κυνέη χαλκοπάρῃος*. Of these the last 'the helm with bronze cheeks' indicates unmistakably a helmet like the 'Corinthian helmet,' which was a metal casing for the entire head. The face of its wearer was covered completely except in front, where the cheeks of the helmet did not meet. Opposite the eyes the opening runs further back so as to permit the owner to look sideways, but it was also partly closed by a piece projecting from the forehead to cover the nose. We can understand how such a helmet is said to be 'fitted to the temples,' and how when a head is shorn off it rolls away in its helmet. But we cannot understand how such a helmet could be struck from the head of its wearer by a sword blow (XIII. 576) nor its being fastened with a leather chin-strap, as is the helmet of Paris in the third book. These we must understand as felt or leather caps, with a rim of bronze running like a 'crown' around the head of their wearer. Such helmets are represented in the Mycenaean monuments where they are adorned not only with crests, but also with hornlike projections with which are to be identified the *φάλοι* and *φάλαρα* of the Homeric descriptions, which touch when the heroes are standing in close array. They are either horns or metal imitations of them, and their resemblances to the antenae of insects is probably the key to the understanding of the epithet 'pipe-eyed' which is applied to the helmet. The difference comes out also when a man is wounded in the head,—except in the case of wounds about the eyes or mouth which were left uncovered by both styles of helmets. Thus Patroklos strikes Euryalos on the head with a rock, and his head 'burst within the strong helmet,' but when he strikes Kebriones in the same fashion on the forehead, 'the stone crushed together both his eye-brows, nor did the bone stop it but his eyes fell to the ground in the dust.' Evidently one hero had a metal helmet, the other was struck on his bare face. A bronze helmet may be pierced with a spear, but a bronze sword will not hew through it, as the sword of Achilles does through the helmet of Echeklos (XX, 475). When a spear

strikes a helmet 'with bronze cheeks' we hear: "nor did the bronze helmet stay it, but the spear rushed through it and broke the bone"; but when the helmet has a *phalos* or *stephane,* or there are indications of other Mycenaean weapons, the spear strikes nose or forehead without encountering any obstacle, or after piercing the *stephane.* Sometimes also the ear is unprotected and here it is better to understand a Mycenaean helmet, rather than to suppose that the poet is passing over in silence the penetration of the helmet, especially when the next man slain is wearing a Mycenaean helmet.

Metal greaves go with the round shield and the bronze corslet. For the Mycenaean warrior they are useless on account of the length of his shield. What he requires are leather gaiters as a protection against the rubbing of his shield. In κνημῖδες we have a word that could apply to either, and the question is how is it to be interpreted. Reichel would recognize only the leather gaiters, Mr. Lang will see everywhere bronze greaves. Mr. Lang is nearer the truth; wherever the greaves are mentioned, they are of metal. In one passage we hear that the Achaeans are 'bronze-greaved' (VII, 41), and when Hephaistos makes Achilles greaves of tin—at that time a precious metal—we shall infer that the poet was familiar with metal greaves, on the principle which we applied to Nestor's shield of solid gold. Elsewhere we hear merely that the greaves are beautiful and fitted with silver clasps. But Mr. Lang should also show that these metal greaves are universal, whereas in reality they are pieces of armor which are very rarely mentioned. Only once (XXI, 292) does a weapon hit one; otherwise they appear only when a hero puts on his armor (III, 330; XI, 17; XVI, 131; XIX, 369) or when the armor is being forged (XVIII, 459, 613). Then they are coupled as closely as the language can with the metal corslet. Besides this the Achaeans are called (thirty-one times) 'well-greaved' which must be understood as implying the bronze armor. Usually this epithet occurs in passages that are acquainted with Ionic weapons, that it sometimes has got into older parts which otherwise describe Mycenaean weapons is due to a process of modernization to be explained later.

Looking backwards we find not an *unus color* in the description of the armor but a diversity that is at first sight surprising. There are huge Mycenaean targes of leather, and round parrying bucklers of bronze; besides the possibility that there are bucklers of the late Mycenaean pattern which cannot be more exactly identified. The warriors wear on the one hand the *mitre* sometimes without but more usually with the *chiton,* and occasionally beneath a felt or leather corslet; on the other hand we find them in other passages wearing the *chiton* alone under bronze corslets that consist of breastplate and backplate. Their heads are sometimes encased in bronze shells, at other times covered with bronze-rimmed caps which leave their faces bare. Sometimes they put on metal greaves, in other places we hear nothing of such armor. It might occur to some one that the *unus color* could be saved by supposing the poet to describe the age in which the Ionic panoply was supplanting the older weapons. For certain passages this would be possible but for the *Iliad* as a whole such a supposition would shatter on the way that the weapons are distributed. For instance in the last six books of the *Iliad* the weapons are almost exclusively Ionic, and the exceptions also fall close together. In xx, 407 ff. is told the killing of Polydorus who is wearing a felt corslet; and in xx, 472-477 two heroes with Mycenaean helmets fall before Achilles. Apart from these passages the weapons described are always Ionic. We can only conclude that the authors of these books were men who saw the Ionic panoply with their own eyes, and described what they saw; while one of them adapted parts of an older poem to his own purposes.

The *unus color,* therefore, for which Mr. Lang contends cannot be saved. The diverse elements are unmistakably present and amount to far more than 'faint variations in the design of a perfectly harmonious picture of the civilization of one single age.' The *Iliad,* then, could never have been thrown off at a single jet by one man who was describing life as he saw it with his own eyes, in total independence of his predecessors. Rather must we conceive it as the outcome of a

process of development which began when the Mycenaean armor was still in use and did not reach its conclusion until after that style of equipment had been supplanted by the Ionic panoply. If we would understand the nature of this process we must observe the way in which the diverse elements are combined. While there was question only of showing the actual presence of the diverse elements, I have purposely ignored this side of the question, but it is now time to bring it into the foreground. Hitherto my procedure has been to emphasize the existing contrasts by pointing first to one side of the picture and then to the other. This could easily lead to the idea that the Mycenaean and the Ionic elements, like oil and water never mix. Reflection will show that we could expect such a result only if we were to assume that the *Iliad* is an almost purely mechanical collection of substantially unaltered independent lays, and this would be returning to an extreme Lachmannian position. The unity which does pervade the *Iliad* forbids such a hypothesis, and consequently compels us to expect a partial fusion of the Mycenaean and the Ionic elements. The processes of this fusion must be understood, because the result is to obscure at points the distinction between the two styles of armor.

In the first place words change their meaning, and consequently epithets coined to describe the Mycenaean armor are also applied in a new sense to the new weapons. 'Made of bulls' hide' could be understood by a man of the later period as applying to a shield only in the sense that it was lined with leather, and once it seems to be so used. Thus the phrase 'the man-encompassing shield' was afterwards felt to be merely an 'ample shield' and in this sense the adjective is twice applied to shields that are obviously round; and the helm 'with four *phaloi*' seems once to be taken as the helm 'with fourfold crest.' Again descriptive adjectives may be substantivized as designations for an object and as such remain in use when the description would no longer apply to the changed construction of the object. In this way *κυνέη* '(a cap) of dog's skin,' and *τρυφάλεια* '(a cap) having four *phaloi*' have come in Greek to

mean simply 'helmet' even when made of bronze and without *phaloi* at all. The Greek word for shield irrespective of its material is σάκος but its Sanskrit cognate *tvac* 'skin' shows the origin of the designation. In this case the original meaning has been lost in Greek, but that its preservation does not necessarily prevent the acquisition by a word of a secondary meaning is a well known fact. The classic example is the German *Feder* meaning both 'feather' and 'pen.' Fully comparable with this is the use of ῥινός 'hide' for 'shield' even when the shield is of bronze. All this is in no wise surprising to a student of language, and could be illustrated in abundance from later epics such as the work of Quintus of Smyrna. The result is the appearance of a veneer of Mycenaean coloring over the Ionic portions of the poem; and in our interpretation we must be on our guard against taking this appearance for a reality.

In the second place we must remember that we are arguing as if we had the text of the *Iliad* in the shape in which it first reached its present extent. Now we are fully conscious that this is not the case. All of the manuscripts that we have, and all of the manuscripts of which we know anything, go back to an Attic edition of Homer of about the time of Peisistratos. Between this and the time when the *Iliad* first appeared in approximately its present bulk is an interval that we need not attempt to estimate exactly. Even for the period since Peisistratos our manuscripts and quotations show a sufficient fluctuation in the text between phrases which seem about equally well adapted to the context. The matter may be illustrated from Leaf's commentary to the first hundred lines of the first book. Line 5: 'and made them a prey to dogs and all birds' or 'and made them a prey for dogs, and a feast for birds'; line 47: 'like unto night' or 'wrapped in night'; line 69: 'Calchas the son of Thestor' or 'a prophet, the son of Thestor'; line 73: 'he with good intent harangued and spoke among them' or 'he answered him and spoke winged words'; line 97: 'he will not ward off unseemly destruction from the Danaans' or 'he will not withhold his heavy hands from the pestilence.'

In the descriptions of armor this force will act always in one direction; the more familiar, the better understood Ionic epithets will take the place of the Mycenaean. In some passages the change takes place almost under our eyes. In v, 797 our manuscripts read: 'the sweat under the broad baldrick of his *round* shield was vexing him.' The baldrick and the absence of the corslet guarantee that the shield was Mycenaean; the epithet alone contradicts. But Eustathios has preserved the true reading: 'of his man-encompassing shield,' the two epithets being metrically exactly equivalent. Again in three passages the manuscripts vary between 'well-greaved Achaeans' and 'princes of all the Achaeans.' In these passages the variant is not of importance, but it shows how the phrase 'well-greaved Achaeans' may have crept into strata of the poems which are older than the invention of greaves. The duel in the third book is fought with Mycenaean weapons,—recall the trouble made by the intruding corslet, the fact that the sword shivers on the *phalos* of a helmet, and that the helmet has a leather strap—yet, when Paris arms himself, our texts have the regular Ionic 'run' for such occasions. "First he put about his shins his beautiful greaves, fitted with silver clasps; and second he put on his breast the corslet of his brother Lykaon, and fitted it to himself. And about his shoulders he swung his bronze sword with silver studs, and next <he took> his great stout shield; and on his valiant head he set his well wrought helm with crest of horsehair, and terribly from above nodded the crest. And he took a stout spear which fitted his hands." Zenodotus, however, it would seem knew another version; "And about his shoulders he swung his long shield; and on his valiant head he set his well-wrought helm with crest of horsehair, and terribly from above nodded the crest. And he took a stout spear which fitted his hands." This version is not only absolutely Mycenaean, it is, furthermore, adapted to the present situation, for Paris is already wearing a sword. It is unimaginable that Zenodotus could have invented anything so good, so that we must believe that he has preserved the true text.

If we can see the substitution going on in the time after Peisistratos, we may be confident that the same force was at work in the period between his time and the completion of the *Iliad*. Whether we look upon the tradition at this time as written or oral is unessential; the difference would be only one of degree. Finally, the same result must have been brought about during the composition of the *Iliad* if that was a process of gradual growth. And all the more certainly because the characteristic Ionic epithets 'a shield equal every way,' 'a helm with bronze cheeks,' 'with *chitons* of bronze' 'with goodly greaves,' were then so many cries of triumph over recent achievements, which the poet would be most willing to embody in his work. Consequently when a shield is clearly marked as Mycenaean, and still termed 'equal every way' we can only conclude that one of the known metrically equivalent Mycenaean epithets has been displaced by this Ionic term. In this way the corslet has occasionally been brought into the poems instead of a helmet or *zoster*. The principle also explains the difficulty occasioned by the use of θωρήσσειν, χαλκοχίτωνες, ἐυκμνήμιδες in the older parts of the poems. About fifteen passages are thought by Robert to come under the last rubric, and while one may argue about the individual applications it is impossible to dispute the validity of the principle, or to look upon the use made of it as excessive. We see then that there actually is a coating of Ionisms over the Mycenaean parts of the poem.

And, finally, we are brought back to the question of whether the Homeric poets archaize. For this principle must be called in to explain certain portions of the poems, notably the twelfth book, where, despite unity of style and action, the weapons change from Mycenaean to Ionic and back again in kaleidoscopic fashion. Mr. Lang, as we have seen, rejects the proposition *in toto,* while I have already indicated that I consider it necessary to distinguish before replying. As usual Mr. Lang will see only the two extremes of the question. Either the poets must ransack the temple treasures and conduct archæological explorations in a nineteenth century quest for local color-

ing, or they must know and describe only what they see with their own eyes. This is quietly premising that the *Iliad* and the *Odyssey* are at the very beginning of Epic poetry, while no student of the Epos can doubt any more than Cicero could that there were poets before Homer. The fact is writ plain in the language of the Epic, the evidence of which Mr. Lang 'confessedly and regretfully no grammarian' fails to appreciate. The mixture of Aeolic and Ionic, of older and younger forms in the Homeric dialect points indubitably to the following facts. Greek Epic poetry began with poems in the Aeolic dialect. These poems were taken over by the Ionians and Ionized, not systematically and with intention but involuntarily, by the substitution of the contemporary Ionic forms wherever this produced no disturbance of the meter. Ionians then composed epics in this mixed dialect, with the unavoidable consequence that the forms of their contemporary dialect obtained a wider range in their poems. Whether any parts of the poems we have were composed in the period of the pure Aeolic poems is a separate question. The point to be made here is that on the hypothesis of a single author *Iliad* and *Odyssey* were written in an artificial dialect, and the method of Homer's work differs only in degree from that of Apollonius of Rhodes or of Quintus of Smyrna, or of a modern Englishman who would compose a Border ballad. On the hypothesis of a plurality of authors the same will be true for some of them; or for all, if it be denied that any part of the existing poems goes back to the period of the beginning of the Epos.

The point is important because it amounts to saying that Homer or some of the Homeric poets were deliberately archaizing in the matter of language. And this carries with it further implications. The taking over of conventional epithets, phrases, formulae, and 'runs' must to a greater or less extent be permitting one's language to think and speak for one. If its voice is the voice of a bygone age, the result can easily be a discrepancy between the life described and the life seen, although the author has not striven to produce this effect. Indeed the author may remain unconscious of what he has done

especially when the old objects and the new have the same name in spite of their changes of construction. This was the case in regard to the armor. The older poets had sung of shields and *chitons* and girdles and helms, and these were still familiar names for familiar objects. What was to warn the later poets that the construction and use of these objects had changed? We can see their dependence on the past in the colorlessness of their treatment of the weapons for which their models fail them, the greaves and the corslet.

So far we may speak of unconscious archaizing and the reality of its occurrence in the Homeric poems is indisputable. Must we not go further and assume that hand in hand with the attempt to reproduce the language of the past went some effort to picture its conditions of life. Such was the opinion of Aristarchus. Wilamowitz Moellendorf could see no other way to account for the slight mention of writing in the poems, and Eduard Meyer supposed for similar reasons that the poets purposely ignored the political geography of their own times. Mr. Lang, to be sure, assures us, p. 3, that "it is only writers of the last century who practise this archæological refinement." The position is so extreme that he must afterwards recede from it and recognize, p. 106, near the beginning of our era "a careful archaiser" in Quintus of Smyrna. The truth is that it is again a question of degree. Previous to the nineteenth century we find artists guilty of what seems to us incredible anachronisms, because our understanding of what is possible or impossible at a given time, has been vastly sharpened by the progress of the historical sciences during the last century. In consequence of that progress we demand more of our artists in this respect, they strive more to meet the demands, and we have come to derive a peculiar pleasure in seeing these demands fulfilled. Archaizing to this degree cannot, of course, be expected of an ancient poet, and so Mr. Lang properly says that Quintus archaizes unsuccessfully, meaning, of course, when he is judged by modern standards. But between successful archaizing in our modern sense and describing only what one sees with one's own eyes, are many stages. The practice of Quintus

and the theory of Aristarchus both show that some degree of the art was familiar to the ancients, and we may reasonably expect to find some traces of it in a literature which marks the close of a long period of literary development. Only we must not expect to find the art highly developed and practised to the same degree by all the artists of the period.

The diverse elements are present, and this forbids the extreme of crude Unitarianism. The opposite extreme is forbidden by the complexity of the fusion of these elements. To show this much was the purpose of the present article, and here I must let the question rest. Even to run through the *Iliad,* and point out where the Mycenaean weapons are found, and where the weapons are Ionic would demand more space than is at my disposal. And if it were possible to present it, an analysis made in this fashion on the basis of a single criterion would be too one-sided to be offered as an indication of the process by which the *Iliad* reached its present form. Differences of a similar nature are observable in the descriptions of other phases of life, in the style and above all in the language of the poems. The successful analysis must be supported by the cumulative evidence of all such criteria. That there is still considerable diversity of opinion between the workers in the field is true and is proof of the complexity of the problem. That the range of this divergence has been narrowed by the elimination of both extremes is also unmistakable, and therein lies the progress which has been made. To imagine that the 'industry and erudition' of critics for over a century has been simply dissipated in illogical speculation, and that the true solution of the Homeric question is to recognize that there is no Homeric question and so return to the pre-Wolffian hypothesis—genuine tradition it is not—of a single author is what Mr. Lang would try to induce the general reader to do. If the present article will help to show some that the path so marked out leads straight to error, its writer will feel repaid.

George M. Bolling.

BOOK REVIEWS.

La religion de l'Ancienne Egypte par Philippe Virey. Paris, Beauchesne et Cie, 1910, pp. vii + 352. Fourth volume of the *Etudes sur l'histoire des religions*, published by the same firm.

Like the volume of Fr. P. Dhorme this book is made up of lectures given at the Institut Catholique de Paris. The author is an Egyptologist of long standing and excellent repute, well known in particular by his monographs of Theban tombs published in the fifth volume of the *Mémoires publiés par les membres de la mission archéologique au Caire*. In these lectures the author does not pretend to give a complete and systematic exposition of the Egyption religion in all its manifestations, but rather a general view of the religious ideas which obtained at various periods in the land of the Pharaohs. He is fully conscious of the difficulties that beset any one attempting to solve such problems as the concept of unity or multiplicity in divinity, the meaning and power of sacrifice, the origin of animal worship and polytheism; yet in those problems are we chiefly interested. We are glad undoubtedly to know when, where and how the Egyptians worshipped, what names they gave to their innumerable deities, under what forms they represented them, how they symbolized their attributes. Still, those are after all secondary questions. The religious thought, its genesis, its evolutions, its influence on the organization of the state and on the individual man, that is really what we want to know, and we feel grateful to the author for having devoted to those questions six out of the seven lectures of which his book consists. In spite of the many citations which are given both in the Egyptian text and script and in French translation, the book reads well and will prove both attractive and useful even to students of general culture. Its attractiveness is enhanced by numerous well selected illustrations and its usefulness by an excellent analytical table of contents. We cannot close this brief review without extending to the Institut Catholique de Paris, our sincere congratulations for having secured for its students the

coöperation, even though, merely *en passant,* of so competent lecturers as Fr. P. Dhorme and Dr. Ph. Virey.

H. Hyvernat.

Aretas IV. König der Nabat¨er, eine historisch-exegetische Studie zu Kor, 11, 32 F. von Dr. Alphons Steinmann, professor am. Kgl. Lyceum Hosianum in Braunsberg. Freiburg i. B. Herder, 1909. 8o., pp. vi + 44 pp., $0.27.

Having established, on the strength of the Nabatæan inscriptions published by J. Euting, that Aretas IV. reigned from 9 to 40 A. D., the author proceeds to demonstrate the identity of this king with the Aretas of 2 *Cor.* XI, 32 f. and prove that he had come into the possession of Damascus in 37 A. D. by a gift from emperor Gaius. Appealing then to *Galat.* I, 18, the writer shows that three years must have intervened between St. Paul's conversion and first visit to Damascus and his flight from that city. The consequence of this all is that St. Paul's conversion must have taken place between 34 and 37 A. D. The year 34, however, is inadmissible, as it is not likely that such a persecution as the one in which St. Stephen suffered martyrdom could have been carried on by the Sanhedrin while Pilate (died 35 A. D.) was living. The author therefore concludes that St. Paul's conversion took place between 35 and 37 A. D. This conclusion is not new. Professor Steinmann knows it, but the argumentation as a whole is novel and well conducted.

H. Hyvernat.

Des Palæstinische Arabisch. Die Dialekte des Städters und des Fellachen. Grammatik, Uebungen and Chrestomathie, dargestellt von Leonhardt Bauer. Zweite, vollständig umgearbeitete Auflage (with a preface by G. Dalman). Leipzig, Hinrichs'sche Buchhandlung, 1910. 8o., pp. x + 210.

Although the author does not state for what class of students primarily he wrote this book, it is clear from the way it is gotten up that it is chiefly intended not for mere tourists or pilgrims,

but rather for such as wish to come in close and protracted contact with the various populations of Palestine, with a view of ascertaining their manners, customs, traditions and legends. In other words Dr. Bauer's grammar is primarily an introduction or a key to ethnological research, or Palestinology, as we might say. From this point of view the book will interest but a restricted number of our readers. However, its usefulness is not limited to this. The study of the living representatives of any family of languages is, as is well known, of the greatest assistance to students of historical and comparative grammar. As a rule we can see with but little difficulty how those languages have evolved the form in which they appear, and by analogy we may often conclude as to the rules which govern the growth of the ancient idioms of the same family, especially of such as obtained in the same lands, even though they should not belong to the same group. This is in particular the case of Hebrew and Palestinian Aramaic. It has long been remarked that while the study of ancient Arabic is absolutely necessary to ascertain the starting point of their morphology, a knowledge of modern Arabic dialects is just as useful to understand how they come to that stage of evolution in which they crystallized.

As for intrinsic merit, Dr. Bauer's work is far superior to any previous work on Palestinian Arabic dialects. He has been more systematic and more perseverant in gathering and sifting his materials, and has more judiciously distinguished from one another the dialects spoken in the cities and those spoken by the peasants and the beduins. The Arabic is given all through the book in transliteration only. A very good feature of the exercises is that they are graded not so much according to the regular order of the sections in the grammar, but according to the relative usefulness those sections have for the beginner. All exercises and the whole chrestomathy (narratives, conversational sentences, popular songs) appear both in Arabic text on one page and in German translation on the opposite page. This, however, hardly justifies the absence of a vocabulary, and we are glad to read in the preface that the author intends to publish a dictionary to supply this defect.

H. Hyvernat.

The Papacy and the First Councils of the Church. By Rev. Thomas S. Dolan. St. Louis, Herder, 1910. 12mo., pp. 189. $.75 net.

The High Church Anglicans delight to call themselves Catholics, and in their liturgical worship and minor devotions show a striking conformity to the Church of Rome. Only one thing is needful for their union with the true Church of Christ, and that is their recognition of the primacy and infallibility of the Holy See. One of the grounds on which they base their attitude of independence is the contention that papal supremacy and papal infallibility were unknown in the early Church, that they received no recognition in the first six ecumenical councils.

It is to show the unsoundness of this contention that Father Dolan has written this little volume. Reviewing the first six ecumenical councils in chronological order, and making use also of the direct and indirect testimony of the minor synods of this period, he presents a mass of evidence in favor of papal primacy and infallibility that ought to bring conviction to every well disposed mind. At the conclusion of his survey of the Sixth General Council, he rightly says: "We may say without fear of successful contradiction, that if there is any phenomenon at present existing in the world, which bears any likeness to the Church of the seventh century, as it is pictured at the close of the Sixth Oecumenical Council, that phenomenon is beyond all legitimate question the Roman Catholic Church."

In treating of the condemnation by this council of Pope Honorius for heresy, he agrees with Dom Chapman that Honorius was rightly condemned on account of the heretical language he used in his letter to the patriarch Sergius, but that such a view, privately expressed, does not impugn papal infallibility, which is exercised when the Pope, as head of the Church, solemnly defines a doctrine of faith or morals binding on the consciences of all the faithful.

CHARLES F. AIKEN.

Heaven's Recent Wonders, or the Work of Lourdes, from the French of Dr. Boisserie. Authorized Translation by Rev. C. Van der Donckt. New York, Pustet, 1909. 8vo., pp. 385. $1.50 net.

The present volume is the fifth book that Dr. Boisserie has written on the marvellous cures and graces that have been vouchsafed to the faithful through devotion to our Lady of Lourdes. Of his competency and trustworthiness there can be no doubt. He is a physician in high standing. He has generously given his services for many years to the work of verifying the wonderful cures at Lourdes. Most of the cures he relates have come under his personal observation. His testimony is thus first hand, and it is the testimony of an expert. His book has much in common with that of the Abbé Bertrin on the same subject. In the latter, the story is told with greater literary skill and has more dramatic interest. But the present work is of great value for its carefully documented accounts of recent cures, and for the insight it gives into the rigorous, conscientious verification of the more noteworthy cases of divine healing. This rigidly scientific investigation is conducted by the Bureau of Verifications, of which Dr. Boisserie is the head. Only about one-tenth of the cures reported in the religious periodicals of France are set forth in the official annals of the bureau. Many of these are of so extraordinary a kind that unbiased physicians have confessed themselves baffled to give them a purely natural explanation. It is interesting to observe that in an age when writers who call themselves Christian are rejecting the possibility and evidential value of miracles, highly intelligent observers are being led to embrace the Catholic faith by the evidences of God's miraculous power which they see at Lourdes. Two notable cases are mentioned by Dr. Boisserie, that of Dr. Piou, who is now a Redemptorist, and that of Dr. Longo, who was formerly an anarchist and is now a Franciscan. The book is illustrated with a large number of prints, unfortunately of so inferior a quality as to form a painful contrast with the excellence of its written contents.

CHARLES F. AIKEN.

Jésus, quelques traits de la physionomie morale de Jésus, par M. Meschler, S. J. Traduit de l'allemand par l'abbé C. Lamy de la Chapelle. Paris, Beauchesne & Cie, 1910. 16mo., pp. 169. 1 fr. 50.

This little book aims at increasing our love and admiration of our blessed Lord by setting forth, on the basis of Gospel evidence, the moral and intellectual greatness of the divine Teacher. To this end, the author dwells on four salient features in His life-work—His notion and teaching of asceticism, His method of religious instruction, His social relations with the different classes of His people, and His public preaching. The references to the Gospels are apt and abundant. Priests will find in this little work an interesting and useful book of meditation.

CHARLES F. AIKEN.

Une conversion de protestants par la Sainte Eucharistie, par E. Abt, S. J. Paris, Beauchesne & Cie, 1910. 12mo., pp. 106. 0 fr. 80.

In this booklet, the author tells the story of his parents' conversion to the Catholic faith. They were both Protestants of the extreme pietistic type, and were led from one religious extravagance to another till they found lasting peace of soul in Catholicism. The final impelling motive to conversion was the keenly felt desire for frequent communion, for which no opportunity was given in the Lutheran Church. Once converted to the Catholic faith, they labored zealously for the conversion of others, and were instrumental in bringing nearly forty of their friends and acquaintances into the true fold. Of their children two became priests, and one an Ursuline nun. It is an edifying instance of the wonderful way in which God makes His grace felt among men.

CHARLES F. AIKEN.

La Resurrection de Jésus, par l'Abbé E. Mangenot. Paris, Beauchesne & Cie, 1910. 12mo., pp. 404. 3 fr. 50.

Within the last two years, the Abbé Mangenot contributed a number of articles on the Resurrection to the *Revue Pratique d'Apologetique*. These articles he has retouched and arranged in orderly series to form the present volume, adding by way of supplement two careful studies on the Crucifixion and Ascension of our blessed Lord. The object the author has had in mind is to vindicate the reality of Christ's bodily resurrection in the face of modern unbelief, especially of that kind which rests its pretensions on critical grounds. To this end, he makes judicious use of the data accredited by biblical criticism, and refuting step by step the objections of critics like Loisy, Le Roy, Harnack, Pfleiderer, Lake and others, he establishes the truth of Christ's resurrection, first by the testimony of St. Paul, and then by that of the Gospel writers. The work is thoroughly up to date, gives evidence of wide and careful reading, and is a silent refutation of the assumption, so common among present day skeptics, that belief in the bodily resurrection of Jesus is incompatible with sound scholarship.

CHARLES F. AIKEN.

Das Leben des Heiligen Symeon Stylites, in gemeinschaft mit den Mitgliedern des Kirchenhistorischen Seminars der Universität Jena. Bearbeitet von Hans Leitzmann, mit einem deutschen Übersetzung der Syrischen Lebensbeschreibung und der Briefe, von Heinrich Hilgenfeld. Leipzig. Hinrichs, 1908, pp. vii + 257. Texte und Untersuchungen zur Geschichte der altchristlichen Literatur. 3 Reihe, 2 Band, Heft 4.

In many respects this is a model piece of biography, though of a kind possible only when the materials are on such a restricted scale as in the present instance. The subject is dealt with in four sections. In the first there is a critical edition of the texts which serve as sources for the life of St. Simeon. In the second the value of the various texts and the later biographies of the saint are studied and appraised. Next there is a discussion of

the chronology of St. Simeon's life, and lastly a complete biography of the saint drawn from the sources themselves in which most of the questions at issue are gone over and analyzed. The work will form a useful addition to the lucid study of the Stylites by the learned Bollandist Père Delahaye, and will place the student of early Christian asceticism in a position to study with ease and certainty the first and greatest example of the heroic method of renunciation practised by the Pillar Saints. A sufficient guarantee of the thoroughness with which the work is done is afforded by the fact that it is included in the Texte und Untersuchungen of the Prussian Academy. The biography of this saint which the authors themselves have prepared, though not long, is adequate. It is refreshing to find that after modern criticism has had its say the Simeon of tradition remains the Simeon of history.

PATRICK J. HEALY.

Didyme L'aveugle. Par Gustave Bardy. Paris, Gabriel Beauchesne & Cie, 1910. 8o., pp. xii + 279.

The position which Didymus the Blind, head of the Catechetical School in Alexandria during more than half a century, should hold in the history of theology is a subject which has occupied the attention of many scholars of late. It is with a view to settling this question that this new study of the life and works of Didymus was undertaken. Though it takes up the same questions which were discussed by Leipolat (*Didymus der blind von Alexandrien,* Leipzig, 1905) its usefulness is manifest as well from the different method followed as from the fact that new conclusions are arrived at. A short biography, short because of the lack of available sources, precedes a detailed examination of the authenticity of the works attributed to Didymus and his teaching regarding the Trinity, Redemption, the Church and the Bible. These are followed by chapters on the learning of Didymus and his attitude in the Origenist controversy. The conclusions of M. Bardy are at variance with many of those of his predecessors. Though he admits that Didymus exerted a great personal influence on many of his contemporaries, he refuses to the Alexandrian Theologian any credit for shaping Christian theology, and says if

he possessed originality it is found only in the cleverness with which elements borrowed from his contemporaries were grouped and systematized. It is not likely that all the author's conclusions will pass unchallenged, but the discussion will serve to direct attention to one of the most interesting figures among Christian theologians.

PATRICK J. HEALY.

L'Art, la religion et la renaissance: Essai sur le dogme et la piété dans l'art religieux de la Renaissance italienne. Par M. L'Abbé Bronssolle, Aumonier du Lycée Michelet. Paris, F. Tequi, 1910. 8o., pp. xvi + 496 avec 139 illustrations dans le texte.

The work consists of a series of eight lectures which were delivered last year in the course of Apologetics at the Catholic Institute in Paris. Its apologetic character is twofold. There is a defence of art in general and especially of religious art and an attempt to show that a study of the art of the Italian Renaissance affords many valuable arguments to the apologist who aims at a more thorough appreciation of that period. In vindicating for the art of the Renaissance the merit of being truly religious, the author aims at showing that it is free from the reproach of naturalism and paganism, and that entering into the service of religion it derived its motives from the Christian ideas. The method which is followed is not an analysis of the works of the great artists so much as a study of how they dealt with Christian themes. From the manner in which Our Lord, the Blessed Virgin, the Holy Eucharist, etc., are represented, the author arrives at the conclusion that the Christian apologist is by no means obliged to abandon the art of the Italian Renaissance, and that making all due allowance for its imperfections it did good service to religion. The illustrations, each accompanied by an explanatory note, are in most cases on a scale entirely too small to aid materially in elucidating the text. Whatever may be thought of some of the conclusions which are arrived at, there can be no doubt but that a sincere effort has been made to find the meaning of the masterpieces of the Italian artists. It seems strange that the

author did not refer to Ruskin, who has dealt sympathetically with the same theme in some of his works.

PATRICK J. HEALY.

L'Angleterre chrétienne avant les Normands. Par Dom Fernand Cabrol. Paris, Victor Lecoffre (J. Gabalda & Cie.), 1909. Pp. xxiii + 341.

This useful summary of the early history of Christianity in England will not disappoint those who are acquainted with the writings of the learned Dom Cabrol. The limitations imposed on him by the editors of the *Bibliothèque de l'enseignement de l'histoire ecclesiastique,* did not permit of any extended discussion of the many controverted and controversial subjects connected with the founding of the Church in England. His purpose seems to have been rather to point out the influence of Christianity in moulding and developing English institutions rather than to give a detailed narrative of the various processes and personages by whose instrumentality this was accomplished. Hence it is that very little space is devoted to the Celtic Church in Britain, which will be more properly dealt with in a separate volume. As usual there is an excellent and really helpful Bibliography.

Etude critique et litteraire sur les Vitae des saints mérovingiens de l'ancienne Belgique. Par L. Van Der Essen. Louvain, 1907. Pp. xx + 447.

In this study there is a detailed literary examination of the lives of about eighty saints of the early Belgian church. The obvious advantage of the method, by which the lives of the saints in certain localities are brought together in one work, is still further developed here by the method of division according to dioceses. The work is one of a collection published by the members of the historical and philological seminar of the University of Louvain.

Histoire des Conciles. Par Charles Joseph Hefele. Nouvelle Traduction Française faite sur la deuxième édition Allemande corrigée et augmentée de notes critiques et bibliographiques. Par Dom H. Leclercq. Tome III. Première Partie. Paris, Letouzey et Aîné, 1909. Pp. viii + 600.

The high standard of excellence which marked the first volumes of the new French translation of Hefele is maintained in this. Hefele's famous work is indispensable to the student of church history and Leclercq's notes and bibliographical references are indispensable to the reader of Hefele.

Storia Sociale della Chiesa. By Mons. Umberto Benigni. Vol. I. La Preparazione, dagli inizi a Constantino. Milan, Francesco Vallardi, 1906. Pp. xxiii + 449.

This is a comprehensive and valuable study of a phase of Christian history which has hitherto not received the attention it deserves. In two sections the author deals respectively with the teaching of Our Lord and the Apostles, and the social life of the early Christians, including under the latter rubric a discussion of the political life, the ethico-juridical life and the economic life of the Christians in the pre-Constantinian church. The timeliness of the work and its special usefulness in view of the current theories of so many historians of the materialistic school, ought to commend it to students outside the Church as well as to those of the fold. It contains an excellent Bibliography.

L'Avenir du Christianisme. Première Partie. Le Passé Chrétien, Vie et Pensée. Par Albert Dufourcq. Paris, Bloud et Cie., 1908. Pp. xxvi + 330.

The apparent paradox in the title of this work can be understood only by reference to the author's philosophy of history as set forth in the Preface, which enables him from an examination of the past, to know something of the *origines de la chrétienté de*

demain. This volume contains a study of the great religions of antiquity, which, the author points out, gradually drew closer to a common type and assumed a certain kind of unity, as a preparation, under divine Providence, for the Christian religion. It is no small achievement to have succeeded in presenting in such small compass a problem so vast as this, but the task imposed the necessity of dealing at times in generalizations which will not always be clear except to students of comparative religion.

Germany in the Later Middle Ages. 1200-1500. By William Stubbs, D. D. Edited by Arthur Hassell, M. A. Longmans, Green and Co., New York, 1908. Pp. x + 255.

While this work contains much that could hardly have escaped change or excision at the hand of the author himself had he lived to prepare it for the press, it is not, as so many posthumous writings frequently are, a reproach to the reputation of the author. It is the second volume of a series of lectures dealing with the history of Germany from 476 A. D. to the close of the thirteenth century. The period was one which Bishop Stubbs was eminently qualified to discuss. The author confined himself to the national aspect of German history and touches on imperial affairs only incidentally.

Etude sur les Gesta Martyrum Romains. (Tome deuxième. Le Mouvement Légendaire Lérinien.) (Tome Troisième. Le Mouvement Légendaire Gregorien). Par Albert Dufourcq. Paris, Albert Fontemoing, 1907. Pp. xii + 302 and ii + 329.

In those two volumes M. Dufourcq continues his examination of the manner in which the Gesta of the Roman Martyrs assumed their traditional form. The painstaking manner in which the various acta are resolved into their constituent elements and the certainty with which the contents are analyzed, render this work worthy of a place in the front rank of hagiographical studies.

Heortology. A History of the Christian Festivals from their origin to the present day. By Dr. K. A. Heinrich Kellner. Translated from the second German edition by a Priest of the diocese of Westminster, 1908. Herder, St. Louis. Pp. xviii + 466.

No work in the field of ecclesiastical history has appeared in recent years in English which is more deserving of attention than this, and none has yet been published in any language which surpasses Dr. Kellner's in the clearness and brevity with which all the facts of importance regarding the liturgical year are set forth.

Les Martyrs. Vol. VIII. La Reforme (1573-1642). Par Dom H. Leclercq. Paris, Oudin et Cie., 1908. Pp. 488.

This volume of "authentic texts concerning the martyrs" deals with the Reformation period. While France, Scotland, Poland and Japan are represented, England claims first place with her long list of victims under Elizabeth and James I.

MISCELLANEOUS.

Probation.

Dr. Charles F. McKenna, Vice-President of the New York State Probation Commission and well known for his activity in the child-saving work of the St. Vincent de Paul Society in New York City, lectured at the Catholic University on the 26th of May upon the subject of "Probation."

He defines it as a system of correction designed to improve the character of an offender by giving him his liberty under friendly and coercive oversight as a substitute for punishment.

It follows in some respects the Catholic doctrine of penance in that the State, drawing from some treasury of reserved mercy, assumes the position of an offended father who is quite willing to forgive the erring child, exacting only the acknowledgment of guilt and only the mere form of punishment, if he is truly repentant and has honestly formed a purpose of amendment. The punishment may be nothing more than the mere promise to visit the Probation Officer or to do some other little thing which he may require. If these essentials are present in criminal cases in Court there will be success in the practice of Probation. It appeals to the humanly weaker elements in the culprit, because escape from pain and punishment and the continued enjoyment of liberty constitute a great happiness—the more appreciated the closer had been the danger of the pains and the prison penalty. Then again, the conviction is driven home that the continued enjoyment of this happiness depends ultimately upon the perseverance in good conduct.

Probation was first recognized by statute in Massachusetts in 1878. The first establishment of it in New York State by statute was in 1901. Prior to 1900, only six States had Probation Laws; to-day the system is authorized in thirty-seven States and in the District of Columbia. In New York State there were in 1905 about two hundred Probation Officers, only a very few of them active and only one receiving a salary as Probation Officer from public funds; there were, in 1909, 454 holding official appointments, 65 of these being salaried under the title and the appointments they held as such.

He gave an interesting talk upon the practical working-out of Probation in the Magistrates' Courts, the Children's Courts and County Courts. He is an advocate of the improved method of treatment in the cases of children who, when being tried and about to be found delinquent, are adjudged by the Court to be in need of the care and protection of the State. By this means, the actual brand of criminal for a child is avoided; more often the prosecution of the delinquent parent or guardian results.

Careers Open to Men of Science in Technical Fields.

Dr. Charles F. McKenna of New York City, who lectured on "Probation" on the 26th, also addressed the students in the School of Science on the following day at the invitation of Very Rev. Dean J. J. Griffin, upon the careers open to men of science in technical fields.

Dr. McKenna, although giving much time to Catholic sociological work, is a busy man in his own profession as a Chemical Engineer. He is President of the American Institute of Chemical Engineers and Chairman of the New York Section of the English Society of Chemical Industry.

He gave the students his views on the opportunities of labor for them in study and practice of applied science, this being based on over thirty years of experience in chemical technology. He drew a vivid contrast between the state of the great industries producing staples in the 70's and 80's and their present condition. He had seen the growth in the consumption of sugar from 700,000 tons per annum to 3,000,000 tons per annum. He had followed the extraordinary growth of the steel industry and he had seen Portland cement grow from an unknown article of manufacture in this country to a production of 70,000,000 barrels per year. He reviewed the history of other great American industries.

He outlined many of the things that ought to be expected from the extensive use of electrical energy. He quoted from Governor Hughes on the New York State Water Supply Commission, to show that in New York State alone there is water power going to waste which would be worth a rental of fifteen million dollars a year and would furnish the living for, indirectly, over one-half a million people. He believed that the development consequent upon the utilization of water power in this country will so modify

the industries both as to location and process, that a vast army of scientific men working in practical and in research ways will be called for to cope with the problems and activities.

University Alumni Association.

Historian's Report, June 7, 1910.

By Rev. George V. Leahy, S. T. L., '93.

According to an article of the Constitution, as yet, I believe, unrepealed, it is the duty of the historian "to chronicle matters of particular interest in the life of the University and of the members of the Association, and to make a report of the same at the annual meeting." For opposite reasons the two tasks of the historian are this year somewhat perplexing. News from the University itself, transmitted through the *Bulletin,* has been of late unusually rich and varied. News from the alumni, on the other hand, has been sparse and meagre, owing doubtless to an excess of modesty. A dozen alumni in different sections were importuned to forward information that might be utilized at the present meeting, but, with few exceptions, they gave answers of a general nature, but little helpful to the historian. Your scribe was assured, for example, that "the graduates of the University are doing excellent work in the vineyard of the Lord," this particular phrase emanating from Father John Lynch of the diocese of Albany.

The phrase, however, cannot in this instance be regarded as merely a stereotyped formula. It has been confirmed from so many different quarters that it may be accepted as a literal expression of the truth, and on the basis of these assurances, the historian is pleased to bring back word to his Alma Mater that her sons have continued this year their former worthy traditions and, whether as priests or lay apostles, have done work of notable excellence in the vineyard of the Lord.

Besides this general record, there are, fortunately, some particular items of information that redound to the credit of the alumni and the honor of the University. In the archdiocese of Baltimore, Father James F. Nolan, a student at the University from 1890 to 1892, has been made Rector of Corpus Christi parish in succession to Mgr. Starr. In the diocese of Syracuse,

I am told that Father James P. McPeak, who won his baccalaureate in 1905, was appointed Chancellor last October. In the Paulist Congregation, Father John J. Burke, who received the S. T. B. in 1899, has been chosen a Consultor of his order, meantime continuing his solid and meritorious labors as editor of the *Catholic World.*

In my own little corner of the world, New England, that makes small showing on the map but is acknowledged to stand fairly high in its own conceit, many of the alumni occupy places of more than ordinary importance. In Connecticut, Father Peter H. McLean, licentiate of the class of 1895, has remained head of the Missionary Band for the long term of twelve years. In the Springfield diocese, Fr. James J. Donnelly, S. T. B., 1892, has been for some two or three years permanent rector at Fitchburg in succession to Fathers Feehan and Garrigan, both now bishops. And in the Providence diocese, Father Austin Dowling, S. T. L., 1892, has been serving efficiently for an equal term as rector of the Cathedral.

In the archdiocese of Boston, the few changes that have occurred are of minor account. Most of the twenty clerical alumni maintain against all comers their posts as curates in various city parishes. If they are not elevated to higher offices, the failure is hardly to be imputed to their own unwillingness. Meantime, Fathers Francis Butler and Joseph Tracy, pioneers at Washington, are proving abundantly that the University does not unfit men for the task of administering parishes. And in the important field of University teaching, the Boston alumni are well represented at Washington by the Rev. Dr. Charles F. Aiken. The latter may feel assured that his confederates at home are proud of his success as a professor, and delighted with the articles and reviews that appear from time to time bearing his signature.

These miscellaneous data from Baltimore, Syracuse, the Paulist Congregation and the New England dioceses, are but samples, I take it, of similar records being made in all parts of the country by the graduates of our Pontifical University. For a separate paragraph should be reserved the listing of a second set of facts of peculiar interest. That many University men should devote themselves to teaching, was to be expected from the special character of the training they had received. The University was designed in part to be the nursery of teachers, who would continue

her own salutary work both at Washington and in the seminaries and colleges of the country. The actual selection of so many of her graduates for teaching posts is a tribute from bishops and rectors to the excellence of her methods of instruction.

How many of the alumni are now engaged as professors, I am not prepared to state, but I know that the number is large. It was particularly pleasing to learn that three young graduates were appointed professors at the New York Seminary last fall, Fathers Albert, Mitty, and Scanlan. The new President of Dunwoodie, Dr. Chidwick, may also be claimed as an alumnus, since he studied at the University in 1898-99. When to these we add Father Francis Duffy of the middle 90's and Father John Brady of '99-'01, with perhaps others whom I do not at the moment recall, we realize that the University is well represented both in numbers and quality at the seminary of our greatest metropolis. At the Seminary of St. Paul, meantime, is continued the exceptionally scholarly work of the Rev. Dr. John A. Ryan, who received his supreme degree at the University in 1906. Though no other of our band were there, we should yet be well represented.

At our mother institution, the University itself, it is gratifying to note that alumni form a goodly fraction of the teaching staff. Besides the half dozen whose fame long service has made secure, the Rev. Drs. Kerby, Maguire, Aiken, Shields, Melody, and Healy, we can count now Dr. Fox and Judge De Lacy, and since last year Dr. Weber of the Marists, who a year ago received the most coveted of the University degrees after long years of faithful study. *Pro patribus tuis nati sunt tibi filii.* The sons have become fathers in their turn, and will beget and foster other spiritual children of the same noble race and quality.

To a third species of pursuit the alumni have devoted themselves in the past year more abundantly than ever before. A year ago your historian expressed the hope that the alumni would venture more frequently into the field of literary endeavor. It may be confessed that the historian's suggestion was partly prompted by an ulterior motive, inasmuch as he himself had in contemplation at the time the publication of a work of a more or less literary character; and, while this is not meant as an advertisement, he must now make the further confession that he has done the deed. The product is called *Astronomical Essays.*

From one point of view the historian wishes he had not ex-

horted quite so strongly. For, as is said in the *Bulletin* for June, "signs of literary activity among the Alumni are multiplying day by day," a gratifying fact no doubt, but ominous for the appointed chronicler of alumni doings. *The Divine Story,* by Father Holland of Providence, has already reached a fourth edition; Dr. Shields, in collaboration with Dr. Pace, has issued the second of his excellent series of books on *Religion.* About Christmas there appeared the collection of thoughtful essays by Father Joseph McSorley, the Paulist, entitled *The Sacrament of Duty.* Somewhat later came a brochure on *The Church and Interest Taking,* from the pen of Dr. Ryan of St. Paul. The younger alumni, too, threaten to rush into print. *The Courage of Christ,* by Father Henry Schuyler of Philadelphia, a graduate of five years ago, did not need apparently the nine years' storage process recommended by Horace. That the lay alumni meanwhile have not been idle is indicated by Mr. Dunlap's monograph on *The Chinese Question.*

Some of our publications, moreover, are finding their way into foreign tongues, as witness Dr. Ryan's *The Living Wage,* translated into French last October, and the *Question Box,* by Father Conway, C. S. P., translated into Spanish for use in Spanish-American countries. All these authors,—and there are probably some overlooked in this imperfect record,—deserve from their brother alumni encouragement proportionate to the honor they reflect on the entire graduate body.

This hurried report is unable to take due notice of the numerous articles and book reviews by alumni in the *Bulletins* of the past twelve months. Where without us, for example, would have been the May *Bulletin,* with its leading articles by Fathers Dowling and Hassett, Drs. Aiken and Shields? The Rector's November list of publications by University professors would have been reduced in length one-half if there were taken out the articles, addresses and reviews by our fellow-alumni, Drs. Aiken, Fox, Healy, Kerby, Maguire, Shields, and Judge de Lacy. So it appears that alumni both in and out of the University have been moiling and toiling to supply grist for the printing-presses of the country.

Last year we recorded the promotion of an alumnus to the episcopal rank. This year a similar happy event has occurred in the consecration of the Rt. Rev. Joseph F. Busch on May 19th as

Bishop of Lead, South Dakota. The class that entered the University at its inauguration in 1889 can now, therefore, boast of two bishops, Carroll, of Nueva Segovia in the Philippines, and Busch, the latest of our alumni prelates. It were enough to make other classes mildly jealous. But no, a much younger class had already had its turn when Father Rodriguez, a licentiate of 1902, was made Bishop of Pinar del Rio, Cuba, in June, 1907. We alumni are not, we trust, unduly aspiring. We have no wish to force ourselves into episcopal benefices. But greatness will out. The latest prelate chosen from the ranks of the alumni will not be the last.

Such, O University, is the report I bring you this year of the achievements of the sons you once harbored and then sent forth with your benediction to win their way in the world. And in response you greet your children, come home for a brief visit, and tell proudly of your triumphs and successes during the twelvemonth just concluded. What a splendid year it has been here in our old cherished home! The family of sons, clerical and lay, larger than ever before, 250 students all told! The honors last June, the most numerous in your history, 66 degrees given as against 38 and 42 for the two years preceding! The transfer of your library to more commodious quarters and its enrichment, without assistance, be it noted, from the celebrated Pittsburg philanthropist! The branching out of your School of Sciences, the decision to construct a central power plant, and the well-founded hope of providing for Catholic laymen one of the best of technological schools! No wonder that your admirers who are blessed by God with wealth have been this year doubly generous. In the February *Bulletin* you were able to announce two donations of $100,000 each, and, just before, you had received a similar sum from the American Catholic faithful.

But you were worthy of even these princely offerings. Your coadjutors, the professors, deserved this endorsement of their earnest labors and praiseworthy zeal. And, above all, your new helmsman, to whom was due the principal credit for this year's mighty efforts, your new rector, Monsignor Shahan, was worthy of this encouragement. To the minds of all the alumni it was a fitting reward for service perfectly accomplished when Dr. Shahan was made actual Rector of the University, May 27th, 1909, and invested as Domestic Prelate to His Holiness, December 16th.

We expected great things from Dr. Shahan's rule, and our expectations have been realized. Indeed they have been surpassed. For while we were prepared for scholastic evolutions along many lines, we had not anticipated those fortnightly "smokers" at Albert Hall, or the projection of a new gymnasium, or the creation in a single season under Manager Shahan of a baseball nine that would win nine successive victories and twice trail in the dust proud Georgetown's venerable colors.

Therefore, dear Right Reverend Rector, we congratulate you on the showing of the University during the past year. It has been a notable year in her history. Under God's Providence may the years to follow be fraught with equal success and happiness, and witness the accomplishment of the many schemes for good that your mind contemplates and your heart desires. Count always upon the eager interest and moral support of your former students. They are with the University heart and soul. They will try, out there in the field of life, to bring her fame and glory. They will spread the knowledge of her name and deeds. And the historians of the future will bring back each year to our Alma Mater fuller sheaves and richer harvests, the records of the good deeds and beneficent accomplishments of her devoted alumni.

UNIVERSITY CHRONICLE.

Commencement Exercises. Cardinal Gibbons presided on Wednesday, June 8, at the twenty-first annual commencement of the Catholic University of America. The exercises were held in McMahon Hall, which was filled to capacity with a distinguished audience. Forty-six students received degrees.

The principal address was made by the Rt. Rev. Mgr. Thomas J. Shahan, D. D., rector of the University.

The Rev. Dr. Charles F. Aiken, dean of the school of theology, presented the following eighteen candidates for the degree of S. T. B.: The Rev. John Hilary Stromberg, La Crosse, Wis.; the Rev. Francis Michael O'Reilly, New York; the Rev. Thomas Ligouri McEntee, Steelton, Pa.; the Rev. Philo Laos Mills, Baltimore; the Rev. Robert Emmet B. Gardiner, Scranton, Pa.; the Rev. John Joseph Fleming, and the Rev. Edward John Deevy, both of New York; the Rev. Eugene Paul Burke, the Rev. John Connor McGinn, and the Rev. James Henry Gallagan, of the Congregation of the Holy Cross; the Rev. Julian Emile Bouvy, the Rev. Simeon Daniel, the Rev. Francis Anthony Halbwachs, the Rev. Joseph George Off, the Rev. Peter Francis Quinn, the Rev. Paul Rietsch, of the Marist Congregation; the Rev. Stephen Joseph Zmich, Congregation of Missionaries of Divine Love, and the Rev. John Carter Smyth, of the Paulists.

The S. T. L. degree was conferred on the Rev. Edward Herman Amsinger, of St. Louis, Mo.; the Rev. James Deenihan, of Los Angeles, Cal.; the Rev. John Capistran Gruden, of St. Paul. Minn.; the Rev. Walter Alexander O'Hara, of Pittsburg, Pa.; the Rev. John Conrad Melies, of St. Louis, Mo.; the Rev. John Connor McGinn, of Congregation of the Holy Cross and the Rev. Joseph Patrick Munday, of Alton, Ill.

Judge William C. Robinson, dean of the law school, presented James Herbert Farraher, of Yreka, Cal., for the degree

of LL. B. For the degree of LL. M. he presented Benjamin Franklin Cator, LL. B., of Baltimore; Oswald Martin Crotty, LL. B., Cleveland; Martin Francis Douglas, A. B., Greensboro, N. C., and Boutwell Dunlap, LL. B., San Francisco, Cal.

Otis Beall Kent, LL. M., Washington, D. C., and Margotaro Makino, of Tokyo, Japan, received the degree of J. D.

The Rev. Edward A. Pace, dean of the school of philosophy, presented for the degree of Ph. D. the Rev. Charles Leo O'Donnell, the Rev. Charles Louis Dorémus, and the Rev. Michael Aloysius Quinlan, all of the Congregation of the Holy Cross.

Dr. Pace also presented for the degree of Ph. M. the Rev. Joseph Patrick Green, of New York, and the Rev. Patrick Joseph Waters, of Boston.

The Rev. John D. McGuire, dean of the school of letters, presented for the degree of A. B. Raymond Nathaniel Caverly, of Minneapolis, Minn.; James Ivers, Jr., Salt Lake City, Utah; William Patrick Kilcoyne, Danbury Conn.; Walter Shanley McElroy, of Bridgeport, Conn., and Donald Joseph Gallagher, El Paso, Texas.

The Rev. John J. Griffin, dean of the school of science, presented for the degree of B. S. Karl Ernst Gury, Bernard Philip Hessler, and John Walker Kelly, of Washington, D. C., and the Rev. Roderick Kennedy McIntyre, Antigonish, Nova Scotia.

It was announced that Professor Gabert, of Newark, N. J., would become instructor of ecclesiastical music in October.

At the conclusion of the exercises Mgr. Shahan entertained at dinner, among his guests being Cardinal Gibbons and Archbishop Falconio.

Alumni Meeting. The Sixteenth Annual Meeting of the Catholic University Alumni Association was held at Maison Rauscher, June 7, 1910. It was the best attended of any reunion thus far held, and the cheer and good fellowship were proportionately enhanced.

The report on the Bouquillon Library Fund was read by Dr. Kerby and accepted. In order to hasten the completion

of this fund, Dr. Kerby was instructed to assess every member ten dollars annually until the amount promised to the University be completed.

Father Leahy, the Historian of the Society, read an interesting paper which is published elsewhere in this number. The perennial question regarding the final form of a constitution again came up, and after some discussion an agreement was reached regarding the clause referring to the eligibility for membership.

It was also decided to raise the annual dues to two dollars. It was determined finally to hold the next meeting in Washington on the day preceding the commencement day at the University.

Rev. Fathers Dowling, Smith and Sullivan were constituted a committee to nominate the officers for the ensuing year. Upon their suggestion the following were reëlected for a second term:

President, - - - - -	Rev. Wm. T. Russell, D. D.
First Vice-President, - -	Rev. Wm. J. Kerby, Ph. D.
Second Vice-President, -	Rev. Thos. Burke, C. S. P.
Secretary and Treasurer, -	Rev. John W. Melody, D. D.
Executive Committee, - -	Rev. Thos. McGuigan.
	Rev. Chas. F. Aiken, D. D.
	Rev. Thos. E. Shields, Ph. D.
	Rev. Wm. Fletcher, D. D.
	Rev. Michael Crane.

The Rev. William Livingstone of New York was unanimously elected an honorary member of the Association. After adjournment of the meeting came the banquet and right heartily was it enjoyed.

A feature introduced upon the occasion was the singing of various songs, the words of which were expressly composed for the event. During the dinner the Right Reverend Rector spoke of the past achievements and future prospects of the University. His discourse was received with enthusiastic applause.

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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit, c. 6.*

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FRANCIS NORBERT BLANCHET, THE APOSTLE OF OREGON.

It is a long journey from Miramichi Bay on the Gulf of St. Lawrence to the metropolis of Oregon where the Willamette River mingles its waters with those of the great River of the West on its majestic course to the Pacific. And it were a long story to recount in detail the travels and labors of the Abbé Blanchet from his early missions among the peaceful Acadians and docile Micmac Indians of New Brunswick to his heroic work in planting the standard of the cross and establishing an ecclesiastical province in the Pacific Northwest. In the present article, the writer intends to trace in general outline the career of the Apostle of Oregon to the time of his episcopal consecration, with such incidents as may throw some light on the early Catholic history of the Oregon country. A second article will deal with his long and eventful episcopate.

The subject of our sketch was born on September 3, 1795, in the parish of Saint Pierre, Rivière du Sud, Lower Canada. He was baptized on the following day at the neighboring village of Saint-François, receiving the Christian name of François probably in honor of the patron saint of the parish church in which the ceremony was performed. His parents, Pierre and Rosalie Blanchet, belonged to old Catholic families,—many of the members of which had won honorable distinction in public life. A near relative of the future Archbishop, Fran-

çois Blanchet, M. D., was one of the founders of the first French Canadian newspaper, the celebrated *Le Canadien,* which was established to safeguard the civil and religious liberties of its countrymen. Another relative, a second cousin, Dr. Jean Blanchet, during the prevalence of the Asiatic cholera in 1832 and 1834, won the gratitude of the thousands of Irish immigrants who arrived at the port of Quebec while that terrible plague was raging. The Blanchet family had also given many members to the church. In a genealogical memoir before us are the names of fifteen priests and an equal number of religious in communities of women.

His Early Education.

The young François and his brother Magloire, afterwards Bishop of the diocese of Walla Walla (subsequently Nesqually and now Seattle), were sent to the parish school in the village of Saint-Pierre. The school was founded and directed by the pastor, Rev. Joseph Paquet, to prepare promising youth of his own and neighboring parishes for their classical studies. About the time that the two brothers entered, it was the custom for ecclesiastical students not in holy orders to be sent to the school from Quebec as instructors in Latin. In its brief existence of a dozen years, St. Joseph's College (for so the school was popularly called) was the nursery of a number of distinguished churchman, a notable instance besides our two bishops, being the future Archbishop of Quebec, Mgr. Charles François Baillargeon. The young François and Magloire Blanchet entered as day scholars but the walk of four miles from their farm home to the school in the severe winter weather and especially the danger of crossing the river (Rivière du Sud) determined their parents to enter them as boarders. François made his first communion in 1808 (in his twelfth year) and was confirmed the following year, adopting the name Norbert which he afterwards used as a second Christian name. In 1810 the boys were sent to the minor Seminary of Quebec. During his classical and philosophical course, François won

distinction in his studies; we find him carrying off first prize in Latin composition and the pompous title of Imperator (first honor) in a competition in Latin translation. In 1816 he entered the Superior Seminary of Quebec and after a distinguished theological course was ordained to the priesthood on July 19, 1819, and celebrated his first Mass on the following day. The ordination ceremony was performed by Bishop Panet, coadjutor to Mgr. Plessis, the illustrious bishop of Quebec, during the absence of the latter in Europe.

The Acadian Mission.

During the year following his ordination the Abbé Blanchet was stationed at the Cathedral of Quebec as assistant. But Divine Providence, which had in store for him the arduous duties of a far western apostolate, selected a more suitable and effectual preparation for his life's work. The old mission of St. Antoine of Richibucto, New Brunswick, becoming vacant, the Very Rev. Bernard Angus MacEachern, Vicar General and bishop-elect for the Province and Islands of the Gulf, appealed to Mgr. Plessis to send him a French-speaking priest for the Acadians of that important mission. The lot fell upon the young Abbé Blanchet, who set out for his new field of labor in October, 1820. New Brunswick was formerly included in Acadia, the wrongs of whose people Longfellow has sung with so much pathos. The Micmac Indians were the original possessors of the land but the French had been their neighbors for a century and a half. With the energy which characterized him throughout life, the Abbé Blanchet set about restoring the village church, establishing catechetical schools and founding choirs. The better to minister to the wants of his Irish parishioners, he undertook the study of English and soon began to instruct the children in that language. He was much impressed with the mild, benevolent and docile disposition of his flock and to the end of his life was never weary of extolling their virtues.

The vast territory under his charge was a wilderness without

roads or bridges. "The Abbé Blanchet's mission, which was visited regularly at least twice a year, involved the travel of about 225 miles to reach the several stations, situated on rivers, bays and capes. In summer this was done in birch canoes along the rivers, in log canoes called pirogues, when crossing the arms of the sea, on horseback across country, and in winter on skates or snow shoes or in dog trains, and this in a region where the thermometer marks thirty degrees below zero and where for several months the earth and ice are covered with five or six feet of snow. The oldest inhabitants still tell (1880) of his heroism in storms and dangers of every kind; how he encouraged his good Acadian or Indian guides and shared with them their arduous labors and perils. His zeal never flagged, and after one of these long journeys to his distant stations, or after attending a sick call at a distance of a hundred or two hundred miles, he would return to his humble dwelling in the village as cheerful and joyous as did the Acadian farmer from his day's labor in his fields. Thus was the missionary being schooled for the duties of his apostolate in the wilds of distant Oregon." (Mallet, *Manuscript Memoirs of F. N. Blanchet,* p. 15.)

A feature of missionary life among the Micmacs that appealed strongly to the Abbé Blanchet was the annual pilgrimage of the Indians to the shrine of St. Ann of the Burnt Church which was an object of special devotion to all the neighboring tribes. At that hallowed spot on the northern shore of the great Miramichi Bay, the Indians of the whole surrounding country assembled annually to celebrate the feast of St. Ann on July 26. After weeks of elaborate preparation the various tribes arrived from their respective homes. The Micmacs in their best garments and in their newly painted pirogues decorated with flags and banners would form a flotilla and, amid the firing of guns, with their missionary at their head would start on their long journey to the north. The arrival of the Richibucto delegation was the occasion of special demonstrations among the Indians of the Bay. Then came eight days of religious exercises and instruction under the direction of

the pastor, Rev. Thomas Cook, afterwards Bishop of Three Rivers, Canada, ending with the general reception of Holy Communion on the feast of St. Ann. Scenes similar to this were to be common enough to our missionary in the Oregon country.

At the Cedars.

In the spring of 1827 the Abbé Blanchet after seven years of missionary labor among the Acadians acceded to the request of an old friend, Mr. Lavingnon, to accompany him to Quebec. On his mother's death in 1821, shortly after his arrival at Richibucto, his old home had been broken up, and hence he expected only a temporary absence from his charge. His superiors decided otherwise and appointed him to the important parish of Cedars or St. Joseph de Soulanges in the Diocese of Montreal. The pleasant village of Cedars was not so much a center for a farming community as rendezvous for boats passing up and down the river. It was a great resort for travellers and voyageurs. Here our missionary came in contact with the current of life that was moving towards the west. The fur-trader and the adventurer who had dared the dangers of the Rocky Mountains and had come back with tales of the rich harvest to be won from trading with the western Indians were frequent visitors at the Cedars. Here too the heroism of the missionary was submitted to a severe test. In 1832 the dreadful scourge of cholera broke out in his parish and his ministrations knew no lines of creed. It was at this time that the non-Catholics of the place presented him with two large and beautiful silver cups in token of their admiration for his conduct in visiting the sick and dying.

The Oregon Mission.

We come now to the events which lead to the establishment of the Oregon mission. Up to 1731, although the French possessions and the diocese of Quebec were presumed to extend

into the interior to the uttermost limits of the undefined west, the country beyond Lake Superior and the headwaters of the Mississippi was still unexplored. An expedition projected in that year under the command of Pierre Gaulthier, Sieur de la Verendrye, commandant of a post on Lake Superior, set out for the west and ascended the Assiniboine and its tributary the Mouse River in North Dakota. In 1743 the eldest son of La Verendrye led a small party ascending the upper Missouri to a point supposed to be near the present city of Helena, Montana. They were the first white men to discover the Rocky Mountains. The country thus opened up became the great fur land of North America. Beside the fort of the trader soon arose the log house of the colonist. When Canada passed into the hands of England in 1765, French settlements were to be found on the Red River, on Lake Manitoba and even on the mighty Saskatchewan. The Hudson's Bay Company at once opened its forts in the new regions and the Canadians, unable to maintain an unequal contest, retired to lower Canada. The organization of the Northwest Company in 1783, however, once more gave the Canadians standing in the country and they were soon found scattered from Pembina on the Red River of the North to Astoria (1811) at the mouth of the Columbia.

Meanwhile no priest had been in the Northwest country since Canada had passed under the dominion of England. In 1818 (the year before Abbé Blanchet's ordination) Mgr. Plessis, Bishop of Quebec, in response to petitions from the Catholic settlers in the Red River country drawn up at the suggestion of the Earl of Selkirk, sent two missionaries to instruct, or revive the faith among his neglected spiritual children of the upper country. These were Abbé Joseph Norbert Provencher, who was appointed Vicar General and chief of the mission, and the Abbé Dumoulin, his assistant.

The Abbé Provencher fixed his residence at what is now St. Boniface, Manitoba. Four years later he was elevated to the episcopate with the title Bishop of Juliopolis *in partibus,* the auxiliary of the Bishop of Quebec and Vicar Apostolic for the District of the Northwest. With this explanation we are in

a position to understand the events which lead to the establishment of the Oregon mission.

The arrival of missionaries and later of a Bishop had produced among the Canadians and half-breeds and Indians of the upper country a sensation which was soon communicated to the remotest posts of the fur companies. Just at this time occurred a cessation of hostilities between the rival fur-trading companies and their union under the general title of the Honorable Hudson Bay Co. with Dr. John McLoughlin in charge of the forts in the Oregon Country. (See *Cath. Univ. Bulletin,* Vol. XIV, No. 2.) It was under McLoughlin's direction that a number of the Canadian employees of the Company whose term of service had expired, were supplied with provisions and farming utensils to enable them to settle in the Willamette Valley on what has since been known as French Prairie. This was the first agricultural settlement in the present state of Oregon and became the nucleus of the large and prosperous Catholic settlement of St. Paul. Thus even the Canadians in distant Oregon heard the good news and longed for the coming of missionaries among them to re-animate their faith and reconcile themselves, their Indian wives and their children to the church. Their desires found expression in petitions which they drew up on July 3, 1834, and again on February 23, 1835, at the suggestion of Dr. McLoughlin. These petitions were directed to Mgr. Provencher and recited their sad spiritual conditions and begged that priests might be sent to reside with them on the banks of the Willamette. The Hudson's Bay Co. would provide transportation and the Canadian settlers agreed to support the missionaries. Mgr. Provencher in answer to these petitions wrote a pastoral to his spiritual children on the Willamette and forwarded it to them through Dr. McLoughlin. The Bishop tells them that he has no priests at Red River whom he can send, but that he is on the point of starting for Canada and Europe where he will make every effort to secure missionaries for them and for the Indian tribes about them. He exhorts them in the meantime to deserve by their good behaviour that God will bless his

undertaking. At the same time Mgr. Provencher wrote to Mgr. Joseph Signay, Bishop of Quebec, concerning the expressed wish of the Catholics of Oregon for missionaries. On the return of Bishop Provencher from Europe it was decided to send two priests to the new field and he at once entered into correspondence with Governor Simpson, of the Hudson's Bay Co. in London, for their transportation.

The Oregon Question.

The Oregon question had come to be a critical issue between the American and English Governments at this time (1837) and the officers of the Hudson's Bay Co. in London objected to the establishment of a mission in the Willamette Valley which, lying south of the Columbia River, was in disputed territory. Governor Simpson suggested that the mission be established north of the Columbia and Mgr. Provencher acquiesced in the suggestion. A letter of Governor Simpson to the Bishop of Quebec under date of London, February 17, 1838, sums up the correspondence:

"My Lords: I yesterday had the honor of receiving a letter from the Bishop of Juliopolis, dated Red River, 13th October, 1837, wherein I am requested to communicate with your Lordship on the subject of sending two priests to the Columbia River for the purpose of establishing a Catholic mission in that part of the country.

"When the Bishop first mentioned this subject his view was to form the mission on the banks of the Willamette, a river falling into the Columbia from the south. To the establishing of a mission there, the Governor and Committee in London and the Council in Hudson's Bay had a decided objection, as the sovereignty of that country is still undecided; but I last summer intimated to the Bishop that if he would establish the mission on the banks of the Cowlitz River, or on the Cowlitz Portage, falling into the Columbia from the northward, and give his assurance that the missionaries would not locate them-

selves on the south side of the Columbia River. . . . I should recommend the Governor and the Committee to afford a passage to the priests. . . .

"By the letter received yesterday, already alluded to, the Bishop enters fully into my views and expresses his willingness to fall in with my suggestions. This letter I have laid before the Governor and Committee and am now instructed to intimate to your Lordship that if the priests will be ready at Lachine to embark for the interior about the 25th of April, a passage will be afforded them, and on the arrival at Fort Vancouver measures will be taken by the Company's representatives there to facilitate the establishing of the mission.

Your Lordship's most obedient servant,

GEO. SIMPSON."

In the meantime the Bishops had selected the priests who were destined to carry the light of the Gospel into the new field. The Bishop of Quebec gave the charge of the mission of Oregon to Abbé Blanchet, still where we left him, ministering to his flock at Cedars. By letters dated April 17th, 1838, he was appointed Vicar General to the Bishop of Quebec with jurisdiction over the territory "which is comprised between the Rocky Mountains on the east, the Pacific Ocean on the West, the Russian possessions on the north and the territory of the United States on the south." Special caution was given him not to establish missions on the territory south of the Columbia, "the possession whereof is contested by the United States." The Abbé Modeste Demers, a young priest who had been ordained the previous year and who had been sent to the mission of the Red River of the North, was appointed assistant to the new Vicar General of Oregon. By an indult of the Holy See dated February 28, 1836, the Columbia country had been annexed to the Vicariate Apostolic of Mgr. Provencher of Red River.

THE JOURNEY TO VANCOUVER.

The journey from Montreal to Fort Vancouver occupied six months. The distance from Lachine to Red River (2,100

miles) was made with canoes with occasional portages from one river or lake to another in a little more than a month. At Red River the Vicar General passed a month with Bishop Provencher and took his departure in company with the Abbé Demers in July for the Rocky Mountains, covering the distance of 2,000 miles in less than three months and reaching the summit of the Rockies (between Mts. Hooker and Brown in Alberta) on the 10th of October. At 3 o'clock in the morning of that day the Vicar General celebrated Mass and consecrated —to quote his own words,—" to their Creator these mountains and abrupt peaks whose prodigious heights ascend toward heaven to celebrate the praise of the Almighty." On the following Sunday, the caravan arrived at Big Bend on the banks of the Columbia, and the Holy Sacrifice was offered for the first time in the Oregon country, Abbé Demers being celebrant.

The remainder of the journey was made in light boats on the Columbia. Convenient stops were made at Forts Colville, Okanigan and Walla Walla (now Wallula). At this last post the missionaries were visited by the Walla Walla and Cayuse Indians among whom Dr. Whitman of the 'Whitman-Saved-Oregon-Myth' fame, was zealously working at the Wailatpu mission. At Fort Walla Walla their visit was made pleasant by meeting with a Catholic gentleman in the person of the commandant, Mr. Pambrun. The meeting with the Cayuse Indians here led to closer relations on subsequent visits of Father Demers to the Fort and a growing estrangement between the Catholic and Protestant missionary forces. From Fort Walla Walla, the flotilla set out for Fort Vancouver and after a week of slow and tedious descent of the Columbia arrived at their destination on Saturday, November 24, 1838. They were greeted by James Douglas who was acting Chief Factor and Governor of the Hudson's Bay Co., west of the Rocky Mountains in the absence of Dr. John McLaughlin on a visit to Canada and England. They had arrived at the scene of their future labors. On this date therefore begins the history of the Catholic Church in the Pacific Northwest.

No sooner had the missionaries reached the Fort than they

were waited on by Joseph Gervais, Etienne Lucier and Pierre Beleque, a delegation representing the Canadians of the Willamette Valley. The settlers of French Prairie on hearing that the missionaries were coming, left their homes in a body and came to Vancouver to greet them. A delay in the arrival of the Vicar General's party, however, obliged nearly all to return disappointed, leaving only three to represent them and offer to the missionaries their grateful welcome.

The day following their arrival being Sunday, preparations were made in the school house at the Fort for the celebration of High Mass by the Vicar General. It was the first time that many of the Canadians present had been privileged to assist at the Holy Sacrifice for ten, fifteen or even twenty years. Tears came into their eyes as they reflected on the blessings which would be brought to themselves, their wives and children by the instructions and ministrations of the priests who had come among them. The employees of the Hudson's Bay Co. in active service at its 28 forts for fur-trade were for the most part Catholic; besides these were four Canadian families settled in Cowlitz and 26 families in the Willamette Valley. This was the nucleus around which the missionaries were to establish the Church in the Pacific Northwest. No flattering picture of the conditions confronting him is drawn by the future Archbishop. He writes: "Many of the servants and settlers had forgotten their prayers and the religious principles they had received in their youth. The women they had taken for their wives were pagans, or baptized without sufficient knowledge. Their children were raised in ignorance. One may well imagine that in many places, disorders, rudeness of morals and indecency in practices answered to that state of ignorance." (*Historical Sketches,* p. 62.)

An Extended Mission.

Father Blanchet began his work by opening at Fort Vancouver for the Catholics of the place a mission which lasted with very little interruption from the end of November, 1838,

to the middle of April of the next year. A census taken at the time showed 76 Catholics at the Fort, including a number of Catholic Iroquois as well as the Canadian employees. During the mission especial attention was paid to the Indians. In the morning and evening Father Demers, who had mastered the Chinook jargon, taught them the prayers he had translated for them and in the afternoon about one hundred women and children gathered for instruction preparatory to baptism. While Father Demers was instructing the Indians, the Vicar General taught the Canadians giving instructions both in French and English so that some of those who were more apt were soon able to assist in teaching the prayers and catechism to others. The teaching of Gregorian chant was a matter of special pride with the Vicar General and he always mentions with satisfaction the solemn chanting of the services by the savages in his various missions.

According to the agreement already mentioned, between Mgr. Provencher and Sir George Simpson the Catholic mission was to be established on the Cowlitz River as the settlement on the Willamette (then called Wallamet) was in disputed territory. Accordingly the Vicar General left Vancouver on December 12 in a canoe paddled by four Indians and arrived at the Cowlitz settlement on Sunday, December 16. He celebrated Mass in the house of one of the Canadian settlers, Mr. Simon Plamondon. He chose for the mission six hundred and forty acres of clear prairie land and left his servant to square the timbers for a house and barn and to make rails for fences. On leaving he appointed one of the farmers, Mr. Fagnant, to teach the prayers and catechism to the women and children until the next visit of the missionaries.

The fact that no mission was to be established south of the Columbia did not deter the Vicar General from attending to the spiritual wants of the settlers who had first sent the Macedonian cry to the bishops of Canada. On his return from Cowlitz he spent his first Christmas in the West at Fort Vancouver, celebrating midnight Mass with great solemnity,—a custom which he never failed to observe. On January 3, 1839,

he set out for the settlement in the Willamette Valley a few miles above Champoeg, near the present town of St. Paul. The history of this settlement is related by Archbishop Blanchet as follows:

Origin of the Willamette Settlement.

"There remained in the country three Canadians, remnants of the old expeditions of Hunt and Astor, viz., Etienne Lucier, one of the former, and Joseph Gervais and Louis Labonte of the latter. Etienne Lucier being tired of living a wandering life, began in 1829 to cultivate the land near Fort Vancouver, and getting dissatisfied with his first choice, left it in 1830, and removing to the Willamette Valley, settled a few miles above Champoeg, then called by the Canadians 'Campement de Sable.' Following his example, the two others followed him in 1831 and settled some distance south of him, one on the right and the other on the left side of the river. Some old servants of the Hudson's Bay Company, being discharged from further service, went over to them and increased their number. The good and generous Dr. McLoughlin encouraged the colony and helped it all in his power." (*Historical Sketches,* p. 75.) This was the community which had petitioned Mgr. Provencher for a spiritual guide. When the Vicar General arrived at Champoeg he was provided with a mount and rode to the church which stood at a distance of four miles. The church, a log structure 30 by 70 feet, had been built in 1836, having been undertaken as soon as the settlers had received Mgr. Provencher's pastoral promising them missionaries and exhorting them to the faithful practice of their religion. Father Blanchet took possession of a small room behind the altar and spent the afternoon in receiving visits from the people whose ardent wishes had that day been realized.

The following day, January 6, being Sunday and the feast of the Epiphany, the church, the first in the Pacific Northwest, was blessed under the patronage of the Apostle St. Paul, and Holy Mass, for the first time in the present state of Oregon,

was celebrated in the presence of the Canadians, their wives and children. For four weeks the Vicar General conducted a mission among them, instructing all, baptizing the women and children and blessing the marriages. Before leaving he took possession of a section of land around the church, because both he and the settlers had every confidence that Dr. McLoughlin would secure permission for the establishment of a permanent mission on the Willamette.

The Catholic Ladder.

After a few weeks at Fort Vancouver, the Vicar General set out again for Cowlitz and opened a mission there in the house of Mr. Plamondon on Passion Sunday, the 17th of March, 1839. The mission continued until Easter, the ceremonies of Holy Week making a deep impression upon all who attended. A device called "The Catholic Ladder," adopted by Father Blanchet on the occasion of this mission was to exert a wide influence in all the early Catholic missionary work among the Indians in Oregon. The news of the arrival of the missionary at Cowlitz caused numerous delegations of Indians to come from remote distances in order to see and hear the blackgown. Among these was one from an Indian tribe on Whidbey Island, Puget Sound, 150 miles from the Cowlitz mission. After a journey of two days in canoes to Fort Nesqually and and arduous march of three days on foot, across streams and rivers and by an exceedingly rough trail, they reached Cowlitz with bleeding feet and famished. When they were refreshed, the missionary began to explain to them the teachings of the Christian religion. In his *Historical Sketches,* Archbishop Blanchet gives the following account of the matter: "The great difficulty was to give them an idea of religion so plain and simple as to command their attention. . . . and which they could carry back with them to their tribes. In looking for a plan the Vicar General imagined that by representing on a square stick the forty centuries before Christ by forty marks; the thirty-three years of our Lord by thirty-three points fol-

lowed by a cross; and the eighteen centuries and thirty-nine years since by eighteen marks and thirty-nine points, his design would be pretty well answered, giving him a chance to show the beginning of the world, the creation, the fall of the angels, of Adam, the promise of a Saviour, the time of His birth and His death upon the cross as well as the mission of the Apostles. The plan was a great success. After eight days of explanation the chief and his companions became masters of the subject . . . . and started for home well satisfied with a square rule thus marked." (P. 85.) The same scheme was soon after worked out on a chart, at first simply, but later in a very elaborate manner. A copy of the chart in its final form as copyrighted by Archbishop Blanchet in 1859 measures five feet in length and two and a half feet in width. It is a veritable pictorial compendium of biblical and church history. The use of the Catholic Ladder spread very rapidly and a copy of the chart was to be found in every Indian camp visited by a Catholic missionary. In the absence of the priest the Indian chiefs took great pride in expounding the "Ladder" to their people. Father De Smet praised it very highly, and the view taken of it by the Protestant missionaries may be seen from the fact that they tried to counteract its influence by a "Protestant Ladder" in which the history of the Catholic Church was traced as the broad way that leads to perdition. It is certain that this concrete and pictorial presentation of religion was much better suited to the capacities of the savage than the abstract doctrinal methods employed by the Protestant missionaries and achieved more success.

Mission at Fort Nesqually.

While he was conducting the mission at Cowlitz, the Vicar General was informed that the Methodists were about to open an establishment among the Indians at Fort Nesqually. He immediately dispatched Father Demers thither, feeling that it would be easier to gain the attention of the savages before they had been exposed to hostile teachers. A ten days' mission by

Father Demers resulted in gaining the good will of the Indians, in bringing back to the practice of their religion the Canadian employees of the Fort and in the conversion of Mrs. Kitson, the wife of the Commandant [1] at Fort Nesqually, who thereafter acted as interpreter. Father Demers made arrangements to build a chapel at Fort Nesqually and hastened back to Fort Vancouver to take passage on one of the barges of the Hudson's Bay Co. for the Upper Columbia settlements. The summer months of 1839 found him giving missions at Forts Colville, Okanagan and Walla Walla to the great spiritual benefit of both the savages and the Canadians. In October Father Demers was back again at the Cowlitz. From a letter written at this time we get the interesting information that on the 14th of October he blessed a fifty pound bell and after having it placed in position, rang the Angelus,—the first time in the Oregon country.[2]

Meanwhile the Vicar General revisited the settlement on the Willamette and later conducted a successful mission at Fort Nesqually. At the former place no little excitement was caused by the antagonism of the rival missionaries. A number of marriages and baptisms were performed by Father Blanchet in cases where the Methodist ministers had already officiated. The ministers had also established a temperance society and had gathered in a number of the Catholics,—which would doubtless have been good for them had it not been made a means of perverting their faith. When the Catholic mission was established the Catholics withdrew from the society, much to the chagrin of the opposing missionaries. To disaffect the minds of the people towards the Catholic mission, a copy of the vile "disclosures" of Maria Monk was circulated in the community. When the true character of the book was made known, its circulation produced the contrary effect to that intended and it was quietly withdrawn.

[1] Mr. Kitson was received into the Church the following year.

[2] This was in the present state of Washington. The Vicar General had an eighty pound bell set in place and blessed at St. Paul two days before Christmas, 1839. This was the first bell to peal forth the Angelus in the present state of Oregon.

The first year of missionary life in Oregon closed auspiciously with notice from the Hudson's Bay Company that the Governor and Committee had reconsidered their objection to the establishment of a Catholic mission on the south side of the Columbia and that the missionaries were at liberty to make such a foundation on the Willamette. The news was conveyed to the Vicar General by acting-Governor James Douglas in the absence of Dr. McLoughlin in Europe. The change of attitude on the part of the Company was effected by the representations of Dr. McLoughlin while in London. McLoughlin returned to Fort Vancouver in the fall of 1839 and paid a visit to the settlement on the Willamette where he was greeted as a father. This was the occasion of his first meeting with the future Archbishop.

During the year 1840, our missionaries laid the foundation of two important establishments, the one at Astoria at the mouth of the Columbia, the other at Whidbey Island on Puget Sound. Father Demers reached Astoria on May 21 and on the following day pitched his tent among the Chinook Indians. At the time of his arrival, the ship *Lausanne* had just crossed the Columbia bar with the "great re-inforcement" for the Methodist mission on the Willamette. Father Demers "with a little bell in one hand and a *Catholic Ladder* in the other continued his mission for three weeks, instructing the adults, baptizing the children and doing much good." Meanwhile the Vicar General had made his way by canoe from Fort Nesqually to Whidbey Island on Puget Sound where he erected a massive cross (whence Commodore Wilkes called it Cross Island) and gathered the savages about him for daily instruction. There on May 29, 1840, he celebrated Mass for the first time north of the present city of Seattle.

Arrival of Father De Smet.

The lives of the missionaries were eventful enough during the following years. Father Demers carried the standard of

the faith far north to Fort Langley on the Frazer River. Missions were opened for the Indians at the Clackamas, Willamette Falls (Oregon City) and Cascade settlements by the Vicar General. The work was growing apace. The score of establishments from Fort Colville on the Columbia to St. Paul on the Willamette and Fort Langley on the Frazer were taxing the strength of the two zealous laborers. Meanwhile they had been apprised of the presence of another missionary among the Indian tribes in the mountains. In 1840 Father De Smet came from St. Louis (see article on Father De Smet in the *Catholic World* for June, 1909), to the Flat Head tribe of the Bitter Root Valley in Montana. Learning from the savages of Father Demers visit to Fort Colville he had written to him and finally under date of August 10, 1840, sent a letter to Father Blanchet telling him that he would return the following spring to the Rocky Mountains and would make an effort to visit him. Nearly two years, however, elapsed before that meeting took place. It was not until June, 1842, that Father De Smet made his way across the mountains and down the Columbia to Fort Vancouver, and finally up the Willamette to St. Paul where he was welcomed by the Vicar General with open arms. A few days later they were at Vancouver in conference with Dr. McLoughlin "deliberating on the interests of the great mission of the Pacific Northwest."

As a result of the conference De Smet set out for Europe to secure more workers and supplies for the missions. A new field of missionary activity was proposed among the tribes of New Caledonia (British Columbia) and Father Demers was dispatched to lay the foundations. Demers pushed north after leaving the boats at Fort Walla Walla, past Fort Alexander on the Frazer River to Fort Stuart on Stuart Lake a thousand miles north of Fort Vancouver. Chief Factor Peter Skeen Ogden, who a few years later, succeeded McLoughlin at Vancouver and was so prominent in the rescue of the survivors of the Whitman massacre, was in charge at Fort Stuart. Mrs.

Ogden [3] was a Catholic and through her kindness Father Demers found a more hospitable welcome than he could have anticipated. He celebrated High Mass at Fort Stuart on September 16, 1842, in a region hitherto outside the limits of Christianity. Before the end of the year he was back to Fort Alexander where he had a chapel erected by the Indians. In the spring of 1843 he returned to civilization in company with Chief Factor Ogden, riding on horse back from Fort Alexander through three or four feet of snow.

In the meantime recruits had come to rejoice the heart and aid the labors of the Vicar General. On the 17th of September, 1842, Fathers Langlois and Bolduc arrived at St. Paul from Canada via Boston and Cape Horn. On the following day (Sunday) High Mass was celebrated with deacon and subdeacon for the first time in the Oregon Country. The new missionaries were not long in finding employment. Chief Factor Douglas set out in March, 1843, to found Victoria on the south end of Vancouver Island. He was accompanied by Father Bolduc. The party went to Fort Nesqually where they took the steamer *Beaver* for their destination. On Sunday, March 19, Father Bolduc celebrated Mass in the presence of more than one thousand Indians at the newly founded Victoria, and baptized over one hundred of their children.

Meanwhile the Vicar General had bought a lot at Willamette Falls (Oregon City) where he proposed that Father Langlois should build a chapel for the Indians. Dr. McLoughlin had spent the month of December, 1842, in platting his new town site of Oregon City at Willamette Falls. Settlers began to come in rapidly and the Indian congregation consequently melted away with even greater rapidity much to the disappointment of Father Langlois. Three years later Oregon

[3] The influence of the Hudson's Bay Company's officials in their dealings with the Indians was due in no small measure to their Indian wives. This was true in the case of Dr. McLoughlin and even to a more notable degree in regard to Ogden who had married an Indian princess. By blood and marriage Princess Julia was related to every important chief of the Northwest, making it safe for her husband to travel where no one else would dare to go.

City was to witness the erection of the first Cathedral in the Pacific northwest.

First Catholic Schools in Oregon.

In the Fall of 1843 it was decided to open a school at St. Paul and on the 17th of October St. Joseph's College (Father Blanchet remembered the old school he had attended as a boy at Rivière du Sud) was blessed with solemn ceremony in the presence of a large concourse of people. Father Langlois was placed in charge. On the first day thirty boys entered as boarders, sons of the farmers, except one Indian boy, the son of a chief. Some distance from the college there was in the process of erection a convent for the Sisters who were expected to arrive with Father De Smet. In October of the same year Father Blanchet accompanied Dr. McLoughlin to Oregon City and selected a block for a Catholic church,—the site of the present St. John's Church and McLoughlin Institute, Oregon City. Early in 1844 the first pastor of Oregon City was appointed in the person of Father Demers, who celebrated Mass there for the first time on Sunday, March 3, of that year.

A second reinforcement for the Catholic missions came early in August when Father De Smet returned from Europe accompanied by four priests of the Society and by six Sisters of Notre Dame de Namur.

Father De Smet at once established the mission of St. Francis Xavier on a site donated for that purpose by the Vicar General. The Sisters of Notre Dame also took possesion of the convent which was under construction in preparation for their arrival, but which, unfortunately, owing to the scarcity of mechanics, was still wanting in doors and sashes. The Sisters were soon initiated into the requirements of pioneer life. One might be seen handling the plane, another glazing, and still others painting the windows and doors. Thirty children of the Canadian farmers were quickly enrolled in the new Academy. The Sisters took possession of their new convent

early in the month of October and a few days later their humble chapel was solemnly consecrated by Father Blanchet. So immediate was the success of the Sisters that Father De Smet writing under date of October 9, 1844, says that another foundation was projected at "Cuhute." This was probably Oregon City. At all events the Sisters opened their second school in Oregon at that place in the fall of 1848. The subsequent history of these pioneer schools belongs to a later place in our narrative.

Early Oregon Politics.

While Father Blanchet was zealously directing the spiritual affairs of the vast territory committed to his care, political changes were taking place which brought him temporarily into public view. To understand his attitude towards the Provisional government we must take a hasty survey of the political situation of the time. The Oregon Country was in a state of "Joint Occcupancy," that is the dividing line between British and American possessions had not yet been determined and under a Convention of 1818, again renewed in 1826, the country was to be "free and open to the vessels, citizens and subjects of the two powers." They were not, however, equally protected. The powerful Hudson's Bay Company exercised police protection over the British subjects and the English Parliament had extended the Colonial jurisdiction and civil laws of Canada over all British subjects on the coast. As for the American settlers, a writer has appropriately applied them the words: "In those days there was no king in Israel and everyone did whatsoever was right in his own eyes." In 1840 a number of the American emigrants addressed a petition to Congress asking that body to extend the protection of American civil institutions. There was no prospect of favorable action by Congress when an event occurred which brought the necessity of a civil government again before the minds of the American settlers. On February 15, 1841, Ewing Young, the pioneer stockman of the Willamette Valley, died intestate. A

meeting was called to settle the disposition of the estate. At this meeting it was recommended that a committee be appointed to draft a constitution and a code of laws for the government of the settlements south of the Columbia River, and a resolution was passed that settlers north of the Columbia not connected with the Hudson's Bay Co. might be admitted to the protection of the laws of the proposed government. Another meeting was called for the next day to elect officers and to select the committee. The committee appointed on the following day was headed by Father Blanchet as chairman, contrary to his own wishes. The selection of Father Blanchet for this position was doubtless due to a desire to gain the support of the Canadian settlers for the proposed government, there being in the entire settlement at this time about one hundred and forty Americans and sixty Canadians. The Canadians were, as we have said, protected by the Canadian government and were in a special manner indebted to the Hudson's Bay Co. They were for the most part old employees of the Company and had received material assistance from Dr. McLoughlin since their retirement from service. The committee was to report at a meeting on June 1 following, but when the appointed time arrived Father Blanchet announced that he had not called the committee together and asked to be excused from serving as chairman, not having time to devote to the work. For this act Father Blanchet has been severely handled by partisan historians of Oregon. W. H. Gray in his so-called *History of Oregon,* is especially abusive. Chief Justice Burnett in his manuscript *Memoirs of an Old Pioneer* (in the Bancroft Library. This passage is not published in the book bearing the same title) defends Blanchet's action on the ground that he did not feel equal to the work which the committee had been set to do. It seems more probable, however, that Father Blanchet did not approve of the plan both because of its small chance of success and because of the attitude of its promoters towards the Hudson's Bay Co. The impracticable character of the proposed government may be learned from the fact that the committee accomplished no more under Blanchet's successor

than it had before. The project was opposed by Lieutenant Wilkes who was at Vancouver at this time in charge of the American exploring expedition on the Pacific.

Moreover, the animus of the promoters of the movement doomed it to failure. Opposition to the Hudson's Bay Co. was the ruling passion with the men who were projecting the new government. This was obvious to Father Blanchet and his relations with Dr. McLoughlin made it impossible for him to concur in the movement. The events in Oregon from 1840 to 1844 which laid the foundation of American ascendency in this region were not political meetings or petitions to Congress reciting (falsely) the tyrannous exactions of the Hudson's Bay Co. American supremacy was established during this period by the annual influx of immigrants whose settlement in Oregon was made possible by the grand humanity of old Dr. McLoughlin, who extended over them his protecting hand, saving them from the savages and from famine, caring for their sick, furnishing them supplies of food and clothing and shelter for the winter and providing them with seed grain for the spring; and all this, let it be remembered, at his own loss, contrary to the express orders of his Company and in spite of the calumnies which the Americans already in the country were spreading concerning him.

On the occasion of the Third Annual Reunion of the Oregon Pioneer Association in 1876, the Annual Address was delivered by the Hon. Matthew P. Deady. In the course of his address, Judge Deady after very correctly observing that the Catholic missionaries were indifferent as to the ultimate possession of the country because they were not *settlers* but *ministers of the Gospel,* continued as follows: "They (Blanchet and Demers) were, however, subjects of Great Britain, and their influence and teaching among the people was naturally in favor of the authority and interest of the Hudson's Bay Company. They discouraged the early attempts at the formation of a settlers' government in the country." Archbishop Blanchet, in his *Historical Sketches* (1878) characterizes this statement as "a great mistake" and adds (p. 151), "All this is entirely in-

accurate; their being British subjects had nothing to do with their teaching, nor would it naturally lead them ' to teach their people in favor of the authority and interest of a fur-company.' A higher sense of feeling than this was their rule; they had a conscience and a faith. Nor did they ever discourage the early attempts of a settlers' government, either within or outside of their churches. When, during the meeting in June, 1841, Vicar General Blanchet gave his opinion that it was too soon (and), that as Commodore Wilkes was expected here, the committee should wait for his opinion,—that step was by no means an act of opposition, but on the contrary an act of prudence which the Commodore approved of at St. Paul on June 7th, on the ground that the country was too young. And also on a later occasion when he begged that his name be erased from those of the committee, that was done in no sense out of opposition but for want of time. In a word, let all comprehend that the two Catholic missionaries understood too well the delicacy of their position in this new and unsettled country, to commit such imprudent blunders." This emphatic declaration of the attitude of the Catholic missionaries must be taken as conclusive in view of the complete absence of evidence which would connect them with the opposition to the provisional government.

While these political developments were taking place a change in ecclesiastical administration was likewise being effected. The bishops of Quebec and Baltimore acting in concert (it will be recalled that the Oregon Country was in a state of joint occupancy, and ecclesiastical as well as civil limits were ill-defined), recommended to the Holy See to erect their joint mission into a Vicariate Apostolic. The suggestion was accepted and by a brief of December 1, 1843, the new Vicariate was created with Father Blanchet as its Vicar Apostolic with the title of Philadelphia *in partibus* (subsequently changed to that of Drusa to avoid confusion). The news of this action did not reach Oregon until November 4 of the following year. The bishop-elect decided to go to Canada for the purpose of receiving episcopal consecration. Appointing Father Demers

administrator, Father Blanchet crossed the Columbia bar December 5, 1844, on a ship bearing the name of the river. The voyage to Montreal was by a circuitous route. The ship visited Honolulu, doubled Cape Horn and arrived at Deal, England. Father Blanchet then went to Liverpool where he embarked for Boston. He reached Montreal towards the end of June after a tedious journey of more than six months. Here on the 25th of July, 1845, he received his consecration at the hands of the Right Rev. Ignatius Bourget, Bishop of Montreal.

A little more than six years had elapsed since Father Blanchet had established the Oregon Mission. Casting a retrospective glance over those years of missionary activity he writes in his *Historical Sketches:* "At the end of 1844, after six years of efforts disproportioned to the needs of the country, the vast mission of Oregon, on the eve of its being erected into a vicariate apostolic, had gained nearly all of the Indian tribes of the (Puget) Sound, Caledonia (British Columbia) and several tribes of the Rocky Mountains and of Lower Oregon. It had brought six thousand pagans to the faith. Nine missions had been founded: five in lower Oregon and four at the Rocky Mountains. Eleven churches and chapels had been erected, five in lower Oregon, two in Caledonia, and four at the Rocky Mountains. One thousand Canadians, women and children, had been saved from the imminent peril of losing their faith. . . . The Catholic Mission possessed two educational establishments, one for boys and the other for girls; the number of its missionaries had been raised to fifteen, without speaking of the treasure the mission had in the persons of the good *Religieuses* of Notre Dame de Namur." (p. 153.) We have in this brief record of the labors of our missionary priest an earnest of the apostolic work that was yet to be wrought by his consecrated hands. But of that work we shall speak in another paper.

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SPECIMEN PAGES FROM THE SUMMA THEOLOGICA OF ST. THOMAS.

In a preceding article (*Cath. Univ. Bulletin,* April, 1909), an attempt was made to give a general view of the *Summa* of St. Thomas. The grand outlines of this great monument of human genius were pointed out in a hurried description; we did not pause to consider the many beautiful details of the grand structure. We passed along the street as it were and cast a glance of admiration at the grand cathedral which adorned it; we had no time to enter in order to see the beauty of the sacred edifice from within its hallowed walls. We beheld from afar the magnificent proportions of a gigantic structure; we did not approach in order to inspect more closely the everlasting work of the immortal builder. Coming face to face with the monument erected by a great genius we were filled with admiration and astonishment; recovering from those first impressions we now wish to gratify the laudable curiosity which prompts us to examine more closely the edifice which for more than six hundred years has excited the admiration of all who love the grand, the good, the beautiful and the true. However strongly we may covet the honor of being reputed a good *cicerone,* we find it necessary at the very beginning of this pilgrimage to the cathedral erected by St. Thomas, to make a declaration which is never made by the professional guide.

The cicerone's humble declaration:—I cannot promise to point out and explain every object of interest in the edifice. To appreciate the beauties of the *Summa* one must spend not only an hour or a day, but weeks and months, yes, years, in contemplating the grandeur of the general plan and the perfection of the details of this remarkable production of the great architect of theology. We must, of necessity, content ourselves with the selection of a few specimens of singular strength and beauty which will serve to give us an insight into the mind of

the architect. In other words—and here we lay aside the metaphor—it is our intention to give in this article some specimens of St. Thomas' doctrine and method, choosing from different parts of the *Summa* principles which will show that faith does not hamper reason, but that reason in a Christian philosopher, enlightened and guided by faith, may soar to the summit of intelligent research, good sense and sound judgment. The *Summa* represents the perfection of reason applied to the truths of faith in the manner in which it should be used, viz., as the servant of the higher truth which God deigned to reveal to men. For that very reason the Angelic Doctor is the greatest of Christian philosophers and the Prince of Theologians; he is the giant beside whom other philosophers and theologians appear as mere striplings, great and useful though they may be and are in their own sphere; thus it will be instructive as well as interesting to know something of his method in treating questions of philosophy and theology.

Difficulty of choosing specimens:—We are well aware that anyone attempting to give what might be called illustrations from the *Summa* must contend with two serious difficulties. First, he meets with what the French so aptly term "l'embarras du choix"; where there are so many excellencies it is difficult to choose one or a few as the objects of our special study and admiration. In the second place, St. Thomas' works were written in Latin, and in a style which was peculiarly his own; for lucidity, brevity and expressiveness nothing like it has ever been known. It is our firm conviction that all the great professors of Yale, Harvard, Oxford and Cambridge could never reproduce in English a page of St. Thomas which would do justice to the original. The mere mention of these two difficulties will be equivalent to a request that the reader kindly bear in mind, first, that the specimens given are only a few out of many that might have been chosen to illustrate St. Thomas' doctrine; secondly, that expositions of his doctrine given in English fall far short of the beauty, strength, accuracy and completeness of the Latin in which St. Thomas expressed, with the greatest ease and apparently without effort, the sublimest doctrines of theology.

Division of the Summa recalled:—Let us begin this investigation by recalling the grand division of the *Summa Theologica* in its three parts. The *first* treats of God—of God in Himself, one nature in three persons; of God as the Author and Ruler of the universe. The *second* treats of the tendency of the rational creature to God; in other words, of God as the end of man, and of human acts in general (1a 2ae) and in particular (2a 2ae). The *third* treats of Christ, who as man is the way by which we tend to God; in other words, of God as Redeemer, of the sacraments, and of the eternal life to which Christ conducts men. This division is recalled because we intend, in choosing specimens of St. Thomas' doctrine to follow the order of the *Summa.*

Principles of Pedagogy:—Yielding to an inclination which is entirely in accordance with the fitness of things, we shall select for the first specimen St. Thomas' principles on *teaching* —a most honorable and praiseworthy occupation in which many readers of the *Bulletin* are engaged during nine or ten months of the year. In his commentary on the Gospel according to St. Matthew, St. Thomas has sketched the character of an ideal Christian *Doctor,* of one who teaches the truths of religion. The perfect Doctor, he says, is one whose life as well as whose doctrine is light. Three things are necessary to him: *Stability,* that he may never deviate from the truth; *clearness,* that he may teach without obscurity; and *purity of intention* that he may seek God's glory and not his own. (In cap. v. *Matt.*) In the Prologue to the *Summa* and in several articles of the body of the work he lays down principles concerning teachers in general. The few words which he wrote by way of introduction to the *Summa,* giving his reasons for composing a manual of theology, are a mine of information concerning his principles on pedagogy, or the art of teaching the young.

Prologue to the Summa:—"We have considered that beginners in this sacred science find many impediments in those things which have been written by various authors; partly, on account of the multiplication of useless questions, articles and arguments; partly, because those things which are necessary

for the education of novices (*i. e.,* beginners) are not treated systematically, but as the exposition of certain books or the occasion of disputation demanded; and partly because the frequent repetitions beget confusion and disgust in the minds of learners."

Hints to teachers. Avoid useless questions:—Do not overload the mind of a beginner with a multitude of useless questions; choose those that are primary and fundamental; give the student a clear knowledge of them, bearing in mind the capacity of the pupil; establish them by a few good, strong arguments, if proofs are necessary, and then pass on to something more particular, without consuming valuable time in dealing with hair-splitting arguments which the beginner cannot understand, and in the study of which there is little profit and much annoyance. These remarks of St. Thomas were a quiet criticism of a scholasticism which was carried to excess, but they express a general rule which should be observed in all institutions of learning, from the highest university down to the lowest primary school. Neglect of this rule has often resulted in thrusting upon the community a class of so-called graduates, with a smattering of everything and a real knowledge of nothing—graduates who made our fathers sigh, sometimes not without reason, for the old-time school-houses and the days of "the three Rs."

Order:—In the next place, books for beginners should be written with due regard for scientific order, which is conducive to clearness of perception and helpful to the memory. The importance of this canon will be readily admitted by all who have ever attempted to "straighten out" the ideas of one who was not from the beginning of his education trained to think and study with order. Theology was a confused mass of dogmas, disputes and objections until St. Thomas introduced order into the chaos. As it was with theology so has it been, so shall it be, with other branches of knowledge, if due attention is not given to the scientific distribution of the subjects treated. By paying attention to this rule St. Thomas made it possible to take in at one glance the whole field of Catholic Theology.

Avoid repetitions:—Thirdly, avoid repetitions which, if they be frequent and unnecessary, excite disgust and cause confusion. For those who are very young it is necessary to repeat the same thing frequently in order that it may be indelibly impressed on their minds; but there is a limit to this necessity. Many a boy has left school in disgust because he was not allowed to advance, but was held back, waiting perhaps for dull or lazy class-mates, and had to listen for weeks or months to the same old story. But, we must not enter into the details of school or college life; we merely wished to call attention to a principle which guided St. Thomas when he wrote the *Summa*. The three rules which have been mentioned he followed to the letter, writing "with brevity and clearness" on those things which pertain to sacred doctrine, and that is one of the reasons why his *Summa* is still regarded as the model manual of theology. The advanced student can find in it material for deep and mature thought, and beginners who have read its pages are unanimous in declaring that it is the most satisfactory and the clearest of all theologies.

Teaching and learning:—In the first article, 117th question of the first part, St. Thomas asks the question: Can one man teach another? After rejecting the theories of Averroes and of Plato—opinions which were founded on their false systems with regard to the union of soul and body—the Angelic Doctor gives his own answer to the question. One man can teach another, and the teacher can be truly said to impart knowledge to the mind of the pupil by causing him actually to know that which before he had only the capacity to know. Of the effects produced by an external agent, some are caused by an external agent alone, some are caused by an external agent and also by a cause operating from within. Thus a house contributes nothing to its own erection; the work is all done by an external agent, the builder. But health is caused in a sick person sometimes by the medicine which he takes and sometimes by the recuperative powers of nature itself. When two causes coöperate in the production of such effects it must be remembered that the principal cause is

not the external agent, but the internal one; the external agent is the assistant, furnishing means and aid which the internal agent makes use of to produce the desired effect. The physician does not produce health; health is produced by nature aided by the physician and his remedies.

This is what takes place when one man teaches another. Knowledge in the pupil must result from the activity of his own mind. Sometimes, without the aid of a teacher, he can acquire knowledge by his own exertions, applying the native force of his mind by which he naturally knows the first principles of all knowledge. Sometimes he is taught by another, but even then the mind of the pupil is the principal cause, the teacher is only the assistant, stating universal propositions from which others follow, or giving examples and similitudes which readily bring to the mind things of which the pupil had not thought, or showing the connection between principles and conclusions which the pupil would not have noticed if the master had not called his attention to them.

This, according to St. Thomas, is how a master causes a pupil to know things. It is not like the process of pouring water into a vessel. He is not simply the receiver of good things from without; he is a living agent, and all the teachers in the world can do him no good unless they adopt methods which will stimulate the activity of his mind. No one can know for another, each one must know for himself; teachers are only intended to excite the latent energies of our minds and to help us in knowing. It is not well to make things too easy for learners; if the mind of the pupil is not called upon to digest and assimilate the food administered by the teacher, the knowledge communicated, often with great pains on the part of the teacher, will be—to use a common expression—like water poured into a sieve. If you wish to know a good teacher, and if you wish to know a well written book intended to stimulate healthful activity in the minds of students, read the *Summa* of St. Thomas.

St. Thomas and the necessity of revelation:—From the prologue let us pass to the first article of the *Summa,* where St.

Thomas treats of the necessity of revelation for the knowledge of natural truths. Because all men by the light of reason can know some things, Rationalists and infidels say that men can know all things without the aid of revelation. Catholic theologians were not slow to answer that men, as they have been and as they are, cannot without revelation have a perfect knowledge even of those truths which come within the scope of their natural capacity for knowing. In their zeal for the defence of God's teaching some theologians went so far as to assert that without the aid of revelation, which has been handed down by tradition in the human family men cannot have a certain and perfect knowledge of any supersensible truth. This was an exaggeration, and Traditionalism has been condemned by the Vicar of Christ on earth. (Greg. XVI, Sept. 8, 1840. See Denzinger, *Enchir.*, n. 1622.)

St. Thomas pointed out the medium between Rationalism and Traditionalism. In the 88th question of the first part of the *Summa* he proves that man can know supersensible and immaterial things, and even God himself. But that knowledge would not suffice for the human race in its present condition in order that all might have a perfect knowledge of natural truths, especially of truths that pertain to God. The reader's attention may here be called to the fact that the Fathers of the Vatican Council in defining the necessity of revelation, used almost the same words employed by St. Thomas in the first article of the *Summa Theologica,* and in the fourth chapter, first book, of the *Summa Contra Gentes.* The Vatican Council says that the revelation of natural truths is necessary in order that they may be known " by all men, without delay, with certitude and without admixture of error." St. Thomas had written in the *Summa Theologica:* without revelation these truths could be known " only by a few, after a long time, and with the admixture of many errors." These words are a repetition of what he wrote in the *Summa Contra Gentes,* where he says that God in his goodness proposed those natural truths to be believed by men that thus " all might easily have the knowledge of God without doubt and without error." Now, how does he prove his thesis? Without revelation the truths of natural religion

would have been known only by a few for three reasons: first, some men are unfit for study: hence they could never attain to the summit of knowledge which consists in knowing God. Again, some are too much occupied with temporal affairs; hence they would not have the time to acquire the knowledge of the sublimest truths. Lastly, some men are lazy, and although God has implanted in them a natural desire to know Him, they would never undergo the labor which is the price that must be paid for the knowledge of metaphysical truths.

Even those few would acquire this knowledge only after a long time, because (*a*) the truths of which we are speaking are profound truths, and (*b*) a long preparation is necessary before men can understand them, and (*c*) whilst men are young the passions prevent the attentive consideration of sublime truths. But even after long preparation and study those few would still be in doubt and be subject to error. We are all liable to err. Knowing this and knowing that the greatest philosophers dispute about important questions, and often mix in with the truth things that are false or doubtful or only half proved, where are we to find amongst men that freedom from error and doubt without which our knowledge even of natural truths will be very imperfect and unsatisfactory? Consequently, revelation is necessary in order that those truths may be known by all, without delay, with certainty and without error. Comments would destroy the beauty and the force of those words, I simply ask: Where can we find anything to equal the conciseness and the completeness of that article?

Ontologism and Kantism:—St. Thomas is scarcely less admirable in his refutation of Ontologism. This name has been given to a system which teaches that the first idea formed in the human mind is a direct knowledge of God. Without that idea we can have no scientific knowledge; with that idea we can have a certain and infallible knowledge of all things. We do not see the essence of God as he is in Himself, but we see that essence as it represents all things, which were first conceived in the mind of God and were then created in accordance with the idea of the Divine Architect of the world.

This system was taught by Malebranche in the 17th century, and afterwards, with various modifications unnecessary to explain, by Gioberti and others, notably in our own times by Profesor Ubaghs, a great light of the University of Louvain.

It cannot be denied that if the propositions of the Ontologists could be admitted we should have a ready answer to the objections made by sceptics against the scientific value of metaphysical knowledge. We have knowledge, it could be answered, of truths that are universal, immutable, necessary and eternal, because we see them in the eternal and immutable Author of all things and all truth. Kant and his disciples could no longer claim that our metaphysical knowledge is destitute of a scientific basis. Although the senses do not manifest the eternal, necessary and immutable truth of first principles, *e. g.* of the principle of contradiction; a thing cannot be and not be at the same time, or the whole is greater than its part, nevertheless we see these truths in God when He is seen by our minds. Such a defence of metaphysics, however is based upon an exaggeration of the truth, and Ontologism was condemned by a decree of the Inquisition dated Sept. 18th, 1861. Verily there is nothing new under the sun. St. Thomas had refuted Ontologism six hundred years before the date of the decree. In the 11th article, question 12 of the first part of the *Summa* he proves that no one can see the essence of God in this life; this vision is reserved for the blessed who always see Him face to face. In the 5th article, question 84 of the same part he shows that there is no necessity of saying that we see all things *in God* as in a mirror; because we have our intellects, which are rays emanating from the Divine Light, distinct from God and caused by Him. What the intellect manifests is truth, and we know it to be the truth because of the evidence and light which accompany the manifestation in our minds (*vide* 1 P., qq. 16 and 17). We know the truths: two and two make four; the whole is greater than its part; there is no effect without a cause, etc., because we *see* them. There is no more necessity of proving these truths than there is of proving the reality of the stone or brick falling

on one's head. If you analyse and apply those principles, they will reveal the Source of all truth, as rays make known the sun from which they emanate, but they are not God, they are participations of the eternal Truth which enlightens all men. St. Thomas goes farther, and in the 2a 2ae, question 173, first article, he anticipates an answer which the Ontologists might make, and explodes the distinction on which it is based. In the time of St. Thomas some writers thought to explain the gift of prophecy by saying that prophets see God to whom the past, present and future are one. When they were asked, as we ask the Ontologists: In what then do they differ from the blessed in heaven? the answer was: They see God not as He is in Himself, but in as much as He contains representations of future events. Worthless distinction, says St. Thomas. You cannot see things as they are represented in the essence of God without seeing the essence of God. The representations or ideas of things (*rationes rerum*) in God are the essence of God as it represents things, past, present or future. If God were composed of parts we might see one part without seeing the other, but whoever is looking directly at a thing that is simple sees either all of it or nothing. The participations of the one great Truth are manifold; hence we can see one without seeing the other or without seeing the source; but whoever sees these truths in the essence sees also the source, unless words have lost all meaning. Outside of these principles, which St. Thomas proposed as calmly as if he were writing the first page of an A B C book, there is no solid refutation of many of the high-sounding *isms* which make life burdensome to students of philosophy in our days.

St. Thomas and interpretation of Scripture:—Another manifestation of St. Thomas' good judgment is to be found in those passages where he lays down rules for the interpretation of the Sacred Scriptures. These rules are explained at some length in the Encyclical of Pope Leo XIII on the study of the Scriptures, and a glance at the document will show that they are taken in great part from the writings of St. Thomas. In the course of the document the learned Pontiff frequently

refers to his favorite theologian by the use of such expressions as, "St. Thomas being our guide"—"St. Thomas here holds the first place"—"St. Thomas teaches"—"This course was pursued by that great theologian Thomas Aquinas," etc. In thus quoting and following St. Thomas the Pope does not neglect other guides and other rules; they are, as it were, embodied in St. Thomas, because he may be regarded as the personification of the wisdom of preceding times, being in a special manner filled with reverence for the authority of the Church and for the writings of the Fathers, the two tribunals to which disputes on the Scriptures must be referred. It is not to be expected that we should make a complete list of the rules laid down by St. Thomas for the study of the Scriptures, but we take pleasure in calling attention to a few principles which he proposed for the guidance of interpreters in cases of difficulty and doubt. The importance of these principles is very strongly urged in the Pope's Encyclical, and although they are very plain and simple, it must be confessed that they have not always been observed by those who should have applied them. Attacks made at different times by so-called scientists against the first chapter of Genesis have called forth many able books in defence of the revealed truth, but the defenders did not always observe that moderation and calmness which would have ensured uniformity of method in the defence, and which would have precluded the necessity of changing with the variations of science. St. Thomas treated those very questions and found it necessary to discuss many theories offered in explanation of the words of Genesis. He was not in the least disturbed by any of them and would not have been disturbed if the systems proposed had been twenty times as numerous as they were, because he was always guided by a good rule found in St. Augustine, based upon strong faith and good common sense. In such questions, he wrote, (1 P., q. 68, art. 1), two things are to be borne in mind: first, that the Scriptures teach nothing but the truth. Secondly, since passages of Scripture can sometimes be explained in different ways, let no one hold one explanation so tenaciously that he would not

be prepared to give it up if a better explanation were offered. The first part of this rule—about the truth of the Scriptures—had it been known and observed, would have prevented many cases of scriptural heart disease which at times afflicted certain timorous believers who foolishly became excited by reason of the discovery of some scientist. Let scientific men continue their investigations and excavations. When they are prepared to tell us just what science teaches, not what so-called scientists say, then we shall be prepared to meet them and to revise, if necessary, not the Scriptures—because there can be no opposition between true science and the words of the Holy Ghost—but our interpretations of Scripture. Necessity for such revisions will not be very frequent, because it has happened and will happen again, that what was flashed over the wires as a new discovery of science was simply the hastily concocted theory of some unbeliever, who was over-anxious to prove that there was no God and no hell. There may be apparent contradictions between science and Genesis; but the Catholic Church is to last until the end of time, and she can wait until science has determined what is certain before deciding what interpretations of Genesis are to be abandoned.

The second part of St. Thomas' rule—about various interpretations—had it been known and observed, would have prevented two grave evils: first, the disappointment and vexation of those who see their pet theories overturned; secondly, the scoffing of unbelievers, when they see theologians offering first one explanation and then another in defending the faith. St. Thomas lays down as a general rule that the defence of faith should not be based upon the reasons or theories advanced by different schools of theology. To outsiders what the Church teaches and what a theologian of the Church teaches are one and the same thing; and if they overthrow the theologian they think they have overthrown the faith and the Church. We who are of the faith know that theologians may make mistakes, whilst the Holy Ghost cannot teach error; even St. Thomas might fall, but the Church built upon the rock shall stand forever. St. Thomas, true to his

principles, allowed the greatest latitude in interpreting the first chapter of Genesis, and any other part of Scripture, when the sense of the words had not been determined by the authority of the Church. He favors the system which says that the days of creation are to be taken in the ordinary sense of the words, but he proposes his theory simply as an opinion, and does not reject the system of St. Augustine, who said that by the morning was meant the knowledge of things which the Angels have in the Word, *i. e.*, in the beatific vision, and by the evening the knowledge of things which the Angels have outside of the Word, *i. e.*, through infused ideas. He also mentions various theories about the light, the firmament, the condition of plants, trees and animals, when they were created, etc., but he had too much foresight and theological balance to tie himself down to any one theory; and thus the truth of the Scriptures remained intact whilst men and their theories appeared for a while on the scene and then passed away.

The specimens of St. Thomas' doctrine thus far given were taken from the first part of the *Summa.* We must now pass on to inspect other parts of his great work.

In the first place it may be remarked in a general way that in the 1a 2ae and 2a 2ae of St. Thomas there is more genuine moral theology, as a scientific knowledge of men and of their acts, than can be found in the hundreds of manuals or compendiums which have been written since the sixteenth century, and which can claim little merit except in so far as they apply to ever changing times and circumstances the principles proposed by St. Thomas or by other great scholastics.

Human acts, virtues and vices, original sin, law, grace:— His explanation of human acts and of those things which affect human acts; his definition and classification of the virtues and vices; his most sensible and most satisfactory explanation of original sin; the depth and accuracy of his treatise on laws; the sublimity and acumen of his tract on grace, have made the *prima secundae* the source and fountain-head from which flow the principles that should guide all those who wish to point out the true doctrine on the tendency of the rational creature to God.

Best form of government:—In the 1a 2ae, question 105, article first, we find St. Thomas' opinion on the best form of government. If we consider merely the words he used it would be said that he pronounces in favor of a limited monarchy; but if we go below the words and consider the principles on which his conclusion is based, it will appear that the Angelic Doctor was not averse to a republic, and I believe that if he were living today he would be an ardent supporter of our form of government. "One of the principal things to be considered," he wrote, "with regard to the good establishment of princes (rulers) is that all *should have some part in the government;* for in this way peace is preserved amongst the people, and all are pleased with such a disposition of things and maintain it. The next thing to be considered is the form of government, of which there are principally two kinds: a Kingdom, in which one rules, and an Aristocracy, in which a few exercise the authority. The best form is that in which one rules over all, and under him there are others having authority, but the government pertains to all, because those who exercise authority can be chosen from all and are chosen by all . . . . Hence the best government is a mixture of a Kingdom, of Aristocracy and of Democracy, *i. e., of the power of the people,* in as much as the rulers can be chosen from the people, and the election of the rulers belongs to the people." There is a vast amount of good republicanism and of sound democracy in these words. First, by the king or monarch St. Thomas means nothing more than some *one* who is to represent the governing authority—who is to be, as we would say, the executive authority. Secondly, the *aristocracy* means those who exercise a salutary restraint on the power of the head of the government; because if there were no restraint the power of the king, says St. Thomas (ad 2um), would easily degenerate into tyranny. Congressmen and Senators for instance, would supply the demand for an aristocracy. Lastly, St. Thomas says that neither a kingdom nor an aristocracy will form a stable government unless the element of democracy is introduced by permitting the choice of the rulers from the

people and by the people, that thus all may have some part in the government. These words lead us to believe that if St. Thomas were living today he would be a republican or a democrat.

Infallibility of the Pope:—In the secunda secundae, question 1, article 10, on Faith, St. Thomas teaches the infallibility of the Pope, "to whose authority it pertains to determine finally the things that are of faith, that they may be held by all with unwavering assent." Hence, he adds, it has been the custom of the Church to refer to the Pope all the grave and difficult questions which arise; and our Lord said to St. Peter whom He appointed supreme Pontiff: "I have prayed for thee that thy faith fail not, and thou being once converted confirm thy brethren" (*Luke* XXII, 32). He then gives the following theological reason for his conclusion: "There should be one faith in the Church, according to the words of St. Paul (1 *Cor.* 1, 10): 'That you all speak the same things, and that there be no schisms among you.' This will not be possible unless questions of faith that arise can be determined by the one who presides over the whole Church, so that his determination should be held by the whole Church." Three hundred years before Protestantism was known, and six hundred years before the Vatican Council was celebrated, St. Thomas proclaimed and proved Papal Infallibility.

Infidels not to be urged to believe:—In the tenth question, 7th article of the same treatise, St. Thomas teaches that unbelievers cannot be compelled to accept the Christian faith; because to believe is an act of the will and the will cannot be forced. Those who have accepted the faith can be punished if they fail to keep the promises which they made; unbelievers can lawfully be prevented from persecuting Christians, from blaspheming Christianity, or from carrying on a wicked proselytism; hence Christian nations have at times waged war against infidels. But, even when unbelievers have been conquered and captured they must be left free to believe or not to believe.

These things do not surprise us, being so reasonable, so natural and so well known. There are, however, in the world today—some of them are in our own country—men, who need the consoling assurance that the greatest of medieval theologians would not approve of a papal invasion for the purpose of compelling outsiders to accept the Roman Catholic faith.

Children of Jews and infidels:—St. Thomas will not allow the children of Jews or other unbelievers to be baptised without the consent of their parents (2a 2ae, q. x, art. 12; 3 P., q. 68, art. 10). According to the natural law, a child, before he arrives at the use of reason, is under the care of his father (*i. e.,* of his parents); hence it would be against natural justice if a child, before it acquires the use of reason, were withdrawn from the care of its parents, or if anything were done with it against the wish of the parents.

The Incarnation:—In the third part of the *Summa,* St. Thomas treats of the Incarnation, of the sacraments instituted by Christ, and of eternal life. We read in the life of St. Thomas that on three different occasions Christ spoke to his servant, saying: "Bene scripsisti de me, Thoma—Thou hast written well of me, Thomas." This approbation of our Lord should be understood as applying in a special manner to the third part of the *Summa.* It is impossible to find anything more scientific and more sublime than St. Thomas' treatise on the Incarnation. Starting out with the Scriptures in his hand, and with this one truth accepted on faith: Jesus was both God and man, he constructs a most remarkable treatise on the natures and person of Christ, on the acts and sufferings of God incarnate. The tract contains fifty-nine questions, with an average of five or six articles to a question. The Old and New Testaments, the councils, the decrees of the Popes, the writings of the Fathers, are all called upon to glorify Jesus Christ, the corner-stone on which our faith is built. The treatise is a most extraordinary combination of deep faith and piety, of theological learning and good sense. What we know from good authority St. Thomas affirms with certainty, and no theologian can equal him when there is question of determining the con-

clusions which can be drawn from the truths made known by faith. On questions that depend on the will of God alone, if that will has not been made known to us, he wisely abstains from useless speculations. In this he differs from writers of less renown who seem to be afraid of saying: There are some things which we do not know and cannot know until God speaks on the subject.

Baptism:—He applies the same rule in his treatise on the sacraments. In his treatise, for instance, on the necessity of Baptism he first calls attention to the law of salvation laid down by our Saviour himself: "Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God" (*John* III, 5). After that, when the question arises: What, then, is to become of children who die without having an opportunity to receive baptism? St. Thomas answers: As far as we know, men can do nothing for them; they are in the hands of God, who is all powerful and just (3 P., q. 68, art. 11 ad 1^{m}). Men may write for weeks and months; they may fill the pages of reviews and may publish books on this subject, but, since God has not deigned to make any special revelation concerning these children, they can give us no more satisfaction than that which is afforded by St. Thomas' short declaration: Those children are in the hands of God; He will deal with them in justice and in mercy.

The Eucharist:—His treatise on the Eucharist is one that would not disappoint those who expect something grand from the author of the Office of the Blessed Sacrament. For St. Thomas the Eucharist, as a sacrament and as a sacrifice, was truly the centre of the Christian religion. Towards our Lord under the sacramental species he had a profound devotion and a tender piety; hence he threw his whole soul into his tract on this sacrament of love. The bread of the angels made the Angelic Doctor more angelic; the extraordinary perspicacity of his penetrating mind is nowhere more strikingly manifested than in the articles of this treatise where he developes the conclusions which flow from the dogmas of the Real Presence and of Transubstantiation, or where he answers the objections

which had been made or could be made against this important doctrine of the Catholic Church. Christ, in his sacred person and in the Eucharist, was the central object of St. Thomas' life and the centre towards which all his theological treatises were directed.

For other specimens of St. Thomas' doctrine the reader is referred to that golden book, the Catechism of the Council of Trent, which was taken almost bodily from the *Summa Theologica,* and was composed by three men who had spent their lives studying the works of the Angelic Doctor. Cardinal Newman was in love with this book, and always spoke of it in terms of the highest praise.

St. Thomas and the Encyclicals of Leo XIII:—We would also recommend most earnestly to those who wish to know St. Thomas, the study of the dogmatic Encyclicals of the late Pope Leo XIII. Knowing the Pope to be an enthusiastic admirer of the Angelic Doctor our readers will not be surprised to learn that his dogmatic Encyclicals are to a great extent nothing more than developments of principles laid down by St. Thomas. This is in a special manner true of the Encyclicals on Scholastic Philosophy, The Christian Constitution of States, The Condition of Workingmen, The Study of the Scriptures, and Devotion to the Holy Ghost. The Holy Father believed firmly that the principles of the Angelic Doctor would bring light and order into the darkness and confusion of the nineteenth century as they did in the thirteenth century. We should feel very happy and fully repaid for the time spent on this paper if we could think that it might be the means of exciting a desire to know and to follow the words of advice addressed to the children of this troubled age, by the wise, learned and saintly Pope Leo XIII.

D. J. Kennedy, O. P.

THE ECCLESIOLOGY OF SAINT CYPRIAN.

[*Continued.*]

VII. Seat of Supreme Authority.

In a previous article[43] we reviewed St. Cyprian's notion of the constitution of the Church of Christ—how its fundamental characteristic was Catholic Unity: how the unity was maintained in each local church by a monarchical bishop, and in the whole church by a harmonious episcopate; how the bishop of the local church, while enjoying a large share of independence in the management of the affairs of his diocese, had nevertheless to recognize some superior ecclesiastical authority to which he had to bow his head in submission and the canons of which he had to observe under pain of sacrificing his membership of the fold of Christ. Our next step is to inquire who are the subjects or subject, as the case may be, of this Catholic authority? From the evidence brought forward there seems to be an ascending scale of jurisdiction. The bishop ruled his church, and a group of churches collected into a province was legislated for by a council of bishops of that region. From which it is reasonable to infer that a body composed of all the bishops of Christendom could formulate decrees binding on the whole Church. This much must be understood by Cyprian since he taught that the Church is founded on the bishops and together they form but one indivisible episcopate—a "college of priests" which succeeds the college of the apostles and like it governs the Church by the unanimous consent of its members. This is the sense of the words of his epistle to Stephen about Marcian. "The brethren at Arles are in need and entreat our succor. For, for that reason the body of priests is abundantly large, joined together by the bond of mutual concord and the link of unity; so that if any one of

[43] *Catholic University Bulletin*, October, 1910.

our college should try to originate heresy, and to lacerate and lay waste Christ's flock, others may help and as it were, as useful and merciful shepherds gather together the Lord's sheep into the flock." [44] Besides, since some universal authority exists in the Church it can be found no where else than among the body of bishops who are the governors of the Church. But the still further question arises, and this brings our essay to a head, whether the subject of the supreme authority and universal jurisdiction of the Catholic Church may not be more restricted, whether, in fact, we may not find evidence in Cyprian to prove that it resides in one individual, and that the bishop of Rome. In other words did Cyprian know and believe in the Catholic Doctrine that Christ left to St. Peter and his successors a primacy of power in the Church and did he recognize that primacy as existing in the Church and bishop of Rome?

In Chapter four of his work, *De Unitate Ecclesiae,* Cyprian sets forth briefly his notion of the constitution of the Church. This chapter has long been the subject of a dispute into which we cannot afford to enter here. Suffice it to say that of two alternate readings one was much more favorable to the Roman claim than the other, and Catholics were accused of forging this in the 15th or 16th century. It is now proved beyond all doubt by the able and diligent scholar Dom Chapman [45] that the reading can be traced back to the 4th or 5th century, that is to a time prior to any record we possess of the so-called genuine text. The only rational theory Dom Chapman, followed by Pere Battifol [46] and sustained by Professor Harnack, can suggest is that both readings came from the hand of Cyprian himself—the one directed against the schismatics at Carthage and of such a nature as would argue for and suit the unity in any See throughout the Church, where the bishops succeed to the apostles by vicarious ordination, whereas the other is adapted to the peculiar position of the Roman See, where ruled the Prince of the Apostles and where the Nova-

[44] Ep. 66.

[45] *Revue bénédictine* (1902), XIX, 246.

[46] For full discussion see Batiffol's *L'eglise naissante et le catholicisme,* p. 440.

tions sought to divide the unity of the Chair of Peter. This theory is sustained by Cyprian's letters [47] and the specifically Cyprianic style of both texts, so that the more advanced has nothing which is not found in other parts of the author's writings. We here quote the edition which combines both readings, for while it in no way changes their sense its form suits our present purpose best. Cyprian wishing to recall those who were led away by the schismatics from their allegiance to their bishops, sets before them the unity of the Church and the need of standing true to the one legitimate ruler of each church. "If any one will consider these things," he says, "there's no need of lengthened proof and arguments. There is easy proof for faith in a short summary of the truth. The Lord says to St. Peter, 'I say to thee that thou art Peter and upon this rock I will build my Church and the gates of Hell shall not prevail against it and to thee I will give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound also in heaven; and whatsoever thou shalt loose upon earth shall be loosed also in heaven.' And to him again, after His resurrection, He says, 'Feed my sheep.' Upon him being one He builds His Church, and to him commends the sheep to be fed. And although to all the Apostles after His resurrection He gives an equal power, and says, 'As the Father sent Me, even so send I you, receive ye the Holy Ghost; whose sins ye shall forgive they are forgiven, and whose sins ye shall retain they are retained'; yet in order to maintain unity, He constituted one chair, and by His own authority disposed the origin of that authority as beginning from one. Certainly the other Apostles also were what Peter was, endowed with an equal fellowship both of honor and power, but the beginning proceeds from unity, and the primacy is given to Peter, that the Church of Christ may be set forth as one, and the chair as one. And they all are shepherds, and the flock is shown to be one, such as to be fed by all the Apostles with unanimous agreement, that the Church

[47] Ep. 50[4].

of Christ may be manifested as one. . . . He who holds not this unity of the Church, does he think that he holds the faith? He who strives against and resists the Church, who deserts the Chair of Peter upon whom the Church was founded, does he feel confident that he is in the Church?" These passages leave little doubt but that Peter was made the Supreme Head of the Church, for is he not the rock foundation of the Church, the pastor to whose care has been entrusted the whole flock, the one apostle who received the primacy among his equals in all other respects, and is not his the one primatial Chair, after which has been modelled the other chairs, or sees? We need but quote the comment of Dom Chapman on this text in the *Catholic Encyclopaedia.* "Protestant controversialists," he says, "have attributed to St. Cyprian the absurd argument, that Christ said to Peter what he really meant for all, in order to give a type or picture of unity. What St. Cyprian really said is simply this, that Christ, using the metaphor of an edifice, founds His Church on a single foundation which shall manifest and ensure its unity. And as Peter is the foundation binding the whole Church together, so in each diocese is the bishop. Whoever is not with the bishop is cut off from the unity of the Church, and so cannot be with Christ. By this argument Cyprian claims to cut at the root of all heresies and schisms." [48] This writer thinks it a mistake to find a reference to Rome in this passage. But what means Cyprian by telling the Roman Confessors that in deserting the chair of Peter they cut themselves off from the unity of the Church, unless he took for granted that the See of Rome was that same chair of Peter, the centre of Catholic unity, and the foundation of the Church, just as the other chairs or sees were the successors of the other Apostles, and to be cut off from them was equally to be deprived of Church communion? Throughout the epistles of Cyprian we find many passages parallel to the above, and again and again is repeated the idea of the Church founded on Peter, who is the origin and source of Christian unity. Evidently Peter must live on

[48] Art. on 'Cyprian.'

in his successors as the guardian and support of that same unity. For instance to Jubaiarius he writes:— [49] "But it is manifest where and by whom the remission of sins can be given, to wit, that which is given in baptism. For first of all the Lord gave the power to Peter upon whom He built the Church and whence He *appointed and showed the source of unity—the power,* namely, that whatsoever he loosed on earth should be loosed also in heaven. And after the resurrection also He speaks to the Apostles and says, 'as the Father hath sent Me, so send I you, &c.,' . . . . whence we percieve that they only who are set over the Church and established in the Gospel law, and in the ordinance of the Lord are allowed to baptize and give remission of sins." While again,[50] "the Church founded by Christ upon Peter for a source and principle of unity is one." In another place he says that Peter in answering Christ, "Lord, to whom shall we go," "*speaks with the voice of the Church.*" [51] These with numerous similar expressions make it plain that Cyprian attributed to Peter a headship and primacy, in the strict sense, over the Church, and so by implication he must grant the like position to Peter's successors in the See of Rome, for he freely allows that the bishop of Rome is the successor of Peter, and that Peter's Chair is at Rome. For the Church as long as it exists and remains one, requires *one foundation* to sustain its structure and to guard its unity; and the basis of all Cyprian's arguments against the schismatics is that these are as much living realities to-day as in the day when Peter himself ruled over the college of Apostles. But we do not intend to trust to inference for our proof that Cyprian believed that the See of Rome possesed the primacy of power in the Church. We shall now bring forward direct evidence to show that Cyprian believed that the Church and Bishop of Rome enjoyed in his day an authority over the whole Church. But we must not expect to find in the pages of Cyprian or of any other contemporary writer such clear and definite concepts of the doctrine of Papal Supremacy as we now possess. For all dogmas of the Church

[49] Ep. 72[7]. [50] Ep. 69[3]. [51] Ep. 54[7].

took time to develop, and many doctrines which to us are absolutely plain and clearly taught in the Scriptures were to the early centuries not so evident at all. They had vague, confused notions about many things and clear cut ideas about few. Hence all we can hope for in regard to any doctrine is to find the current of feeling and opinion, rather manifested in practice than theory, flowing in the right direction. And if Cyprian, with so many other bishops, was at sea in regard to the conditions for valid baptism, and seemingly quite ignorant of papal infallibility, and certainly erroneous in many other points, we shall be grateful to discover in the records he has left us such testimony as can reasonably lead one to no other conclusion than that he was aware of and believed in the supreme authority of the Church of Rome, and the primatial jurisdiction of its bishop.

VIII. The Roman Primacy.

The first indication of Rome's control over the other churches is contained in a letter written at the beginning of the Decian persecution from the Roman Clergy to the Clergy at Carthage. The former, who, in the vacancy that occurred between the death of Fabian and the election of Cornelius, held the reins of power, having heard of the retirement of Cyprian and ignorant of the circumstances of his flight, wrote a strong letter of censure on him to the Carthaginian Clergy. We just give one quotation which indicates Rome's consciousness of her duty to watch over and direct the *whole body of the faithful.*[52] "Since it devolves upon us," they say, "who appear to be placed on high, in the place of the Shepherd, to keep watch over the flock, if we be found neglectful it will be said of us . . . . that we have not sought for that which is lost." And this, mind, was spoken in reference to the Church of Carthage. The whole epistle betrays a tone of authority, and ends by exhorting the African Clergy to stand firm and

[52] Ep. 2.

not to be found hirelings. Cyprian does not repudiate this letter as an unwarrantable assumption of authority and an encroachment on his rights as pastor. On the contrary in a subsequent letter we merely find him justifying his retirement, and he forwards to Rome the letters written during his absence to his church as proof that he did not desert his flock. He further informs the Roman Clergy that he stood by *their judgment* in his treatment of the lapsed "lest our proceedings which ought to be united and to agree in all things, should in any respect be different." After which he intimates his intention to hold a council at which he hopes to have the advantage of their advice.[53]

If we combine two other letters [54]—one from Cyprian to the Roman Clergy and their reply—they throw further light on Rome's far-reaching care. "Both our common love and the reason of the thing," says the Bishop of Carthage, "demand that I should keep back from your knowledge nothing of those matters that are transacted among us, that so we may have a common plan for the advantage of the administration of the Church;" and of the disobedient lapsed he says, "if their temerity should not be repressed either by my letters or *by yours*. . . . I shall take such steps as the Lord in His Gospel has enjoined." The reply has this significant paragraph, "In respect of Privatus of Lambesa you have acted *as you usually do* in desiring to inform us of the matter, as being an object of anxiety, for it becomes us all to watch for the body of the whole Church, whose members are scattered through every various province." To which is added the still more telling fact that when Privatus was deposed by an African council and Pope Fabian, he sought letters of restoration from Rome, but was refused. What stronger proof could we have of Rome's universal power, if she could restore the bishop of far-off Lambesa to his see?

Another notable fact is the universal interest taken in the election of the bishop of Rome. We are told that Cornelius was made bishop, by the "testimony of his fellow bishops, the

[53] Ep. 14^3.

[54] Ep. 28 and 29^4.

whole number of whom has agreed with an absolute unanimity *throughout the whole world.*" [55] In connection with this I may introduce the words of Chapman.[56] "The confusion created through the whole Church by the Novation Schism shows us clearly the enormous importance of the papacy in East and West. St. Dionysius, of Alexandria, joined his great influence to that of the Carthaginian primate, and he was very soon able to write that Antioch, Caesarea, Jerusalem, Tyre and Laodicea, all Cilicia and Cappadocia, Syria and Arabia, Mesopotamia, Pontus and Bithynia, had returned to union and that their bishops were all in concord with Cornelius.[57] From this one can guess the area of disturbance. Cyprian says that Novation 'assumed the primacy' [58] and sent out his new apostles to very many cities, and where in all provinces and cities there were long established and orthodox bishops, tried in persecution, he dared to create new ones to supplant them, as though he could range through the whole world." [59] As we have already seen, for the appointment of bishop the custom was that the bishops *of the province* should assemble, but we find even African bishops present at the election of Cornelius; [60] while another curious thing is that on the elevation to the episcopate of the bishop of Rome, Cyprian directs letters to him "according to the requirements alike of the sanctity and the truth of divine tradition and ecclesiastical institution," [61] and he got the other African bishops to do likewise. Which expression leads one to believe that it was the duty of every bishop in the Church to acknowledge the elected bishop of Rome, which must be peculiar to the Roman See, and explicable only on the hypothesis that she was mistress of them all, and by this procedure they acknowledged her primacy. Cyprian informs Cornelius in striking terms why he ordered his fellow bishops to recognize him as the legitimate bishop of Rome, "that so," he says, "the whole of our colleagues might decidedly approve of and maintain *both you*

[55] Ep. 51[8].
[56] *Catholic Ency.*—Cyprian.
[57] *Euseb.*, VII, 5.
[58] Ep. 75[8].
[59] Ep. 51[24].
[60] Ep. 51[8].
[61] Ep. 40–41.

and your communion, that is, as well the unity of the Catholic Church as its charity," [62] where he identifies communion with the Bishop of Rome as identical with the union with the Catholic Church. Here is how he speaks of the appointment of Novation as Anti-Pope! [63] "The adverse party has not only rejected *the bosom and embrace of its root and Mother,* but even with a worse discord has appointed a bishop for itself, and contrary to the sacrament once delivered of the divine appointment and of Catholic Unity has made an adulterous and opposed head outside the Church." The words emphasized are important as in another place he calls Rome the "root and womb of the Catholic Church." [64] What can these expressions applied to Rome mean other than what is understood by naming St. Peter the foundation of the Church and the source and principle of Catholic Unity. That the bishop of Rome succeeds Peter is brought out explicitly in another place. Cornelius is said to be made bishop "when the place of Fabian, that is, *when the place of Peter* and the degree of the sacerdotal throne was vacant." [65] Whereas an incident mentioned by Cyprian shows what an important personage the bishop of Rome must be regarded even by the pagans. He tells us that Decius would sooner hear that a rival prince was raised up against him, than that a priest of God was established at Rome. Hence the See had to be left vacant for more than one year before Cornelius was elected. Cyprian also speaks of the party of Novatus "sailing to Rome to overthrow the Church, ... and since Rome from her greatness plainly ought to take precedence of Carthage," [66] his crime is the greater for assailing her. We mention these many facts, for though some are small, yet all combined they make out a strong case for Roman Supremacy.

Another matter which would be strange and hard to explain reasonably unless the See of Rome exercised control over all the Church, is the fact that when the African Church contemplated any new move or modification of discipline she con-

[62] Ep. 44[3]. [63] Ep. 41[1]. [64] Ep. 44[3].
[65] Ep. 51[2]. [66] Ep. 48[2].

sulted Rome, and sought its approval for the decision of her councils. In regard to the lapsed, Cyprian consulted Rome twice—first in regard to his own opinion that at least those at the hour of death should be reconciled while the persecution lasted; and when peace was restored, and a council decided to admit all lapsed after various periods of penance, they sent their decision to Cornelius who holding an Italian council confirms their decrees. On the approach of a new persecution, as foreseen by Cyprian, he wished to cut short the period of penance so as to have all reconciled and strengthened for the outbreak.[67] A council decided accordingly and Rome's approval was sought. Further, when a large assembly of bishops under Cyprian had decided that converts from heresy should be baptized by the Church, he wrote to consult Stephen's "wisdom and gravity," and to obtain his approval.[68] In fact as we have seen in some previous texts he informed Rome of all the transactions of the African Church. And likely other churches and provinces did the same, but we confine ourselves here to the evidence supplied by Cyprian. We have another custom too of a kindred nature which is most enlightening. How explain, on any other hypothesis than Rome's jurisdiction over the whole Church, the practice of individual bishops who, when for some fault of theirs they got into trouble and were deposed by their colleagues, had recourse to Rome for help and sought through her instrumentality to get restored to their Sees; while the bishops who deprived them of their office as a rule opposed the petition and informed the Pope of the justice of their deposition? And this is true not alone of bishops, but of heretics and schismatics of all kinds. All faced for Rome and strove to make good their case there, in order that she might render them succour and give them recognition beyond their opponents. Of what earthly use would Rome's assistance be unless she had the power to make good her decision, not of course by the sword, for none was more crushed by the temporal rulers than she, but by the spiritual authority she possessed, and by which she was able to admit

[67] Ep. 53[5].

[68] Ep. 71.

to or cut off from ecclesiastical communion or from participation in the episcopate any member of the Church the world over? We can quote many instances in illustration of the custom we have mentioned.

When the schismatics were excommunicated by Cyprian they set up an anti-bishop in the person of Fortunatus and sought recognition for him at Rome as bishop of Carthage instead of Cyprian. Writing to Cornelius Cyprian censures their action in these words, remarkable for the forcible epithets applied to the Church of Rome, and that notwithstanding the fact that in the same epistle he expresses himself much aggrieved with Cornelius for having, even through fear, in the least parlied with the schismatics. "After such things, moreover they still dare—a false bishop having been appointed for them by heretics—to set sail and to bear letters from schismatic and profane persons *to the throne of Peter and to the Chief Church whence priestly unity takes its source,* and not to consider that these were the Romans whose faith was praised in the preaching of the Apostle, *to whom faithlessness could have no access.*" [69] Cyprian's chief complaint against Cornelius for paying any attention to the appeal of the schismatics is not that he had no right or authority, but according to a general law decreed by all the bishops "the case of every one should be heard there where the crime is committed" that accusers and witnesses might be present, and besides, these schismatics had been already sentenced and excommunicated by the African Bishops.

Another instance of a like appeal to Rome from Spain is recorded for us by Cyprian.[70] Two Spanish bishops, Basilides and Martial, were deposed by their colleagues and people in accordance with a law of Cornelius which decreed that a lapsed bishop should not be allowed to continue to exercise his episcopal or priestly functions. When they were deposed for lapse and many other crimes, two others, Sabinus and Felix, were appointed in the usual way in their stead. Basilides, who at first confessed his crimes and freely resigned his See, after-

[69] Ep. 54^{14}.

[70] Ep. 67.

wards repented and strove to regain the episcopate. For that purpose he came to Rome and fraudulently persuaded Stephen of the injustice of his deposition. It would seem as though Stephen reinstated him in his office, for we find the Spanish bishops seeking advice from the African Council. In reply among other things Cyprian says, "It cannot rescind an ordination rightly perfected that Basilides after the detection of his crimes and the baring of his conscience even by his own confession, went to Rome and deceived Stephen, our colleague, placed at a distance and ignorant of what had been done and of the truth, *to canvass that he might be replaced unjustly in the episcopate* from which he had been righteously deposed." From this transaction two things are evident, namely that Basilides believed Stephen could restore his episcopate to him, while Stephen was equally certain such an action was within his jurisdiction. And Cyprian, while he considers the action invalid but only on the grounds of deception, does not question Stephen's power, in fact, he rather concedes it by the statement, "that he might be replaced unjustly in the episcopate," as though it were within Stephen's competence to restore Basilides, had he decided on true evidence that his cause was just. On Cyprian's letter Dom Chapman remarks that "it is a declaration that Stephen was wickedly deceived. No fault is imputed to him, nor is there any claim to reverse his decision, or to deny his right to give it; it is simply pointed out that it was given on false information, and was therefore null." [71]

Another important test case by which Rome's preëminence is clearly set forth is that of Marcian of Arles.[72] This bishop associated himself with Novation, the schismatic, in denying entirely to the lapsed peace and communion with the Church. His colleagues of the province of Gaul, faithful to the discipline of the universal Church decided on by Cornelius with the other bishops, informed Stephen of Marcian's attitude. On his delay or neglect to take the proper steps to safeguard the flock at Arles, they acquainted Cyprian of the condition of affairs. He, ever zealous and always on the alert

[71] *Loco cit.* [72] Ep. 66.

to see that the flock of Christ was not preyed on by wolves at any point, wrote a strong letter to Stephen urging on him his duty. "It behooves you," he says, "to write a very full letter to our fellow bishops in Gaul, not to suffer any longer that Marcian . . . . should insult our assembly, because he does not yet seem to be excommunicated by us. . . . Let letters be directed by you into the province and the people abiding at Arles *by which Marcian being excommunicated another may be set up in his place,* and Christ's flock be gathered together. For the glorious honor of our predecessors, the blessed martyrs Cornelius and Lucius, must be maintained, whose memory as we hold in honor much more ought you, dearest brother, to honor and cherish with *your weight and authority* since you have become their vicar and successor." Certainly this passage is powerfully strong in favor of Stephen's Supreme Authority. For had not he jurisdiction over other bishops and even those outside his own province, why should the bishops of Gaul and Cyprian call on him to depose and excommunicate a schismatical bishop, if they could do it equally well themselves? There seems no escape from the conclusion forced on us by this example—that the bishop of Rome enjoyed a primacy of jurisdiction in the Church, and was in real truth an "episcopus episcoporum." We may remark here Cyprian's subsequent seeming inconsistency when in the course of the Re-baptism controversy he apparently teaches that each bishop is wholly independent, and responsible only to God for his actions. How can that statement stand in the face of his present letter to Stephen? We shall soon explain that the contradiction is more apparent than real.

IX. The Re-Baptism Controversy.

We now come to the last stage of our inquiry, but by no means the least difficult, because it seems to give a set back to all we have contended for hitherto. About the year 255 a question arose in the African Church, which was first debated among the native bishops, but later on developed into more

serious dimensions. Some of the African bishops had doubts whether converts from heresy should be baptized in the Church. The cause of the doubt evidently was because two different practices existed side by side in the Church. All agreed in merely imposing hands, in sign of reconciliation, on those persons who were simply returning to the Church wherein they had been formerly baptized but fell away into schism or heresy. But the dispute existed in regard to those who had gone through the form of baptism in some schismatical or heretical sect and who were entering the Catholic Church for the first time. The Churches of Rome, Palestine, and Alexandria believed, on the strength of custom, that these persons were not to be re-baptized, but were to be admitted to the peace and communion of the Church by the imposition of hands for the invocation of the Holy Ghost upon them—whether for Confirmation or for the remission of sins in the Sacrament of Penance, is not so clear. Africa seems at first to have been divided, but in a short time by the persuasion, advocacy and influence of Cyprian, it was at one with Asia Minor and Syria in upholding the opinion that all such persons were to be baptized on entering the Catholic Church, for outside this Church there is no valid baptism. Baptism is one and can be administered within the true Church only. Those outside the Church can neither baptize nor confirm nor remit sin nor offer sacrifice validly, for there is but one Church, and to be able to perform any of the sacred functions of the Christian religion, one must be her recognized minister. So argued these men. In fact, so far did Cyprian go in maintaining the necessity of membership in the one true Church that he taught that martyrdom for the faith of Christ outside the Catholic fold did not avail one to salvation. So absolutely convinced were the advocates of this view of its truth that they could conceive no other possible, and to hold with Stephen that heretics could validly baptize, by the use of the proper matter and form, those rightly disposed was to their minds giving away the cause of the Church and destroying its unity. But strange to say, in spite of their absolute conviction of the

indisputable truth of their doctrine, still they considered it a free question and were not prepared to compel to their view anybody who might disagree. They considered it a matter of discipline wherein differences of opinion were consistent with Catholic unity.[73] Cyprian compares it to a former dispute which existed between the African bishops—one party held that adulterers were to be admitted to communion after a certain period of penance, whereas another section of bishops refused them all reconciliation with the Church, and yet they did not consider that they should break the peace or divide the concord among themselves on that account.[74] Hence the unutterable indignation of Cyprian and Firmilian with Stephen, who threatened to cut off from ecclesiastical communion all the churches that disagreed, unless they conformed with the Roman custom. Such was the nature of the Re-baptism Controversy. But we must return to its history.

When the question was first raised in Africa and Cyprian was asked for advice by several bishops or bodies of bishops, he wrote letters in reply ably supporting his own view by apparently overwhelming scriptural arguments, and abounding with confidence in the undeniable truth of his own contention. In this way he gained over all the African bishops to his side—not by the exercise of authority, for he held it to be a free matter where each should be left at liberty to follow his own convictions, but by dint of persuasion. At the same time councils were held, and they unanimously decided on the same line of conduct. At one of these, held about Spring, 256, a letter was drawn up by Cyprian embodying and supporting the opinion of the African Church, which was despatched to Stephen for confirmation. "The subject in regard to which we had chiefly to write to you," says Cyprian, "and to confer with your gravity and wisdom, is one that more especially pertains to the priestly authority and to the unity as well as the dignity of the Catholic Church."[75] Towards the close of the epistle he adds something which must have nettled Stephen, though perhaps all unconsciously on

[73] Ep. 51[21]. [74] Ep. 71[3]. [75] Ep. 71.

Cyprian's part. "We have brought these things," he concludes, "to your knowledge, believing that according to the truth of your religion and faith, those things which are no less religious than true will be approved by you. But we know that some will not lay aside what they have once imbibed, and do not easily change their purpose; but keeping fast the bond of peace and concord among their colleagues, retain certain things peculiar to themselves, which have once been adopted among them. In which behalf we neither do violence to, nor impose a law upon anyone, since each prelate has in the administration of the Church the exercise of his free will, as he shall give an account of his conduct to the Lord." [75] It is disputed whether Cyprian was aware that Stephen entertained an opinion quite opposed to his, for if so he would scarcely speak so bluntly. His remarks were probably directed against some African colleagues who differed from him. At all events, likely it was when provoked by this letter that Stephen determined on the extreme course of cutting off from the Church all the churches of Africa and Asia Minor unless they laid aside their practice and conformed themselves to the traditional custom. He took Cyprian's advice in regard to the protection of the Church's unity and dignity, but in a manner that the adviser never anticipated. Whether Stephen's menace had reached Carthage before the Seventh Council of Carthage was held, in September, 256, is exceedingly doubtful, and in weighing evidence for and against its antecedent arrival we rather incline to think it had not, and hence most probably the envoys from Carthage to Rome who were denied an audience and refused hospitality by Stephen, were those who brought the sentences of the eighty-seven bishops who at this Council pronounced to a man in favor of re-baptizing heretics. The opening address of Cyprian himself is worth quoting, for if directed against Stephen and if intended by its speaker to be literally and absolutely true, it is a strong point against the opinion we advocate that Cyprian believed in the primacy of the bishops of Rome.[76] Here are his words at length: "It remains

[76] For able discussion on this see Art. by P. St. John, S. J., in *A. E. R.*, Aug., 1903.

that each of us should bring forward what we think on this matter, judging no man, nor rejecting any man from the right of communion if he should think differently from us. For neither does any of us set himself up as a bishop of bishops nor by tyrannical terror does any compel his colleagues to the necessity of obedience; since every bishop, according to the allowance of his liberty and power, has his own proper right of judgment, and can no more be judged by another, than he himself can judge another. But let us all wait for the judgment of Our Lord Jesus Christ, who is the only one that has power both of preferring us in the government of His Church, and of judging us in our conduct there." Now, our reasons for believing this Council was held before the knowledge of Stephen's threat had arrived, and as a consequence that they are not a covert hit at him and a repudiation of his action, are chiefly these. If we suppose this Council was assembled on the receipt of Stephen's charge, and with the sole object of flinging back with disdain that charge, it would be inexplicable how Stephen's name is not mentioned by one of the eighty-seven bishops who spoke, except once in connection with Cyprian's letter to him, which we are told was read at the opening of the Council with three or four other epistles. Imagine the circumstances. A threat of excommunication hung over the heads of all the fathers of the Council unless they yielded up their own custom for that of Rome, and yet all present support the African custom, while among so many spokesmen not a hint or a word is let drop that the consequence of their proceedings will be disruption of ecclesiastical unity. And this is all the more astounding if we are to take Cyprian's address as literally true and deny that Stephen had any power over the African church, for in that case, wherefore the complete silence? Would it be in human nature not to reject with contempt Stephen's unwarranted assumption of authority? And our amazement still further increases when we take into account the little reserve observed subsequently by Cyprian in his letter to Pompey, and by Firmilian in his letter to Cyprian. In these neither Stephen's name nor fame was spared, but he was denounced in the most

unmeasured terms. From these considerations we must conclude that the Council of Carthage was not guilty of disobedience to the dictates of Stephen, for his commands were not before them. And we must take it that the two letters referred to, which furnish us with the information of Stephen's decision were penned on the receipt of the orders from Rome subsequent to the Council. The only reason why it has been held that that Council assailed Stephen is deduced from the opening address. But these words can be well explained on other grounds, and in fact a parallel to every sentence uttered there, can be found in previous letters of Cyprian. That the words were not and could not be meant in more than a certain limited sense can be gathered from what we have already said, and will become clearer still from what we shall say presently.

But even if the foregoing be granted as the correct view, it will be further asked how in the face of the two letters of Cyprian [77] and Firmilian, can we maintain for a moment that their authors believed that Stephen enjoyed supreme power over the Church? If they considered him their superior—the primate of the Catholic Church, the Controller and Guardian of its unity, how could two such excellent and God-fearing bishops uphold their view against his, and denounce him in the fiercest and most vehement manner because he enforced his teaching under pain of excommunication? How could Firmilian say, that should Stephen execute his threat he would but cut himself off from communion with the Church? Would it not be proper for good bishops to submit to higher authority did it exist, or at least to humbly dissuade it from a course of action so fraught with ruin to the Church at large?

Well, we must confess that on the evidence even of these two epistles alone, which we have carefully scrutinized in order to try and interpret the minds of the authors, we are convinced rather of Rome's supremacy than the contrary. Leaving aside the action of Stephen himself which has an argument all its own for his supreme authority (for surely he did not issue a threat unless he was conscious of the power to execute it)

[77] Ep. 73 and 74.

we have not found in both these letters any expression which could be taken as certain denial of Rome's primacy. On the other hand, they contain a few passages which strongly sustain that doctrine, while we can explain their attitude towards Stephen as reasonable and consistent with their belief in his primacy. Take the epistle of Cyprian to Quintus,[78] where after he had argued well for his view he suggests that his opponents who rely on tradition should adopt his view because custom should yield to reason and truth. This statement he corroborates by a scriptural illustration. "For neither did Peter," he says, "whom first the Lord chose and upon whom he built his Church, when Paul disputed with him afterwards about circumcision, claim to himself anything insolently, nor arrogantly assume anything, so as to say that he held the primacy, and that he ought rather to be obeyed by novices and those lately come; nor did he despise Paul because he had previously been a persecutor of the Church, but admitted the counsel of the truth, and easily yielded to the lawful reason Paul asserted, furnishing thus an illustration to us both of concord and of patience, that we should not obstinately love our own opinions, but should rather adopt as our own those which are at any time carefully and wholesomely suggested by our brethren and colleagues if they be true and lawful." If this passage is meant to draw a parallel for anybody, it must be certainly for Stephen, for who else could be supposed to hold the place of Peter? In this case it furnishes an inevitable argument for his supremacy as Cyprian's point is that Peter though primate, was not autocratic and imperious in the use of his high office, but yielded to the counsel of his inferiors. From which the manifest conclusion Cyprian wishes to have drawn is that Peter's successor should be equally condescending and humble, and so accept the truth which he himself propounds. Firmilian also in his epistle while saying many bitter things about Stephen, still does not question his authority but rather concedes it in one paragraph, while condemning its abuse in behalf of a false and bad cause.[79] "And in this respect," he says, "I am justly indignant at this so

[78] Ep. 70[3].

[79] Ep. 74[17].

open and manifest folly of Stephen, that he who so boasts of the place of his episcopate, and contends that he holds the succession from Peter, on whom the foundations of the Church were laid, should introduce many other rocks and establish new buildings of many churches; maintaining by his authority that there is baptism in them. . . . Stephen who announces that he holds by succession the throne of Peter, is stirred with no zeal against heretics when he concedes to them not a moderate but the very greatest power of grace."

Now in the evidence of such quotations as these, and from the whole epistles in which they are contained, it becomes manifest that the grievance against Stephen is not that he exercised control over the whole Church as successor of Peter whose primacy he claimed to inherit, but that he exercised this power in the interests of heretics and schismatics, and to the detriment of the Church's unity. From which it is clear we can draw from the opposition of Cyprian and Firmilian no argument against Stephen's supremacy but solely against his infallibility. But the latter we readily grant—they felt absolutely sure that Stephen and his followers were in error and their intolerable grievance was that he strove to propagate an error at the expense even of the Church communion and unity. It will be readily seen then that the whole *impasse* was brought about by an error of doctrine on the part of Cyprian and his friends, together with their ignorance of papal infallibility, which does not seem to have been well grasped at this early period. And we can easily conceive a similar set of circumstances to-day where a like result could be produced even with our definite notions of the Pope's supremacy, were it not that we are equally aware of the concomitant prerogative of papal infallibility. For what would occur, in the hypothesis that the Pope were supreme but fallible only, if he were to enforce on some collection of churches a doctrine or practice opposed to their own long-established and confirmed traditions and one which they felt absolutely convinced was erroneous—what would be likely to happen if he did this under threat of excommunication unless they yielded obedience? Would they not obstinately cling to what they considered the obvious truth

and resist with all their might the imposition of error, despite the menaced punishment? Was not this the identical position occupied by the churches of Africa and Asia Minor, and is it not consistent with the recognition of the Roman Supremacy on their part? Fortunately such a situation cannot now arise, at least in the matter of doctrine, because papal supremacy, the guardian of Catholic unity, is hedged round by the defined gift of papal infallibility.

In this controversy St. Cyprian believed himself in possession of the truth. He was convinced that the question in dispute was a free matter where each bishop could hold his own consistently with the peace and concord and unity of the Church. Hence it was a case where one was subject to no ecclesiastical authority but responsible directly to God. To take his address to the Council as meaning that a bishop was to be guided by his conscience alone and had no superior in the Church, is to flatly contradict the evidence of many facts already adduced, as those of Marcian of Arles, Rogatianus of Assurae, Privatus of Lambesa, Basilides and Martial of Spain—where Cyprian himself so prominently figured. He recognized then that bishops had a superior in the Church, and that superior beyond all others was the occupant of the See of Peter at Rome. Such is the conclusion we are led to by the study of St. Cyprian. The admiration we must entertain for this high-souled churchman and generous servant of God, causes us to regret the controversy which stained the fair name of an otherwise unsullied and brilliant character. But even in his error his struggle was for the truth, and while he imperilled Catholic Unity, he did battle in its cause. "Thus, although there was a great deal of keenness," says St. Augustine in regard to these two doughty champions of the Church—Stephen and Cyprian—, "Yet it was always in a spirit of brotherhood and at length the peace of Christ conquered in their hearts so that in such a dispute none of the mischief of Schism arose between them." [80]

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[80] *Contra Donatistas*, v, 25.

BOOK REVIEWS.

Les Origines du Dogme de la Trinité. Jules Lebreton. Beauchesne, Paris, 1910. Pp. xxvi + 569.

As its title indicates, this volume deals exclusively with the origins of the dogma of the Trinity, leaving to a later study the consideration of the writings of the Fathers. It is not so much the rule as the expression of faith which the author has in view throughout. He inquires at great and learned length into the different doctrines, Jewish and Pagan, which are wrongly supposed by rationalists to have been the source of the dogma of the Trinity, such as Hellenism, Stoicism, the Old Testament theology, Palestinian Judaism, and the Alexandrian form of Judaism known as Philonism. This review of the religious thought of the Graeco-Roman world is a fine piece of work, clear, to the point, and characterized by a manner of treatment which is well worthy of imitation by other critics working in the same or kindred fields. We have long been accustomed to the comparative method which consists in setting side by side with the Christian conception of the Word of God the Pagan or Jewish notions of the same, both torn from their context and exhibited in shreds or patches, the object of this patchwork procedure being to show the derivation of the former from the latter. Father Lebreton is to be congratulated for having defeated the purpose and results of this partial method of comparison, dear to rationalists of a familiar type, and it is to be hoped that when the pre-christian doctrines are presented, not piecemeal, but in their entirety, the transcendence of Christian faith will force itself upon the consideration of those critics who are now bending their endeavors to reduce it to the level of contemporaneous belief.

In the part devoted to the Christian revelation, Father Lebreton again turns the tables on the critics, clearly and cogently showing that Jesus was from the very beginning the revealer and at the same time the object of the Christian dogma. The author studies the titles, Father, Son, Son of God, Holy Ghost, Lord, in all their accompanying contexts, leaving the different elements of the trinitarian dogma in their rich, living, and complex original complexity, without attempting to simplify them unduly. This study is carried through all the New Testament writings, and covers all the connected problems with a richness and detail of treatment which cannot be reproduced within

the allotted compass of a review. The result is to bring out into salient relief the distinctive, underived character of the Christian dogma of the Trinity. It was Christ who made christology ; it was not a christology of unknown source and import which made Jesus divine.

Valuable summaries of the evidence, and of patristic and mediaeval interpretations, accompany the discussion of the problems concerning "the three heavenly witnesses," and "the ignorance of the day of judgment." That the doctrine of the Logos was not taken over from Philo is proved to the hilt. Five tables at the end of the volume make readily accessible to student or reader the vast store of the author's information. It is safe to say that there is nothing of the kind in English to compare with this work of Father Lebreton's in balance of judgment, or fairness, clearness, and fulness of presentation.

One point, at least, invites criticism after all this general praise. The question of Christ's human knowledge is historically reviewed and theologically discussed in a lengthy note of nearly thirty pages (447–469), in which, first of all, Petavius is taken to task for saying that the doctrine of several of the Greek Fathers concerning the voluntarily assumed ignorance of Christ, especially with regard to the day of judgment, is akin to the proscribed heresy of the Agnoetes, who attributed complete ignorance to the Savior. Then, after reviewing the texts of the Fathers, and the doctrine of Saint Thomas, the author finds that the former considered Christ's human nature as an imperfect instrument of the divinity, whereas the latter took the other point of view that the divinity conferred a special title to perfection on the humanity united with it. These differences of standpoint, so the author thinks, profoundly affect the doctrinal positions which the Fathers and the Schoolmen respectively adopt on the question of Christ's assumed defects. The human infirmities of Christ, that of ignorance among the number, says the author, were dear to the Greeks, who took the ground that Christ assumed these infirmities in order to purify all humanity and to make a holy offering of it, thus purified, to God ; whereas Saint Thomas, who was less preoccupied with this soteriological notion of the Greek Fathers, was correspondingly less concerned to acknowledge in Christ the existence of the human infirmities in question.

The question of affirming or denying that Christ was humanly ignorant of the day of judgment, refunds, according to the author, into another question, whether, namely, we are obliged to admit the conclusion of Saint Thomas that the human soul of Christ always

enjoyed actual knowledge of all that is real; or, whether we are free to adopt in its stead the conclusion of Saint Bonaventure, Henry of Ghent, Scotus, and Marsilius of Inghen, that Christ's intuitive vision was habitual and not actual. The author is of the opinion that the way is still open to this latter theory, and he accordingly makes it his own, as more in keeping with early tradition and also as the more profound view to be taken of the matter.

It strikes the reviewer that in coming to this conclusion the author has failed to take into sufficient account the fact that there has been a progress in theological explanation which has closed the door on the two points to which he would have us revert. In the first place, the view which the Greeks took of human nature, and its identity or solidarity with Christ's and Adam's is altogether too mystical and ill-defined to be revived at this late day as a working principle in soteriology. The Greeks contented themselves, as a rule, with stating the facts of this universal solidarity without stopping to analyze how it was or could be realized, and it seems too much therefore to ask us to return to this physico-mystical conception of theirs concerning the redemption of mankind, at least as a leading principle. In the very passage to which the author refers (3^a, xv, 3, ad. 1), Saint Thomas disposed of this soteriological principle of the Greeks when he said that the human nature of Christ might be viewed in two ways; either in general according to its kind, or individually according to "that which it has from its union with the divine person." The Greeks understood human nature in general, Saint Thomas abandoned this abstract point of view for the individual, concrete way of looking at the problem. And surely the union of an individual human nature with the Divine, concretely affected by the sublime mode of union itself, is far more worthy of first place as a constructive principle in soteriology than is the mystic union of all men with Christ, and the consequence which follows from it that the Savior voluntarily assumed our intellectual defects along with others to hallow and cure them. If the latter were the case, might not this voluntary ignorance go hand in hand with error, and amount to nothing more in the end than a convenient way of pushing the solution of a problem a step or two further back?

Furthermore, with regard to the central question whether the beatific vision was actual at all times, or merely at voluntary command, it strikes the reviewer that Saint Thomas created progress here also when, in disposing of the distinction introduced by his friend, Saint Bonaventure, he said that from the very nature of the beatific

vision, which was not through "species" or successive concepts, it must have been always simultaneously actual, if had at all (III Sent., Dist. XVI, a. 2, q. 4). So that the solution which the author reviews and proposes, viewed in the light of history alone, far from being more profound than that of Saint Thomas, seems rather to neglect the intervening progress of theology, and to land us back again in the mysticism of the Greeks, to which, by the way, Saint Bonaventure was no stranger. At any rate, the proposed solution seems to create more difficulties in soteriology than it solves in christology. All things considered, the actualist theory of the beatific vision of Christ, advanced by Saint Thomas, indicates, it seems to us, a corrective stage of development in the precision of theological thought rather than a tighter drawing of the reins. The choice would seem to lie, not between two competing theories of explanation, but between a theory which can be consistently thought out, and one that cannot, because of its inherent mysticism.

EDMUND T. SHANAHAN.

Il progresso Dommatico nel Concetto Cattolico. Aurelio Palmieri, O. S. A. Firenze. Libreria Editrice Fiorentina, 1910. Pp. 303.

The double purpose of refuting the destructive theories of recent rationalists, and of correcting the misapprehensions of schismatic Greeks concerning the development of Catholic doctrine, is best served, according to the author of this volume—the first to appear in a series of apologetic works—by an accurate study of the progress of dogma as the Catholic theologian conceives it. The Catholic conception is not understood. The old Protestant notion that Christianity is to be exhumed out of documents, and restored, so to speak, after the manner of fossilized remains, helps to account for much of this misunderstanding, because it falsely suggests that a living tradition can be fairly and completely judged by the dead letter of a book, as if stagnation were the proper test to be applied to truths that live and grow without losing their identity. The Protestant critic of the liberal type seems to have inherited the prejudice of his more orthodox brethren, for he still assumes that Christianity is condemned to remain forever in a sort of doctrinal infancy. The orthodox Greek is under the impression that Christian doctrine suddenly stopped growing about the time of the seventh ecumenical council; he regards it as no longer possible, after the end of the eighth century, to determine the existence of revealed truths, or to make progress in their understanding and explanation.

By neither of these critics is taken into just account the Catholic principle of an ever-living, continuous, authoritatively maintained, and divinely guided tradition ; hence the oft-repeated charge of the forging of new dogmas. Approaching the problem of dogmatic development with the thought in mind that divine truth was stereotyped once for all in the Bible, the Protestant critic is misled into seeing novelty and corruption where an unbiased historian discovers the simple fact of growth. It does not seem strange, therefore, that a recent English convert to the faith of his fathers should date the beginning of his conversion from the day he finished reading Harnack's history of dogma. On the other hand, the orthodox Greek finds the Catholic doctrine of progress good enough for eight centuries in the history of his own church, but it becomes an abuse in his eyes after he has ceased to have further use for it himself ; all of which leads one to suspect that the Greek cuts the continuity of history merely to suit himself and to justify a schismatic situation.

The pragmatist, who tries to pack all history into the single category of progressive change, overlooks the divine element in Christianity, and is altogether too much impressed by the human, the result being that all evidence of permanency is set at nought, and variation is falsely made the very essence of truth and reality. It is clear then that the two extremes of perpetual change and perpetual stagnation have to be avoided as approaches to the problem of dogmatic development, or as legitimate inferences therefrom ; and when they are avoided, nothing is left of the charge of publishing new dogmas and of poisoning the wells of evangelism. This charge rests in the main, as was said, on a failure to note the difference between the dead letter of a book and the living voice which interprets it. The futility of recent attempts to find in the experience of the individual the link that binds the Christian soul in continuity with the past only goes to show that *the* Church is needed far more than *a* book.

The author clears up the situation by a lengthy, detailed exposition of the Catholic doctrine of the relative progress of dogma, according to which the substance of the truth believed remains constant, even though accompanied by accidental changes of mode when passing from the implicit to the explicit, from the obscure to the clear stage. Relative progress excludes all numerical addition since the death of the last apostle, and consists, as Saint Anselm said, "rather in the advance of the believer in faith (by explanation and understanding) than in the advance of faith in the believer." This advance is not due to any immanent driving-principle of progress present in the truths them-

selves, as the modernist would have it, but to the *consciously exercised* guidance of the Church. A clear distinction is needed between dogma and theology, because the modernists have tried to blot out the line that parts them and that also connects them each with the other. The characteristics of dogma are absolute truth ; of theological opinion, defectibility ; the latter are human products. The magistracy of the Church attests the divine origin of dogma and is rigorous in its regard, but it allows varying degrees of latitude and liberty to theological opinions, confining itself to judging whether the latter conform to revelation. The Catholic theory of dogmatic progress steers a middle course between the extremes already mentioned. Theological opinions do not constitute the development of dogma—they are not the efficient, but merely the occasional causes of its progress.

The author pursues his exposition into more detail than the limited space of a review allows us to reproduce. Suffice it to say that many good and telling points are made against the rationalist and pragmatic theories, and the unjustly one-sided views of Loisy, Le Roy, and Tyrrell. One unusual feature of the volume is the wide range of acquaintance which the author has with the contemporary literature of the Eastern Church, both Greek and Russian ; he has access to a world not generally dealt with in books of the kind.

A few points suggest themselves for criticism. The author would have aided the reader greatly by defining the term 'dogma' at the beginning of the volume either in the text or in an appended footnote. The author's pen slips twice in saying that "the intellect is discursive by nature" (pp. 22, 204); and yet in another passage (p. 42) he clearly realizes that, so far from being confined to discourse, the intellect is a penetrative power that reaches reality before it reasons about it. In view of the fact that the modernist opponents of intellectualism persistently confound 'reason' with 'reasoning,' as if deduction and inference were the primary and sole functions on which scholastic philosophy and theology rely, it would be more timely to insist on the immediate character of the intellect, so as to bring out saliently the fact that the primacy of reason which we Catholics uphold is not the primacy of reasoning. The addition of analytical tables of topics and authors would also facilitate the use of the volume for students. But these are minor blemishes, if they are such at all. It is an advantage to have at hand clearly stated against the extreme theories of absolute progress and absolute stagnation the Catholic doctrine of relative development, which safeguards the permanent element without destroying the progressive, which is rich in life and growing

thought, in utter despite of those contemporary critics who travesty it as dead, static, and stereotyped, all because they themselves are not alive to its true significance.

EDMUND T. SHANAHAN.

Questions Historiques: I. *L'existence historique de Jésus et le rationalisme contemporain*, par L. Cl. Fillion. Paris, Librairie Bloud et Cie, 1909. Pp. 64. Price, 0, fr. 60.

II. *Histoire du Catholicisme en Angleterre*, par Gabriel Planque, 3e édition. Paris, Librairie Bloud et Cie, 1909. Pp. 127.

III. *Les Croisades*, par Adrien Fortin. 2e édition. Paris, Librarie Bloud et Cie, 1909. Pp. 63.

IV. *Le comité de salut public*, par Marcel Navarre. 2e édition. Paris, Librairie Bloud et Cie, 1909. Pp. 64.

I. In the first of these brochures which form part of the large popular collection "Science et Religion," Father Fillion, the well-known Scriptural writer, presents a refutation of the systems denying the historic reality of Jesus. He confines himself to the discussion of the problem of His existence without examining the further question of His nature and character. After a brief general statement of the question, the author exposes the systems of C. F. Dupuis, of Bruno Bauer and his followers, of W. B. Smith, of P. Jensens and especially that of the late Protestant clergyman, Albert Kalthoff. This exposition is followed by the proofs in favor of the personal existence of Jesus. They are derived from three classes of witnesses: Pagan, Jewish and Christian. Among the Christian sources special stress is laid on the testimony of St. Paul. The argumentation is clear and well conducted; here and there, the author appropriately cites in his favor the opinion of advanced non-Catholic scholars.

II. The little book of Gabriel Planque gives an accurate and very readable summary of the history of the Church in England from the beginning to 1829, the crowning year of Catholic Emancipation. It is divided into two parts, covering respectively the period antecedent and the time subsequent to the Reformation. A chronological table of the principal events concludes the work. A few bibliographical indications are appended to each chapter. They would be more serviceable if they were more explicit. In the chapter on Emancipation the difficulties with which the English government was confronted in the colonies and

in its foreign relations are not mentioned among the causes which led to the gradual concession of religious and civil liberty to Catholics.

III. In his somewhat elementary but clear history of the Crusades, Adrien Fortin rightly devotes little space to the description of military events to give more attention to the causes and results of these great religious and military expeditions, and to the conditions in which they took place. While the statements are usually accurate, it may be well to point out that the river Seleph in which Frederick Barbarossa was drowned is in Cilicia and not in Syria (p. 37), and that the same emperor should not appear in the Holy Land with his army (p. 38), after his death on the way has been recorded. On p. 10, Hastings where the decisive battle of 1066 was fought, figures as the name of an English king. There are also some avoidable repetitions (cf. pp. 12 and 20, 14 and 43), but, on the whole, the work will contribute to spread a correct knowledge and just appreciation of the Crusades.

IV. Marcel Navarre places before us the history of that famous institution of the French Revolution known under the name of Committee of Public Safety. He relates its formation, gives an account of its work under the preponderating influence of Danton and of Robespierre and assigns the reasons for its suppression. He recognizes the military successes which it achieved, but cannot help execrating, in a very strongly worded conclusion, the "régime of hatred and tyranny" of the French Revolution.

N. A. Weber, S. M.

The Glories of Lourdes, by the Chanoine Justin Rousseil, translated from the second edition by the Rev. Joseph Murphy, S. J. New York, Cincinnati, Chicago, 1909. Benziger Bros., $1.10 net. Pp. xxiv + 326.

It was a happy thought which prompted Father Murphy to give us an English translation of the successful and brilliant work of Canon Rousseil. The purpose of the translator, as he tells us in his preface, was to make Lourdes known and to contribute to the increase of devotion to Our Blessed Lady. It must be confessed that no truly Catholic heart can read this attractive work without experiencing feelings of sympathetic interest in the shrine of Lourdes and sentiments of loving gratitude to the munificent Queen of Heaven. The book does not give a connected and complete history of Lourdes from the time of the apparitions to that of its publication, but presents in twelve chapters an interesting account of the leading events and principal personages

—living or dead—connected with the shrine. Its pages breathe an ardent spirit of devotion to Mary and a patriotic love of France. Lourdes is rightly depicted as a centre which has deeply influenced the religious life of the eldest daughter of the Church and of the rest of the world. Judgment and tact are usually displayed in the interpretation of texts and events. Many readers, however, will demur when they come across the alleged clear references to Lourdes in the Old Testament (pp. 18–21, 272), or the definition of papal infallibility viewed as an indirect result of Our Lady's apparition to Bernadette Soubirous. The translation betrays insufficient knowledge of proper names: p. 4, "Gerbert" should be Gerbet; Nièvre is a department, and not a town as "at Nièvre" (p. 103) seems to indicate; on the same page, "Dames des Nevers" should be Dames de Nevers; p. 192, "Reichstadt" stands for Reichsrat, p. 228, Pius for Pie, Bishop of Poitiers. The expressions Mgr. d'Angers (p. 284) and Mgr. de Pamiers (p. 287) to designate the bishop of Angers and the bishop of Pamiers are hardly clear to English readers. The name of Cardinal Lecot does not occur frequently, but is misspelt wherever it occurs (pp. 286, 294). These are however, only minor deficiencies which cannot destroy the value of an otherwise excellent work.

N. A. Weber, S. M.

The Poems of James Ryder Randall. Edited with Introduction and Notes by Matthew Page Andrews, M. A. 8vo. Pages 221. The Tandy-Thomas Company, New York, 1910.

Admirers of this long neglected poet of the South now have for the first time the opportunity to know Randall and his poems at their best. In 1908 a small but very incomplete volume appeared. This hastily prepared book is now superseded by the present edition which presents many other poems hitherto unpublished, added to which are a very interesting biographical sketch and several illustrations and many notes bearing upon the composition and interpretation of the contents.

It is refreshing to see that Randall is at last coming into his own, and that he is becoming known as a poet of no mean rank, as the composer of many other poems of genuine merit besides the famous war song, "Maryland, my Maryland." Like pretty much all Southern poets, he has been neglected by fame as he was by fortune. Singers south of the Potomac seemed to have cared very little about the pecuniary value of their inspiration. The editor tells us that Mr.

Randall never wrote a line of verse for money. In this respect his fate recalls the sad experiences of Poe, Lanier and Ryan. Added to their own indifference or ill luck or lack of business-scent, these poets have been as well neglected by the South generally, a strange contrast to the comparative prosperity which smiled upon the poets of the North and the care taken by the North to make its great men known and honored. Every school-boy in the United States has heard of Longfellow. A few cultivated men know that Lanier was in some ways an infinitely more gifted poet or that John B. Tabb was perhaps the most delicate poet the English world has produced in many a generation. Perhaps some day the general reader will likewise realize that Mr. Randall wrote some poems which as poems are distinctly superior to his "Maryland," and which for sweet purity of feeling can rank with some of Longfellow's. If so it be, then the editor of these poems has performed a good service, an act of tardy justice to the fame of a genuine poet, who, amidst more prosperous circumstances than those afforded by the South "after the war," might with care have produced poetry of a very high quality.

LUCIAN JOHNSTON.

A Compendium of Catechetical Instruction. Rev. Angelo Raineri. Edited by Rev. John Hagan, Vice-Rector, Irish College, Rome. The Sacraments. 2 vols. 8vo. 1908. The Commandments. 2 vols. 8vo. 1909. Benziger, New York.

The present compendium might appropriately be called a popular manual of sacramental and moral theology. It is an orderly systematic summary of the truths of faith and morals which a Catholic layman should know. Abstruse discussions are of course omitted, but more pertinent matters are lucidly and thoroughly elaborated ; in fact, often more thoroughly than in the standard text-books. The instructions are the matured fruit of forty years labor in the pulpit of the Cathedral of Milan. During these years they were repeatedly restudied, amplified and restated by their author. They were published after his death in 1840, from manuscripts left by him and since then have run through many editions in the Italian original as well as in the French translation. Their continued survival in a field so crowded with competitors should be their best recommendation.

Father Raineri makes no show of theological erudition, and no attempt at oratorical effect. His instructions are not polished sermons,

but plain, sober, familiar talks. While not particularly original, they show judicious selection and painstaking thought to render them exhaustive. The illustrations are rather colorless, but the concrete applications of moral principles are both abundant and incisive. Considerable attention is given to demolishing the pretexts of those who wish to shirk responsibilities, and of those who consciously or half-consciously endeavor by specious reasoning to calm an uneasy conscience in matters not grossly nor palpably sinful. This leads the author at times into somewhat subtle and complex psychological analysis. It is however necessary sometimes to call attention to these possibilities of self-deception, as, for instance, in explaining the nature of contrition for sin. This can usually be done without bewildering those untrained in accurate introspection, or aggravating the spiritual hypochondria of the scrupulous, and Father Raineri's clear exposition, used discriminately, should prove helpful.

The editor has prefixed to each group of instructions the corresponding sections in English of the Catechismus Romanus and the Catechism prescribed by Pius X in 1905 for the province of Rome. These extracts cover 221 of the 536 pages in the volumes on the Sacraments and 127 of the 673 pages in the volumes on the commandments. The course need not be given in its entirety, but as a reference work supplies in convenient form a wealth of practical, solid and suggestive material from which to choose.

JOHN M. COOPER.

The Catechism in Examples. By Rev. Donald A. Chisolm, priest of the diocese of Aberdeen. Second edition in 5 volumes. 12mo. Benziger, 1908–1909.

Those who have familiar experience of the difficulty of making catechetical instruction clear and interesting will be grateful to Father Chisolm for the new edition of his "Catechism in Examples." The work has been considerably revised and augmented. What strikes one at once is the abundance of material offered. There are over three hundred illustrations and stories in each volume. In such a large collection, we naturally find some unevenness, but the examples are rarely trivial or bizarre, and nearly all are selected with admirable judgment. They are such as appeal strongly to the imagination, the dramatic feeling and the imitative instinct of the child, and, for that matter, of the adult as well. The lives and legends of the saints are drawn upon extensively, though the other fields have been worked over well. The

extracts from missionary annals lead one to wish that this source had been used even more freely. While the fact and punishment of sin are not balked at or glossed over, Father Chisolm has apparently made his selection rather with the view of directly encouraging and fortifying the child's better impulses, of positively arousing and vivifying his natural love of goodness and affection for God, than of frightening him into doing right. The work should prove a valuable aid to priests, catechists and parents, and would be read with pleasure and profit in Catholic homes.

JOHN M. COOPER.

Fr. Petri de Aquila O. F. M. Cognomento Scotelli, B. Joannis Duns Scoti Discipuli, Commentaria in quatuor Libros Sententiarum Magistri Petri Lombardi, edita a Fr. Cypriano Paolini O. F. M. Prov. Corsicae, 4 vols. 8° (Levanti, Conv. SSmae Annuntiationis, 1907–1909). Pp. 440, 435, 249 and 406.

Father Cyprain Paolini, O. F. M., already favorably known by his new editions of Frassen's "Scotus Academicus" (Rome, Typo. Sallustiana, 12 vols. 8°, 1900–1902) and Montefortino's "Summa Theologica Scoti" (*ibid.* 6 vols. 8°, 1900–1903), has rendered the students of the Subtle Doctor an additional service by re-editing Peter of Aquila's Commentary on the Sentences. In this work the "Doctor Sufficiens," as Peter of Aquila was called, has explained the four books of Sentences according to the teaching of Scotus in which he was deeply versed, hence the name of "Scotellus" which was later on given the author, not so much because he was a disciple of Scotus, as because he resembled the latter in ingenuity and subtlety. Peter of Aquila, who was successively Inquisitor at Florence (1344), Bishop of S. Angelo (1347), and of Trivento (1348), died in 1361. His Commentary was published at Speier in 1480, at Venice in 1501 and 1584, and at Paris in 1585. The second Venetian edition was issued under the auspices of Cardinal Buccafoci with annotations and a copious index. The present edition is well printed and is sold at the low price of two lire a volume. The whole work may be heartily commended to all those interested in the doctrines of Scotus and Scholasticism in general.

FERDINAND HECKMAN, O. F. M.

Lectures on the History of Religions. Vols. I–IV. 12mo. St. Louis, Herder; London, Catholic Truth Society, 1910. 60 cents the volume.

These cheap, handy volumes ought to prove a welcome addition to the library of the busy Catholic reader. Not a few of the works that have thus far appeared on the study of religions have been written with an anti-Catholic, if not with an anti-Christian, bias. The present volumes offer the Catholic reader a rapid, intelligible survey of the chief religious systems of the world, under the guidance of able scholars whose reputation for ability and for sound Catholic faith are a guarantee that what they have to say is fair and reliable. Each volume consists of eight studies by different writers, of an average length of thirty-two pages. Thus in volume I, Father Wieger, S. J., writes on the Religion of China, Professor McNeill on the Celtic Religions, Professor de la Vallée Poussin on Buddhism, Father Hull, S. J., on Hinduism, Father Condamin, S. J., on the Religions of Babylonia and Assyria, Father Hitchcock on the Religion of Ancient Syria, and Father Mallon, S. J., on the Religions of Egypt. In volume II, among the important subjects treated are the religion of ancient Persia, that of the Avesta, and Mithraism. Volume III is devoted chiefly to the study of the various phases of Catholicism, and volume IV treats of Judaism, Islamism, the Eastern Churches, and some of the important forms of Protestantism. A large amount of useful and interesting information is to be found in these modest, well printed volumes.

CHARLES F. AIKIN.

Grundriss der Apologetik, dritte Auflage, von Gerhard Rauschen. Bonn, Hanstein, 1910. 8vo., 87 pp.

Glaubenslehre, dritte Auf., ditto, 1909. 8vo., 120 pp.

Sittenlehre, dritte Auf., ditto, 1909. 8vo., 95 pp.

These three small volumes, together with a corresponding volume on Church History, go to make up a course of religious instruction suited to pupils of high schools and academies. The apologetic part sets forth in successive stages the grounds of theistic, Christian, and Catholic belief. The dogmatic part treats of the unity and trinity of God, of creation (physical world, men and angels), of the person and redemptive work of Jesus, of grace and its sacramental channels, and of the

final destiny of man. The moral part, after giving clear notions of law, conscience, and free will, of virtue and sin, expounds our duties to God as suggested by the first three Commandments, and our duties to ourselves and to our neighbor as contained in the other seven. As a popular presentation of Catholic teaching, this series is worthy of high commendation by reason of its clearness, conciseness, and solidity of reasoning.

CHARLES F. AIKIN.

Einführung in die Hebraische Sprache für den Schulgebrauch, von Joseph Prill, Gymnasialprofessor zu Essen. Dritte vermehrte und verbesserte Auflage. Bonn, Peter Hanstein, 1910.

This book, now in its third edition, is an excellent elementary grammar of the Hebrew language. Its chief merits are its clearness and conciseness. Within the small compass of 174 pages it contains the essentials of Hebrew grammar, a short account of Hebrew poetry, and a well selected Chrestomathy with Glossary. Exercises in translation and prose are given at the end of every number, thus enabling the student to make a practical application of the rules and principles he has learned. This is a praiseworthy feature too often wanting in books of this kind. We earnestly recommend this grammar to beginners; it will help them to read with more profit the larger standard works on the same subject.

A. A. VASCHALDE.

MISCELLANEOUS.

National Conference of Catholic Charities.

The April issue of the *Catholic University Bulletin* contained a reference to a meeting which was held at the University, February 19th and 20th, 1910, for the purpose of considering the advisability and feasibility of creating a National Conference of Catholic Charities. The outcome of that meeting was the formation of a temporary organization and a decision to hold a national meeting at the Catholic University during the summer just past. The meeting took place September 25th to 28th. Approximately 400 delegates were in attendance, representing 24 States or 38 cities. The greatest enthusiasm was manifested throughout, while the earnestness and ability shown throughout the papers and the discussions were of such a character as to give to the Conference a tone of marked superiority. The appearance of the printed report of the Conference will give occasion for more extended notice in the *Bulletin*. Permanent organization was effected and a constitution was adopted. It was decided to hold the next Conference at the Catholic University during the summer of 1912.

The following are the names of the original Committee which created the National Conference :

Honorary President: His Eminence James Cardinal Gibbons.
President: Rt. Rev. Monsignor T. J. Shahan, Rector Catholic University.
Treasurer: Hon. Wm. H. De Lacy.
Secretary: Rev. Dr. Wm. J. Kerby.

Executive Committee—Provisional.

Barnabas, Brother	Lincolndale, N. Y.
Biggs, Robert	Baltimore, Md.
Brooks, Joseph W.	Baltimore, Md.
Butler, Edmond J.	New York City.
Crane, Richard	Cincinnati, O.
Crimmins, John D.	New York City.
Dempsey, Rev. Timothy	St. Louis, Mo.
De Lacy, Hon. Wm. H.	Washington, D. C.

Downey, Wm. F.	Washington, D. C.
Doyle, Michael F.	Philadelphia, Pa.
Fisher, Rt. Rev. Mgr. N. F.	Philadelphia, Pa.
Foy, Rev. Francis	Nutley, N. J.
Hurley, T. D.	Chicago, Ill.
Johann, Frank J.	Philadelphia, Pa.
Kennedy, James F.	Chicago, Ill.
Kerby, Rev. Dr. Wm. J.	Washington, D. C.
McEvoy, P. J.	Baltimore, Md.
McKenna, Dr. Chas. F.	New York City.
McMahon, Rt. Rev. Mgr. D. J.	New York City.
Monaghan, Rev. Hugh G.	Baltimore, Md.
Mulry, Thomas M.	New York City.
Neill, Dr. Charles P.	Washington, D. C.
O'Connor, Rev. Dr. M. J.	Boston, Mass.
Rapier, Thomas G.	New Orleans, La.
Rea, John	Philadelphia, Pa.
Shahan, Rt. Rev. T. J.	Washington, D. C.
Tilley, David F.	Boston, Mass.
White, Rt. Rev. Mgr. Wm. J.	Brooklyn, N. Y.

Vice-Presidents.

Mr. Thomas Mulry,	New York.
Mr. Thomas Rapier,	New Orleans.
Rt. Rev. Bishop Anderson,	Boston.
Mrs. Thomas H. Carter,	of Montana.
Mr. James F. Kennedy,	Chicago.

The following are the newly elected officers :

Honorary President : His Eminence James Cardinal Gibbons.
President : Rt. Rev. Monsignor T. J. Shahan.
Treasurer : Hon. Wm. H. De Lacy.
Secretary : Rev. Dr. Wm. J. Kerby.

Executive Committee.

Rt. Rev. Monsignor Shahan, Chairman, Washington, D. C.
Rev. Dr. Wm. J. Kerby, Secretary, Washington, D. C.

Butler, Edmond J.	New York City.
Boyle, Rev. P. H.	Little Rock, Ark.
Carpenter, Hon. Paul	Milwaukee, Wis.

Crane, Richard	Cincinnati, O.
Flaherty, James A.	Philadelphia, Pa.
Conner, Lawrence	Dubuque, Iowa.
Hisky, Thomas Foley	Baltimore, Md.
MacMahon, Mrs. John	Chicago, Ill.
Molamphy, Mrs. J. M.	Pittsburg, Pa.
Murphy, Daniel B.	Rochester, N. Y.
Ryan, Rev. Dr. John A.	St. Paul, Minn.
Taylor, Mrs. Thomas	Austin, Texas.
Tilley, David F.	Boston, Mass.
Waldo, Miss Eveline A.	New Orleans, La.
Wingerter, Dr. Chas.	Wheeling, W. Va.

Vice-Presidents.

De Courcy, Hon. Chas. A.	Lawrence, Mass.
Desmond, C. C.	Los Angeles, Cal.
Grehan, John A.	New Orleans, La.
Hagan, John C.	Richmond, Va.
Kelly, Mrs. Thomas F.	New York City.
Kennedy, James F.	Chicago, Ill.

PROGRAM.

I.

SUNDAY, SEPTEMBER 25TH.

Formal Opening.

10 A. M. High Mass in the presence of the Apostolic Delegate, at Catholic University. Sermon by Most Rev. Archbishop Blenk of New Orleans.

11.15 A. M. The delegates to the Conference will be received by His Excellency, the Apostolic Delegate, and Right Rev. Monsignor Shahan, President of the Conference and Rector of the Catholic University.

3 P. M. Organization and appointment of Committees.

8 P. M. Public meeting in the city of Washington to be presided over by His Eminence James Cardinal Gibbons. Columbia Theatre, 12th and F Streets, N. W. Addresses: Welcome, Hon. Cuno H. Rudolph, President of the Board of Commissioners, D. C.; the Practical Mission of the Conference, Rt. Rev. Monsignor Shahan; Catholic Ideals in Charity, Judge M. O'Doherty, Judge of the Jefferson Circuit Court of Louisville, Ky.

MONDAY, SEPTEMBER 26TH.

9.30 A. M. Presentation and discussion of reports on the condition of Catholic Charities in cities, dioceses and states.

P. M. Discussion of reports continued and concluded.

2 P. M. Meeting of Heads of Industrial Schools to effect organization.

8 P. M. Section A. The State and Charity 1. The State and Private Institutions, Mr. David F. Tilley, Boston, Pres. Particular Council St. Vincent de Paul Society; Member Mass. State Board of Charity; Pres. Mass. State Conference of Charities; 1st Vice-Pres. National Conference of Charities and Correction. 2. Recognition of the Religion of Dependents by the State, Mr. Paul Fuller of New York. 3. Natural Rights of Dependents, Rev. Dr. J. W. Melody, Professor of Moral Theology in the Catholic University.

8 P. M. Section B. The Protection of Young Girls in our large cities. 1. Report on the International Association for the Protection Young Girls, Rev. P. Mueller-Simonis, of Strassburg. 2. Reports from city committees on dangers to which young girls are exposed. 3. Informal discussion of the work of Protection, etc.

TUESDAY, SEPTEMBER 27TH.

9.30 A. M. The Dependent Family. 1. The Problems presented by the Dependent Family, Mr. Robert Biggs, Baltimore; Pres. Particular Council St. Vincent de Paul Society; Member Municipal Commission for the Prevention of Tuberculosis. 2. Two hours' discussion of the paper, each speaker to have 10 minutes.

1.30 P. M. Excursion to points of interest about the City of Washington under the direction of local committees.

8 P. M. The Church and Social Reform. 1. The Reform Problems which the Church should meet, Monsignor William J. White, Diocesan Director of Charities, Brooklyn. 2. The Catholic Lay Man and Social Reform, Very Rev. Joseph McSorley, C. S. P., New York. 3. The Church and the Social Conscience, Mr. Thos. Woodlock, New York.

WEDNESDAY, SEPTEMBER 28TH.

9.30 A. M. Delinquency. 1. Problems in Delinquency, Hon. Michael F. Girten, Judge in the Municipal Court of Chicago. 2. Two hours' discussion of the paper, each speaker to have 10 minutes.

1.30 P. M. Permanent Organization of the National Conference of Catholic Charities. Reports of Committees. Election of Officers. Adjournment.

II.

Additional Papers. The program of formal sessions was confined to a few fundamental topics in order to secure thorough treatment and wide discussion. The committee desired, however, to widen the scope of the Conference and strengthen its appeal to our charity workers. On that account provision was made for the preparation of a number of papers which will serve as the basis of informal discussion. The printed text of these papers was placed in the hands of delegates immediately upon their arrival. The following papers were presented :

Institutional Care of Children. V. Rev. James Sullivan, C. M., Superior of the Sisters of Charity of St. Vincent de Paul, Emmitsburg, Md.

Boarding out of Children. Mr. James E. Fee, Superintendent of State Minor Wards, Boston, Mass.

Placing out of Children. Mr. William J. Doherty, Executive Secretary, Catholic Home Bureau, New York.

Fresh Air Homes. Mr. Joseph W. Brooks, Chairman Summer Home Committee ; Member of Executive Board of St. Mary's Industrial School, Baltimore.

Probation. Mr. Timothy D. Hurley, Editor *Juvenile Court Record*, Chicago. Author of History of Juvenile Court Law of Illinois.

The Big Brother. Mr. Patrick Mallon, Probation Officer at Brooklyn Children's Court.

Coöperation with the Juvenile Court. Mr. A. B. Reid, Chairman Knights of Columbus, Juvenile Court Association, Pittsburg.

Day Nurseries. Mrs. Thomas Hughes Kelly, Chairman Committee on Day Nurseries of the Association of Catholic Charities, New York.

Friendly Visiting. Miss Teresa R. O'Donohue, Corresponding Secretary Association of Catholic Charities, New York.

Social Settlements. Miss Grace O'Brien, Member of Board of Managers of the District Nurses of Brooklyn ; Chairman Catholic Settlement Association.

The Hygiene of the Home. Mrs. James J. Ryan, Pres. Ladies' Auxiliary St. Vincent de Paul Society, Baltimore.

Purchase and Preparation of Food. Mrs. Mary Gaynor Wilson, Chairman Philanthropy Section Catholic Women's League, Chicago.

The Hospital Dispensary. Dr. Thomas F. Leen, Member Medical Staff, Carney Hospital ; Member St. Vincent de Paul Society, Boston.

Tuberculosis Among the Poor. Dr. Lawrence F. Flick, Pres. Free Hospital for Poor Consumptives and White Haven Sanitarium Asso-

ciation ; Organizer and ex-Medical Director of the Henry Phipps Institute for the Study, Treatment and Prevention of Tuberculosis ; Organizer and ex-President of the Pennsylvania Society for the Prevention of Tuberculosis ; ex-Chairman of the Committee of the International Congress on Tuberculosis ; ex-President of the International Society for the Study and Prevention of Tuberculosis, Philadelphia.

Legal Aid for the Poor. Mr. Bernard Fox, Cincinnati.

Temperance Work Among the Poor. V. Rev. Peter J. O'Callaghan, C. S. P., National Pres. of the Catholic Total Abstinence Union of America.

Prison Visiting. Mr. A. A. Boyle, Second Vice-Pres. American Society for Visiting Catholic Prisoners, Philadelphia.

Organized Catholic Charities. Mr. John Marron, Member of the St. Vincent de Paul Society, Pittsburg.

Care of the Unemployed. Mr. William F. Downey, Founder of Good Samaritan Home, Washington.

State Boards of Charity. Rev. Francis H. Gavisk, Member Board of State Charities of Indiana, Indianapolis.

Schools of Philanthropy. Mrs. P. J. Toomey, Member Board of Directors, St. Louis School of Social Economy ; Cor. Sec'y and Member of General Council Daughters of the Queen of Heaven.

Loss of Faith Among the Poor. V. Rev. A. P. Doyle, C. S. P., Rector Apostolic Mission House, Washington.

Loss of Faith Among the Poor. Rev. John T. McNicholas, O. P., New York.

Loss of Faith Among the Poor. A Franciscan Father.

The members of the Committees who prepared reports on the problem of Protection of Young Girls in large Cities, are as follows :

Boston. Miss Mary Josephine Bleakie, Sec'y Guild of St. Elizabeth ; President Cecilian Sewing Club ; Sec'y Non-Support Conference, Society for the Prevention of Cruelty to Children ; Executive Officer, League of Catholic Women ; Member Lodging House Commission of Boston in 1908 ; Miss Mary A. Maynard, Ass't Probation Officer, Municipal Court ; Miss Ellen McGurty, Ass't Probation Officer, Municipal Court, formerly Representative of the St. Vincent de Paul Society in the Care of Immigrant Girls.

New York. Miss Teresa R. O'Donahue, Sec'y Association of Catholic Charities ; Miss Francis E. Leitch, Probation Officer, Brooklyn ; Miss Hanway, Member Childrens' Court Committee.

Philadelphia. Mrs. A. G. Prince, Investigator for Catholic Charities.

Pittsburg. Miss Alice G. Carter, Juvenile Court Probation Officer.

Detroit. Mrs. Charles Cosgrave, Member Girls' Protective League.

Chicago. Miss Mary Mossett, Supervisor, Home for Friendless Women and Girls; Miss Julia Gleason in charge Paulist Relief Work.

Cincinnati. Mrs. Napoleon DuBrul, President St. James Fresh Air Home.

Resolutions adopted by the First National Conference of Catholic Charities, at the Catholic University, September 25–28, 1910.

Be it Resolved, that the hearty thanks of the First National Conference of Catholic Charities are hereby extended to the Right Reverend Monsignor Thomas J. Shahan, D. D., Rector of the Catholic University of America, and to Reverend Dr. William J. Kerby, Professor of Sociology at the Catholic University of America, for their prompt acceptance of the suggestion of Reverend Brother Barnabas, Superior of the Lincolndale Agricultural Institute for Boys, that a National Conference of Catholic Charities be called;

Be it Further Resolved, that we express our grateful appreciation to His Eminence Cardinal Gibbons, His Excellency Monsignor Falconio, Papal Delegate; to Most Reverend Archbishop Blenk, Right Reverend Bishop Collins, Right Reverend Monsignor D. J. McMahon, Right Reverend William J. White and Monsignor Paul Muller-Simonis, of Strassburg, Germany, for the inspiration of their presence and their participation in our exercises;

Be it Further Resolved, that thanks also be extended to the Washington Committee on Reception for their generous hospitality and their thoughtfulness in providing a trip to Mount Vernon, the home of Washington, which will long remain a happy memory:

Be it Further Resolved, that thanks also be extended to the secular Press for its uniform courtesy and fairness, and to the Catholic Press for its cordial endorsement and continued support of our plans and aims;

Be it Further Resolved, that the hearty thanks of the First National Conference of Catholic Charities be extended to the Very Reverend Doctor A. P. Doyle, Rector of The Apostolic Mission House, for hospitality and other courtesies so generously extended to the delegates, and to the Mother Superior and the other Sisters of Trinity College for their constant interest in the Conference and for their generosity in placing commodious office quarters at the service of the Secretary while

the Conference was in course of preparation; for the use of the Auditorium for the Conference and many other pleasant attentions; to the Sisters of Charity of the Providence Hospital, for the trained nurses in attendance to accommodate the visitors; to the Catholic University of America for its accommodations and hospitality; to Doctor Thomas F. Mallan for his services as physician, and last, to all who contributed so materially to the success of the Conference either by subscribing the necessary funds, by the preparation of papers, or by participating in the discussions; and

Be it Further Resolved, that the First National Conference of Catholic Charities would look with favor upon the establishment of some form of periodical of national scope devoted to the Catholic Charities of the United States, in the broadest sense of the term, and that the matter be referred to the Executive Committee for their consideration; and

Whereas, The conversion of our non-Catholic fellow citizens of the United States to our glorious Catholic faith immeasurably transcends in magnitude and in difficulty every other work of Charity to be done, and

Whereas, The great White Shepherd of the Christian world, the Holy Father, has approved and blessed in a special manner the Church Extension Movements, which have for their specific object the conversion of America; therefore

Be it Further Resolved, first, that we, the members of the First Conference of Catholic Charities, in convention assembled, imitating the example of the Holy Father, extend to all missionaries of our land who are striving for the conversion of America, our heartfelt sympathy, our best wishes and our prayers;

Second. In particular we recommend to our brethren in the faith throughout the length and breadth of our glorious country—

1. The Catholic Missionary Union of the United States, whose Apostolic Mission House is in Washington, D. C.;

2. The Missionary Union for the conversion of Indians and Negroes, with headquarters in New York City; and

3. The Catholic Church Extension Society of America.

JAMES E. FEE,
RICHARD M. REILLY,
WILLIAM H. DELACY, *Chairman*,
Committee on Resolutions.

THE INSTITUTE OF MEDIAEVAL STUDIES
ST. MICHAEL'S COLLEGE
LIBRARY

LETTER OF HIS EMINENCE THE CHANCELLOR OF THE UNIVERSITY.

I take great pleasure in bringing to your attention the excellent condition of the Catholic University as shown in the Rector's Annual Report. You will observe that the endowment is now larger than ever before, a result that will be gladly welcomed by our people whose generosity has placed the University on its present financial basis. During the past year several instructors have been added to the teaching corps and the registration for the academic year just opened shows a considerable increase in the number of students. It is very gratifying to note that this increase is largely in the School of Science, in that section of the University which offers to our young Catholic laymen a career as chemists, engineers, architects, etc., that is, the advantages of education along practical lines.

A further evidence of prosperity is the steadily growing number of Catholic colleges and high schools whose graduates enter the University for advanced studies, thus corresponding with the oft-expressed wishes of Pope Leo XIII, the founder of the University, and of His Holiness Pius X who has manifested the deepest interest in this great work and in his recent Encyclical has uttered a timely warning against the dangers to faith which so many of the purely secular institutions present. Through the University we are thus enabled to realize more and more completely the scope so wisely appointed by the Holy See for this work; and we have therefore abundant reason to thank Almighty God and to implore His blessing upon the faithful in our various dioceses who have so nobly furthered our efforts in this holy cause.

As the University owes its prosperity and growth to the liberality of our people, it was but fitting that it should welcome to its halls the representatives of Catholic charity from every section of our country, assembled this year for the first time in a national conference. It is indeed significant that this movement which is destined to benefit so many of our people and to advance the work of charity in all directions, should have been inaugurated in the University. This fact of itself suffices to show that in building up the University we are at the same time establishing a center of Catholic life from which new impulses and new forces will go out continuously to every part of the land and supply our manifold needs. That these needs will become more numer-

ous and more urgent each year is what we may naturally expect. To meet them adequately, the University should be fully developed in order that it may train men to initiate and carry on as competent leaders the work of coöperation and organization. The very fact that the Church's activity is spread out over so vast a territory, that the interests of religion are so varied, and that the problems to which they give rise are so complex, makes it plain that the University should be built up on a scale proportioned to all these requirements.

I am confident that this much-deserved development has already been well begun and that the reciprocal action of our Catholic people and their University will result in the greatest benefit for both.

In my own name, therefore, and in that of the Board of Trustees, I appeal to you and to your generous clergy and people for a continuance of the support you have so loyally given us in the past. No form of Catholic charity is more noble or more fruitful than that which is given to education in all its degrees, and nowhere can the generous giver better bestow his gifts than on an institution destined under Divine Providence to confer on all our people such lasting religious and educational benefits as the Catholic University. To multiply its schools and departments, to increase the number of its professors and instructors, to make provision there for every kind of useful learning, to enrich its libraries, equip its laboratories, and provide for teachers and students all necessary facilities, should be our pride. Generations to come will bless us for the open-handed generosity and the far-seeing wisdom with which we supported the young institution during the first decades of its life, when affectionate help and practical good-will are more valuable than in the days of triumph and success.

In accordance with the directions given by the Holy Father, the annual collection for the University should be taken up on the first Sunday of Advent, or on the first Sunday thereafter which may be selected by the Bishop for this purpose.

Faithfully yours in Christ,

J. Card. Gibbons,
Chancellor of the Catholic University of America.

UNIVERSITY CHRONICLE.

Meeting of the Board of Trustees. The Fall meeting of the Board of Trustees of the Catholic University took place on November 16th. Of the twenty-three members composing the Board, the following were present: His Eminence James Cardinal Gibbons, Most Reverend Patrick John Ryan, Most Reverend John Ireland, Most Reverend John Murphy Farley, Most Reverend Henry Moeller, Most Reverend James Edward Quigley, Most Reverend John Joseph Glennon, Right Reverend Camillus Paul Maes, Right Reverend Matthew Harkins, Right Reverend Monsignor Michael J. Lavelle, Right Reverend Monsignor Thomas Joseph Shahan and Mr. Walter George Smith. To the two vacancies on the Board must now be added the name of Mr. Michael Cudahy of Chicago. Among the important measures passed by the Board of Trustees was one concerning the establishment of a Normal College or Institute for the better training of our Teaching Sisters. The Board of Trustees has had this matter under consideration for several years, and has now decided that the time seems propitious for the establishment of such a school. It is accepted in principle that the University approves the idea of founding at Washington a Normal College or Institute for the more perfect formation of our Teaching Sisters, and also of such of our Catholic lay-women as may desire to follow the courses in this Institute. The Institute, when founded, will be under the general guidance of the University and will profit by the services of many members of the Professorial staff of the University. It is hoped that generous friends of the Teaching Sisters of our parochial schools will come to their aid and in the near future enable them to put on a solid footing, in the close neighborhood of the University, this very desirable Institute. Once established each teaching congregation or distinct community can send one or more of its teachers to the new Institute, where they may profit by the advantages of the University, while observing strictly the religious life. All instruction will, of course, be given within the Institute, which would thus have its own religious and educational life. A similar enterprise, St. Anne's Institute at Muenster, in Germany, has been in operation for more than ten years, under the immediate direction of the Bishop of Muenster, with the coöperation of all the Catholic Bishops of Prussia. It has already rendered incalculable

services to the female teaching Orders of Catholic Germany, and is held to be one of the principal elements of Catholic educational progress in Germany at the present time.

As Albert Hall is filled this year to overflowing, the Board of Trustees authorized the immediate erection of a Dormitory for lay students, with a capacity of about one hundred, costing in the neighborhood of One Hundred Thousand Dollars. This building, however, will be only one section of a larger edifice, destined to accommodate two hundred and fifty students, at a cost of about Two Hundred and Fifty Thousand Dollars. The growth of the lay students in the University, particularly in the new School of Science, calls for a considerable material development in the near future. It is proposed, before long, to erect a new Institute of Chemistry, the present laboratories on the third floor of McMahon Hall being no longer capable of handling the increasing number of students in a satisfactory way.

The Board of Trustees also considered the question of erecting on the University campus a commodious chapel for the lay students, with a seating capacity of seven or eight hundred. It is confidently hoped that before long the University will be provided with such a suitable center of religious and devotional life. As it is, the beautiful but small chapel in Divinity Hall is incapable of containing the entire student body, and all the more solemn services are henceforth necessarily held in the Assembly Room of McMahon Hall.

Solemn Opening of the University. The solemn opening of the academic year at the Catholic University of America took place on Sunday morning, October 9th. The entire student body, including the members of the religious houses affiliated with the University, assembled together with their professors in McMahon Hall for the Solemn Mass of the Holy Ghost, of which the Rector, Monsignor Shahan, was the celebrant, and at the close of which he addressed words of welcome to all.

Visit of Cardinal Vannutelli. On the occasion of his visit to Washington, September 30th, Cardinal Vannutelli was the guest of Monsignor Shahan at a dinner at which some sixty persons were present, including the professors who had returned, the superiors of the religious houses, the pastors of Washington and other invited guests. After dinner the Legate and his suite went to the Assembly Room in McMahon Hall where the students of the religious orders were gathered. They were presented to His Eminence by the Right Reverend Rector and were privileged to hear from the distinguished visitor warm words of encouragement.

Conference of Catholic Charities. The same week the University entertained more than four hundred delegates, men and women, who had come to attend the First National Conference of Catholic Charities. They had gathered from all sections of the country, representing every phase of charitable endeavor, and their papers and discourses aroused an interest and an enthusiasm which carried the Conference to an issue successful beyond all expectations. Dr. William J. Kerby, professor of Sociology at the University, was Secretary of the Conference and to his untiring efforts may be attributed much of its success.

Summer Lectures. During the summer months many of the professors of the University were engaged in educational work in various parts of the country. Dr. Kerby delivered a series of five lectures at the Western Summer School under the auspices of the Central-Verein. At the Catholic Summer School at Cliff Haven, New York, Drs. Pace, Shields and Turner gave an extensive and interesting course on the history, principles and methods of education. Dr. Shields also conducted Summer Institutes for our teaching Sisterhoods in many sections of the country, including Rochester, Minn. (12 lectures); Watertown, N. Y. (24); St. Mary's of the Woods, Terre Haute, Ind. (24); Springfield, Mass. (24); and Boston (24). At each of these centers a large number of Sisters had gathered, representing the schools and academies of their respective communities, so that by this means the work of the Department of Education is extended over a very wide area, and the influence of the University reaches a multitude of teachers, who cannot follow its courses during the academic year. Earlier in the summer the degree of LL. D. was conferred upon the Rector by Manhattan College and on Dr. Pace by Notre Dame University at the respective commencements of these institutions.

Registration of Students. This year the registration of students far surpasses that of any other year, the increase taking place not only in the theological school but also, and more especially, in the graduate and undergraduate schools of the lay department. The School of Science seems to be attracting the larger number and promises in the next few years to be very successful. One hundred and ten students are now enrolled in this school, all pursuing their studies with a view to obtaining the B. S. or Ph. D. degree in Engineering (Civil, Chemical, Mechanical or Electrical), in Architecture, Chemistry, Physics, or Mathematics. Directing the work of these students and attending to their interests is an able staff of professors and instructors, each of whom gives his entire time to the particular science he represents.

Department of Physics and Chemistry. Two of the most important departments in the University are those of Chemistry and of Physics. The Very Rev. John J. Griffin, Ph. D., Dean of the School of Science, is in charge of the Chemistry Department and this year has been given two assistants—in Chemistry, Mr. Henry Froning, A. B., and in Metallurgy and Assaying Mr. Clarence Baltzley. The courses in Physics are conducted by Dr. Daniel W. Shea, assisted by Mr. Louis H. Crook, who received the B. S. degree from the Catholic University in 1909. Both these Departments, with their laboratories constructed originally for a comparatively small number of students, have long since outgrown their original quarters, carrying as they do at present from two to three times as many students as at first arranged for, so that a more generous provision for Chemistry and Physics will soon be a necessity. In the Department of Civil Engineering which has enrolled more than forty students, a new professor has been appointed in the person of Mr. Fred. J. Merriman, to succeed Mr. Francis J. Thompson who has resigned to take up a position as Patent Examiner, but who will still continue to reside in Albert Hall as Proctor of that College, and also give instruction in mechanical drawing to first year students of Civil Engineering. Mr. Merriman comes very highly recommended by President Maclaurin of the Massachusetts Institute of Technology, from which he graduated in 1904, and he has had much experience in railroad work throughout New England, Florida, and the Philippines. In Mechanical and Electrical Engineering, classes will be conducted in very convenient and spacious lecture rooms on the second floor of the large brick structure now nearing completion to serve as a central heating and lighting plant.

Course in Architecture. This year the University has made an important new departure by adding to its School of Sciences a course in Architecture, leading to a degree of B. S. in this branch. The professor of this new course is Mr. Frederick V. Murphy, one of the most efficient architects on the staff of the supervising architect's office in the Treasury Department. Mr. Murphy is a graduate of the famous Paris school of architecture known as the "Ecole des Beaux Arts," and one of the few American students who have gained this coveted honor. Already several students are at work under his direction, looking forward to the B. S. degree in architecture after the usual four years' course of study. There is no reason why henceforth young men desiring to become architects, should not find under Catholic auspices the necessary preliminary training and that, too, in a city which for many reasons is an ideal place of study for students in architecture.

School of Letters. In the School of Letters additional instructors have become necessary. Dr. John D. Maguire, professor of Latin Language and Literature, has received an assistant in Rev. James J. O'Connor, S. T. L. (Catholic University, 1908). Father O'Connor will act as instructor to the undergraduates while continuing his duties as assistant pastor of St. Augustine's Church in Washington. In the Greek Department Dr. George M. Bolling will be assisted by Dr. Charles W. Dales; he will have charge of the first and second year students of the undergraduate school.

Department of Oriental Languages. The large number of students applying for admission to the School of Oriental Languages has made necessary an addition to the Faculty in this Department. Reverend Arthur A. Vaschalde, S. T. L. (Catholic University, 1895) and Ph. D. (Catholic University, 1901), who for the last seven years has been professor of Philosophy at St. Michael's College in Toronto and is a disciple of Dr. Hyvernat, professor of Semitic Languages and Biblical Archaeology, has been appointed instructor in Semitic Languages and is now conducting classes in Hebrew, Syriac, Coptic, Arabic, and Assyrian. Dr. Vaschalde is one of the best known specialists in Syriac and is a prominent collaborator of the "Corpus Scriptorum Orientalium" published at Paris. In that famous collection of ancient Christian Oriental writings he is now publishing, together with the original text, a Latin translation of the works of Philoxenus of Mablogh, a fifth century Nestorian writer on the Trinity and the Incarnation. The latest work of Dr. Vaschalde is the editing of the Syriac text and Latin translation of Babai's "Book of the Universe" (Paris, 1910). With Dr. Hyvernat and Dr. Vaschalde, the University is sure that its Department of Oriental Studies is not outranked by any similar institution in the country.

Department of Education. In the Department of Education there is a very efficient staff of professors. This School is under the immediate direction of Very Rev. Dr. Edward A. Pace, Dean of the Faculty of Philosophy, who, assisted by Rev. Dr. Thomas V. Moore, C. S. P., lectures on Psychology. This year the Rev. P. J. McCormick, S. T. L. (Catholic University, 1906), for several years Superintendent of parochial schools in the diocese of Hartford, has been made instructor in school management and will also lecture on the history of education, assisting Rev. Dr. William Turner. The principles and methods of education are taught by Rev. Dr. Thomas

E. Shields, well known for his zealous interest in all that pertains to the systematizing of Catholic education. These courses are becoming very popular at the University, in particular for young priests who later on find the training extremely profitable to them either as diocesan Supervisors of Catholic education or as assistant Pastors in places with large parochial schools.

Department of English Literature. Another new member has been added to the staff of University professors in the person of Mr. Francis J. Hemelt of Johns Hopkins University, Baltimore. Mr. Hemelt will act as instructor in the English Department, and this year will give to the undergraduates a solid training in rhetoric and prose composition and to the graduate students a course in Anglo-Saxon and in Chaucerian English. The usual graduate course, including the student dissertations for degrees, will be conducted by Professor P. J. Lennox, B. A. (Royal University of Ireland). Professor Lennox is not only one of the best known teachers of English that Ireland has produced but he is also a polished and versatile writer as evidenced by his brilliant editorials in the *Washington Post.* During the past summer Professor Lennox was appointed by Secretary Nagel of the Department of Commerce and Labor as a special agent to investigate trade conditions abroad, and Secretary Knox of the Department of State further honored him by sending him as a delegate to represent the United States at the International Congress of Chambers of Commerce held in London last June.

Other Improvements. From this outline of the various activities of the University it will be seen that excellent opportunities for a first class education are open for the Catholic young men who attend the foremost Catholic school in our country. A large staff of competent teachers are in charge of their training and at their disposal is a library of 70,000 volumes. Physical education is not neglected. A new gymnasium is now under construction and will soon be open to the student body. The athletic field, which has been set off from the extensive campus, has been considerably enlarged during the past summer so that all needed advantages are within the reach of the various athletic teams which came strongly to the front during the last scholastic year.

School of Theology. In the school of Theology the same rapid growth can be observed. For the first time in its history Caldwell Hall is filled to overflowing. Every room in this large building, which

serves as a home for ecclesiastical students, is taken, so much so that the University has been obliged to seek quarters for its students elsewhere on the grounds. Through the kindness of Rev. A. P. Doyle, President of the Apostolic Mission House, a number of rooms have been placed at the disposal of the Rector to accommodate students who came to pursue studies in the School of Theology. Besides the forty ecclesiastical students now residing in Caldwell Hall, there are also fourteen ecclesiastical professors, so that the capacity of this Hall is now taxed to its utmost and it would seem that the time is approaching when this building should be finished according to the original designs. In the department of Sacred Sciences a new instructor has been added to the staff, Rev. Joseph P. Munday, S. T. L. (Catholic University, 1910), of the diocese of Alton. Father Munday has been appointed by the Rector to the Thomas Sim Lee Fellowship in Theology, founded by Mgr. Lee, pastor of St. Matthew's Church in Washington, and he will also act as an instructor in Dogmatic Theology. Father Munday is a brilliant graduate of St. Viateur's College, Bourbonnais, Illinois, and won high honors during his studies at the University for the degree of Licentiate.

Rev. P. J. Waters. Another of last year's students, Rev. P. J. Waters of the Archdiocese of Boston, has returned to the University, being appointed private Secretary to the Rector to succeed Very Rev. George A. Dougherty, D. D., recently elevated by the Board of Trustees to the Vice-Rectorship of the University. Father Waters spent two years at the University as a student in the Department of Education. He has recently been appointed by the Rector to the Anna Hope Hudson Fellowship in Philosophy and is now a candidate for the Ph. D. degree, having received his Ph. M. last June.

Ecclesiastical Music. Rev. Abel Gabert of Morristown, N. J., and previously for thirteen years organist and choir master at Neuilly, Paris, has come to the University to direct the musical formation of the ecclesiastical students. He will be the instructor in Ecclesiastical Music and also serve as the organist at the University chapel. Shortly after the opening of the year's work the choir under his direction assisted at the Requiem Mass which was celebrated by the Rt. Rev. Rector for the repose of the soul of Very Rev. Anthony Walburg, R. D., of Cincinnati, Ohio. Father Walburg was a generous benefactor of the University and the founder of the Chair of German Language and Literature.

Gift to the Museum. With the return of the students to the University there came also a very interesting gift in the shape of a little box of olive berries and leaves sent from Athens by a friend. These berries and leaves are from the so-called "Olive Tree of Plato," one of the objects of interest in Athens and said to date from the days of Plato and Pericles. Recently this venerable trunk, though long apparently dead and exhausted, put forth foliage and fruit, specimens of which have been sent to the principal universities of Europe and America and to all well-wishers of Greece. The gift will be placed in the University museum, now occupying new quarters in McMahon Hall.

Albert Hall Notes. The first annual inner-class track and field meet was held on University Field, Tuesday, October 15th, and proved to be the crowning success of the year in athletics. It marked the inauguration of class spirit and gave ample assurance that a day will be set aside in the university calendar for these events. Worthy of praise was the manner in which the individual contestants strove with might and main to wrest victory for their respective classes. That our undergraduates are possessed with athletic ability goes without saying.

The Senior class carried off the honors of the day by annexing a total of 33 points, two more than the number won by the Freshmen. The Sophomores won third place with 26 points, no Juniors having been entered in the meet. By these scores the relative strength of the competing classes may be fairly judged, and it was not until the last runner in the final race had breasted the tape that the victors were secure.

At the last meeting of the athletic association, the Senior class was presented with a handsome placque of unusual design and beauty in token of their conquest. John J. Daly, wearing the colors of the Senior class, won the individual honors by carrying off 23 points. He was awarded a beautiful medal engraved with a seal of the University and inscription of the athletic association.

The Freshman Class held a meeting on November 18th to effect a permanent organization and to elect officers for the term of 1910–11. The following are those elected to hold office: Mr. L. Bond, President; Mr. R. E. Montgomery, Vice-President; Mr. J. R. Lambert, Secretary; Mr. H. M. Woodward, Jr., Treasurer; Mr. W. H. Furey, Sergeant-at-Arms.

Gifts to the Library. The Right Reverend Rector received recently the sum of One Thousand Dollars from a benefactor whose

name will be published later, for the purchase of books for the Library. From the Right Reverend Rector the Library received ten sets of Periodicals ; from the Very Reverend Dr. Pace, Rein's *Encyklopädisches Handbuch der Pädagogik*, in ten volumes ; from Very Reverend Dr. Hyvernat, fifty-four volumes on Political Science and Mining Engineering, thirteen volumes of the *Revue d'économie chrêtienne*, thirty-six volumes of the *Association Catholique* and a number of volumes of miscellaneous magazines ; from Dr. Dunn, twenty-one volumes of Latin classics.

Public Lectures. The program of lectures given during the Fall Term at 4.30 p. m., in McMahon Hall is as follows :

October 20,—Rev. Charles W. Currier, Ph. D., Spanish American Literature.

October 27,—Rev. Charles W. Currier, Ph. D., South America : Its Peoples and its Problems.

November 3,—Mr. Frederick B. Wright, The Development of Writing and Printing.

November 10,—Joseph Dunn, Ph. D., Italian Literature before Dante.

November 17,—Rt. Rev. Maurice F. Burke, D. D., Dante and the Papacy.

December 1,—Rev. William Turner, D. D., Symbolism of Dante.

December 15,—Patrick J. Lennox, B. A., Some English Women Writers of the Fifteenth Century.

The Catholic Educational Review. Beginning with January, 1911, the Department of Education will publish a monthly review devoted to the interests of Catholic Education. It will be entitled the *Catholic Educational Review*. The hearty response that has been made to the first general appeal on behalf of the Review shows that the need of it is appreciated, and leaves no room for doubting that its success will be complete and immediate. The *Bulletin* hails with pleasure the appearance of this sister-publication, and wishes it prosperity and length of days.

Knights of Columbus Endowment Fund. The current number of the *Columbiad* reports that, up to date, 1,119 Councils out of 1,349 have reported in favor of the Catholic University Endowment Fund, and that cash to the amount of $148,397.15 has already been paid into the Secretary's office. The thanks of the University and its friends

are due to the Committee consisting of Edward H. Doyle, Philip A. Hart and Supreme Knight James A. Flaherty, who have spared no effort to bring this great work to a happy termination.

Rev. Edward Southgate, late Pastor of St. Anthony's Church, Brookland, D. C., and now Chaplain of the Soldiers' Home, D. C., has presented to the University from the library of his father, Bishop Southgate, with the hearty assent of his family, several valuable sets of Oriental works, among which are 1) Assemani's *Bibliotheca Orientalis* in 4 volumes, a very rare and very useful set ; 2) the *Lexicon Arabico-persico-turcicum* by Mininski, also in 4 volumes folio ; 3) an excellently preserved Persian manuscript of Ibn-Khâtûn's Commentary on the Jami Abbâsi, a famous Persian code of law compiled by order of Shah Abbas the Great.

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